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"AS OTHERS SEE US" "As Unto God the Lord"

By Mary Miller



NOW and then Providence turns us face to face with ourselves and snaps on the flashlight—and we get a severe jolt as we glimpse ourselves as we are. We wonder if it is really true. It astounds us to see why we act as we do. Most of us come in at one end of life and pass out at the other without suffering nearly enough jolts of that nature. It is no wonder the old Greek who thought it so important to "know thyself" decided that he was the only one who knew anything, because he at least knew that he knew nothing. And it is no wonder that Bobby Burns watched the world and sighed:

"O wad some power the giftie gie us
To see oursel's as others see us."

In the few occasions that any one has been rude enough to accuse us of doing things for effect—"to be seen of men"—or in modern phraseology, "to show off," we, of course, flatly denied it or grinned shamefacedly and wondered if our accusers were mind readers. We have seen children wear new shoes, and in a meeting prop them up in front of them, and look pleadingly into the eyes of their neighbor and then at the shoes until the charm worked.

A little girl rarely leaves even the back door of her home, without looking around to see if she is so fortunate as to have the eyes of any of the neighbors centered on her. If she is, she almost outdoes herself to hold their attention. She talks loudly, sings, turns handsprings, or saucers the cat. She is a trifle more honest than most of us. After every entertaining attempt, she looks at her spectators and grins appreciatively. We look from the corner of our eyes when we think no one is watching.

Nearly every school has two or three freshmen whose chief aim apparently is to prove themselves entertaining to the rest of the class by making cute remarks. And that absorbing urge to impress the rest of humankind with our wit rarely dies out in the freshman year. College students, business men, farmers, teachers, and preachers often pass social hours in trying to outdo each other in making witty remarks—in "going one better yet."

Children get enjoyment out of serving on programs. It is a thrill to them to get up in front of a group and have everybody looking at them. Older people affect more modesty but no one takes their pretense seriously unless they are either too timid or too lazy to prepare their part. It is often a matter of difficulty to get enough girls for a private practice game of basket ball, but a public game is simply a matter of choice. Every girl is ready. Not many years ago a rather remarkably fine group of academy senior girls became almost rebellious because they were not allowed to have a pub-

lic game on a certain evening when they particularly wanted it.

"O wad some power the giftie gie us
To see oursel's as others see us!"

Occasionally a child who fails in satisfying this urge by the usual methods adopts other means. Some mope—hoping to stir up pity, curiosity, or anything, just so as to receive attention. Others have secrets—and tell every one so, and expect the world to trail them to beg for their secrets. Older children do it in a more methodical fashion. They form themselves into cliques and secret organizations. Now and then we find people who enjoy being coaxed. They don't want to do anything you want them to—especially if it is a matter of difficulty to do without them. One high school girl who had used all the more evident means of getting attention—loud talking and laughing, gaudy colors and extreme styles in dress, putting on airs, and crabbing about everything,—de-

THE NEW YEAR'S ROAD

By Stella Kauffman

Clean as the newly fallen snow
The new year lies ahead;
We see its loveliness unpathed,
And hesitate to tread.

The old year's path that lies behind
Is crooked and unsure;
We stumbled some, we missed the way,
Misled by pleasure's lure.

We cannot hesitate upon
The threshold of the year;
Time keeps us moving rapidly;
We cannot linger here.

But straighter far may be our path
If we ask God to lead;
He is our guide; we cannot stray
If we His warnings heed.

West Liberty, Ohio

cided on a last extremity. She disobeyed rules, made no pretense to get her lessons, avowed an utter disregard for things religious—then she knew people would pay attention to her.

We are pious, wicked, silly, industrious, anything, to get attention. The Pharisees made long prayers and gave much money to be seen of men—and we have the Pharisees always with us. We still like prettily worded, smooth flowing prayers—especially if we are praying them.

A great many parents mean to keep their children morally upright by the occasional reminder, "You mustn't do that! Why, what will people think?"—a means almost as terrifying and effective as a yet older one, "If you don't behave, the bears'll come and get you."

In a poem Edwin Markham wrote about

Abraham Lincoln he says that whether Lincoln was splitting rails or guiding a state—

"The eyes of conscience testing every stroke
To make each deed the measure of a man."

According to the poet, Lincoln's idea was to live each minute so that he would be willing to have his character judged by that moment's act—to make each deed measure up to his ideal of manhood—even if no one saw him. We are often ashamed of what we are caught doing. We act differently in our homes from what we do away from home. We live "unto people" and when they are not with us, we have nothing to uphold us.

Self-respect is a much abused virtue. Some people think it akin to pride, but it is not at all. Self-respect is being able to think that we have behaved as we should have behaved—that we have acted as we would want our sisters, brothers, or friends to act. An excellent test is to imagine what you would have thought or said about the person you are most tempted to dislike—had he acted as you did. It is an excellent thing to stand back and look at ourselves—to size up ourselves honestly and impartially.

Edgar A. Guest says—

"I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as the days go by,
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.

I never can hide myself from me,
I see what others may never see,
I know what others may never know,
I never can hide myself, and so
Whatever happens, I want to be
Self-respecting and conscience free."

Davy Crockett says, "Be sure you are right; then go ahead." Men's opinion of us will take care of itself. Men will respect us if we are able to respect ourselves.

Shakespeare was not far amiss when he said—

"To thine own self be true
And it will follow as the night the day
Thou canst not then be false to any man."

The sunflower always has its face lifted toward the sun. The same pull that exists between the sunflower and the sun-king exists between our souls and the Soul-King. When our souls lean away from the King, our self-respect snaps. We can respect ourselves only when we are sure that we are not acting for effect—when we know that we are living unto God—when "whatsoever we do, we do heartily as to the Lord, and not to men."

Hesston, Kans.

That home, in early manhood and womanhood, is happiest that has children under the roof, to nourish and care for, and to become playfellows and chums with their parents; in middle life, to consult with and to become companions, sharing mutual cares, joys and sorrows; in old age, to encourage, and strengthen, and honor, and lift up, serving as a prop when the declining years come on.—John G. Holland.

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A NEW YEAR

By Sarah Esch



SNOWDRIFTS were piled high along the narrow, steep mountain path. Looked at from above, the path seemed a mere line on that ever-changing expanse of white. It was the sun shedding its farewell rays of light on the earth and setting it all aglow, that lured Hilda from her chair, in the tiny room to the latticed window. Half smiling she gazed intently on the surrounding hillside till just before the sun disappeared. Then she lifted her eyes heavenward as if in prayer. Gone was the light of the day, and darkness would soon fill each small nook and corner. An aching feeling of loneliness swept over her for a moment, but it passed as quickly as it came when she thought of her dear one in the next room. Would her dear father live to see another day? Gently closing the window, Hilda moved slowly toward the fireplace and, after placing a few logs on it, sat down again in the large chair before the cheery blaze.

It was only a tiny cottage built out on the lone mountain side. Folks passing, wondered how such a small house could stand all the storms that had blown, wild and boisterous, around the Stanserhorn. Yet never once had it trembled, and many a weary traveler blessed the lights that sent their welcome ray to them when, tired or lost, they nearly gave up hope. How well the father, Carl, knew where to build when he wish a home for himself and the first Hilda. Years rested lightly on it, for it seemed good as when Carl had first gazed on it after it had been built. But all its perfection had been nothing till the day when Hilda, the watchmaker's lovely daughter, had pledged her life to Carl and had come to live with him in his small but picturesque cottage. Far away from the world, the village in the valley, they were; but love, joy, and peace were there with nothing to mar their happiness. So Carl and Hilda thought. But Death had his hand ready to blast their hopes, for Hilda left Carl one snowy morning, leaving as a token of her love, a baby daughter—another Hilda. But for Carl life had fled, and many were the lonely days as he patiently carved wooden crucifixes to sell in the village. The only happiness he had was in his

daughter, Hilda. As the years rolled on and she grew into beautiful womanhood, he dreamed much of the first Hilda whose spirit now seemed all about in his daughter. No wonder she was so devoutly adored by the aged father. That space of two years had been long when she had gone from her little home to a school in southern France. Of this she was now thinking as she rested her tired head on the arm of the chair.

Sunny France with all its color, warmth, and gayety came before her as a dream. Again she seemed a care-free girl in the large boarding school. At first it had been hard to get used to rules and regulations, for she had usually done what she wished and roamed wherever she cared to. A typical mountain girl she was, healthy and happy. So it had been with great distress that she had gone to daily mass. No mother had taught her the knowledge of God, and her father, feeling she could have been no purer and lovelier with that knowledge, had let her think her own thoughts. The God of nature was all she had ever known. Blossoming trees, songs of birds, sunrises and sunsets, and the storms that echoed and reechoed through the valley, all caused great questions to rise in her undeveloped mind. So

it had been with gladness that she had heard she was to go to school in France where her mother had gone, hoping that there she might find a solution to this ever-rising problem of who God was. But her hopes had been shattered, for no one ever told her anything of God. It was true she said her prayers with a rosary and knew all the prayers for mass, but her heart inwardly revolted at this daily ceremony and she could find no peace of mind. Had it not been for the thought of that dear father, laboring alone at his crucifixes so that she might go to school, Hilda would have left the school and its ideas. But God had His purpose for Hilda, and she grew calm again as she found out the true way to Light even though she had not outwardly accepted it.

"Hilda!" a feeble voice called from the adjoining room, awakening Hilda from her dream. Jumping quickly from her chair, she crossed to the dimly lighted room.

"Yes, Father," she answered, stepping to the bedside and looking anxiously into his face. Her father ailing now for weeks, had become too weak to leave his bed. A tender smile crossed the wan face as he heard the voice of his daughter and, stretching his hand out to her, he said weakly, "You'll never leave me, Hilda, will you?" pausing as if greatly exhausted.

"No, never, father dear," Hilda replied.

Closely clasping the thin fingers between her warm palms, she noted how cold they had become.

"Are you sure you need no more cover, father?"

"No, Hilda, no more," came from him with great effort. "Go to bed, my child, I shall sleep all right."

Hilda left the room quickly, for her tears were flowing, but she did not go to bed, merely slipped wearily into the old easy chair. For days there had been no improvement, only the seeming uneasiness about being left alone. Could her dear father be afraid? Her heart beat quicker as she remembered those cold hands and involuntarily she went to the window and looked out. She could faintly see piles of snow in the darkness, and she at once gave up the idea of going down to the village to get some one to stay with her. Alone she must fight this ever-losing battle. This was the only parent she knew and she could not have loved a mother more dearly. How could she bear to be alone in this world! She had friends to be sure, but what were they compared to a dear, loving father! As her heart



THE NEW YEAR

By Mildred Risdon

The light that gleams across the snow to-night,
Awakens in my heart a kindred light;
It is the hope and joy and gladness born
At thoughts of New Year coming with the morn.
And oh, the beauty of the world without—
The wreath of snow, the storm wind whisks about;
The grandeur of that gnarled, old, tow'ring tree
That bows before the wind with dignity;
The beauty of the hymns the winds now string
Upon the forest lyre where snowflakes cling.
All nature cries aloud and says to me,
"Lo, all this beauty God has given thee,
And how wilt thou this wondrous wealth repay?"
The thought astounds and fills me with dismay,
For all I have is dross compared to these—
Low, crooning wind, bright snow, majestic trees.
Oh, through the coming year, use me, I pray,
In service for Thy kingdom day by day;
Lord, keep me true and pure that I may be
More worthy of Thy wondrous gifts to me.

Goshen, Ind.

was torn with grief, she remembered what a friend of hers had told her in parting. Joyce, an English Christian girl, used to come to Saint Cecelia's for music lessons, and there they had become fast friends. Learning of Hilda's heartaches, she had given her a small New Testament. It had helped Hilda greatly, but never before did she realize what a friend that Jesus could be. Dropping to her knees, she sobbed and even though she uttered no words, a prayer arose from her heart. As if in immediate answer, a peace stole over her and gave the needed strength.

A faint moan sent her to her father's side. His breath was coming in short gasps and he seemed to see something far in the distance, for Hilda faintly heard him say, "Lord Jesus," and then, "I'm coming Hilda, I'm coming."

A faint smile and the light was gone forever from his eyes. He had left his earthly home.

Numbed, Hilda stood and gazed at his form, now lifeless, till the chimes of the church bells roused her from this trance to make her realize it was New Year's Eve. How truly her father had said he would never see another year! But what a bright and joyous life he would now live in heaven! For Hilda it was in a very true sense a New Year, for she would now be alone to bear her sorrows and heartaches. No loving father's kindly words and helping hands would guide her now. Yet with all this she realized she had gained a Father mightier than an earthly father. It was a new New Year for Hilda.

Goshen, Ind.

CHRISTIAN IDEALS FOR A LITERARY SOCIETY

By George S. Good

The work of literary societies has been of interest to me for some years, and I have undertaken to gather a number of thoughts on the value of such organizations and their activities, and some principles to be observed in the conducting of them, in order that they may serve a worthy purpose among the young people of our church. Some of these are from the observations and statements of other men who have been in close touch or actively engaged in such work. Many more points might be given, and I have not attempted to discuss any of these fully, but the aim has been rather to draw our attention to them, that those interested might consider them further.

To many young people ideals mean a great deal, and have a large influence in forming their character. We frequently hear ideals discussed, and read about them—but we can at present only consider Christian ideals. We note first that ideals are scriptural. Paul's statement in Phil. 3:14, "I press toward the mark," is in reality one of the greatest examples of one with a high ideal before him. In the same letter (4:8) we have the ideal thought life described. We quote it in part—"Whatsoever things are true, . . . honest, just, pure, lovely, and of good report, if there be any virtue, and there be any praise, think on these things." Let all young people memorize it in full. To Timothy, Paul writes an exhortation that carries the thought of ideals further—to live so that our lives may be an ideal for others, for some people will take a person for an ideal instead of the Word of God.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Paul before Felix could say, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Jesus Himself revealed what seems the greatest ideal of life, that of pleasing God, when He said, "I do always those things that please him" (John 8:29). In agreement with these lofty ideals of the Bible are the expressions of some men of more recent times.

A few lines from Emerson suggest an ideal in vision.

"Couldst thou in vision see
Thyself the man God meant,
Thou nevermore wouldst be
The man thou art, content."

S. D. Gordon, in one of his books refers to ideals as God's tuning fork, to keep the music of life true to pitch, in harmony with Himself. Again he says, "Ideals grip us, and key us up to do our best." Our last point here is that ideals change us. There is a good illustration given about the noted sculptor, Michael Angelo, and his famous statue of David. His friends, who had not seen him for some time, observed that he had carved his conception of David not only on the stone, but all unconsciously into the lines of his own beautified and ennobled face.

Such high ideals as we have been thinking of surely challenge all of us to do better. We will be discouraged by our failure if we attempt to live up to them, in mere human strength; but Jesus, who alone lived a perfectly ideal and at the same time a practical life, has promised us the same Spirit that dwelt in Him. Such ideals should be observed and emphasized in all our activities. Surely an organization such as the literary society conducted in the interests of our young people, and claiming as its purpose the building of character and the developing of gifts and talents, has a wonderful opportunity to instill these Christian ideals and principles.

The literary society can be of great value in communities where most of the young people do not have the privilege of school life beyond public school or a year or two of high school, and this is still true of the greater part of our young people. It can never take the place of school work, but it may be a help to many in gaining information, and in speaking in public. Many of our best young people are used in Sunday school and Young People's Bible Meeting work, and are handicapped through lack of training in expression, and by timidity and embarrassment. The ability to speak clear-

ly and effectively, and to think while on the floor before a group or larger gathering, does not come natural to many, and such training may be a valuable contribution to Christian work.

Also it has a place in the social life of our young people. It provides an opportunity to gather in a group, to enjoy clean and wholesome association, to provide entertainment that is instructive and educational, to widen our interests, and to help us to appreciate the abilities of others.

We should be concerned, not mainly about a perfect organization, the best of officers, and the giving of an excellent program, but rather that the exercises be of such a nature that will be a real benefit to all. The literary society deserves the counsel and guidance of able church leaders, men of experience and influence with young people, not only to advise and direct, but to be present at their meetings and gatherings, and to be in touch with them.

It is true that such activities present problems and dangers. Young people always bring problems, but the Church would not want to be without its young people. The past record of literary societies seems sufficient proof that unless the Church provides the proper safeguards and regulations, they will degenerate into schools of entertainment and foolishness. On the other hand we believe there are such organizations among our young people, that have been conducted successfully for some time, and have been a real help to their community.

We shall briefly consider some essential points for the conducting of such an organization.

First, suitable programs. A large variety of programs that may be used. It is usually desirable to have the various numbers centered on some subject, theme, or occasion. Sometimes, however, this may not be possible. The seasonable type of program is generally interesting—the most important being New Year, Easter, Thanksgiving and Christmas, and also the four natural seasons of the year, spring, fall, summer, and winter. Programs need not always be limited to religious material to be helpful, but should always be of such a nature that will meet the approval of the Church. They may be Historical, Biographical, Educational, Musical, Agricultural, or any one of other similar kinds. Programs should be arranged to use and develop, as much as possible, the various talents represented among the members. Programs should give a true conception of life. The world's entertainment does not do this. While literary programs are not merely for entertainment, they may be a fine example of mental diversion and recreation.

Second, proficiency in the various fields of culture. Whatever we undertake we should try to do well. Seek to excel, not with a vain ambition, but with a noble purpose to make good. In literary society work the use of good English and general delivery can be emphasized, and these are often greatly improved by helpful correction and charitable criticism. In public speaking, by address, essay, reading, or debate, there are many

A NEW YEAR REVERIE

By Leona Yoder

things to be observed. We cannot discuss these here but simply name the following: English, choice of words, articulation, inflection, posture, and general delivery. In music we should aim to have proper interpretation and good rendition of songs and hymns.

Third, interest and attention. This is sometimes referred to as of two kinds, voluntary and involuntary. A person having part on a program has the opportunity of making it so interesting that every one will give involuntary attention. On the other hand in the audience everyone should give attention, voluntary, if need be, to what is being given, whether or not the speaker is one of the ablest, or the discourse absorbingly interesting. We should train ourselves to give attention on all occasions, as a matter of respect, fairness, and good conduct.

Fourth, promotion of lofty social standards. It is important to avoid all that is questionable. It would be regrettable if some of our conscientious young people would feel it their duty to deny themselves the benefits of a literary society, because of the social nature of the gathering. And further, the influence of our young people spreads in new directions in just such ways as this, and a lack of observance of this may be a hindrance to starting literary work in other places. The literary society should be the means of raising the social standards of a community.

Fifth, fostering spiritual development. We need to be conscious that intellectual development is of value only when it is grounded in the Christian religion. This applies to any form of education, training, or development of talent. What would be accomplished, though we had trained speakers, good debaters, and fine singers, if that training were not along lines that can be of use in Christian work? Spiritual growth and development is one of the most important principles to be observed. In literary work let us put first things first.

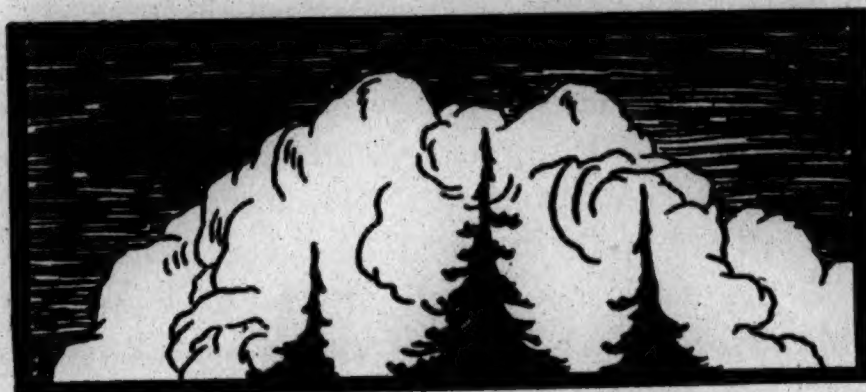
Sixth, maintaining a spiritual atmosphere. This is similar to the previous point, but applies more directly to the regular meetings and programs. In all exercises, whether religious, secular, or routine, a spiritual atmosphere should pervade. We should be conscious that we are Christians, at all times.

Seventh, unity of aim and purpose with the ideals of the church we represent. Our young people should be familiar with the ideals and principles of our church, or rather, as we noted in the start, scriptural ideals as interpreted and taught by our church. The aim and purpose of a literary society, usually stated in its constitution and by-laws, should be in full harmony with these principles and ideals.

May our young people who have responsibility in such organizations, and others as well, realize these important issues involved. As we seek to increase our knowledge, and to improve and enlarge our usefulness, by means of literary societies or any other fruitful manner, may we be loyal to the principles and ideals of our faith, and true to our noble heritage.

St. Jacobs, Ont.

Jenny lay in her warm bed, thinking, thinking. All about her seemed an oppressive silence, broken only by the ticking of her clock and the gentle rustle of dying wind in the bare treetops. She sighed and snuggled still closer in the blankets, but sleep would not come. It was New Year's Eve; the old year full of happiness and disappointments was fast slipping away and a new one, bright with hope, was almost here. Jenny had intended going to a party in town that night, but a heavy snow accompanied by wind had made it impossible. She had been cross about it and had gone to bed early in the hope of losing herself in sleep, but sleep would not come. She could not drive away that feeling of depression which came as she heard her parents discussing the past year in the room below. One more year of her young life had slipped away—one more year that she must answer for—and what had she accomplished? God gave her that year, a clean white sheet, and she had filled it in. "But," she thought, "I have done nothing really wrong; surely there are



PATHWAY OF THE YEAR

My plans were made; I thought my path all bright and clear,
My heart with songs o'erflowed, the world seemed full of cheer:
My Lord I wished to serve, to take Him for my guide,
To keep so close that I could feel Him by my side—
And so I traveled on.

But suddenly in the skies so clear and full of light,
The clouds came thick and fast, the daylight changed to night;
Instead of paths so clear and full of things so sweet,
Rough things, and thorns, and stones, seemed all about my feet.
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured: "Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened; quiet and still there came to me a voice.
"This path is mine, not thine; I made for thee the choice.
Dear child of mine, this service will be best for thee and Me,
If thou wilt simply trust and leave the end with Me."
And so we traveled on.

—Selected.

no great blots of sin on it. Why do I feel so sad, now that it is all over?"

It was very still, so still she could almost hear her heart beat. Why couldn't she go to sleep? Maybe there wasn't enough air; she would open the window wider. She stood, amazed at the beautiful scene spread out before her. The storm had subsided, the wind had gone down, and the full moon in all its splendor was lighting everything with what seemed almost the brightness of noon-day. Above, the sky was set with a multitude of twinkling stars; below, the snow was shining like thousands of diamonds, and the distant lake shone like a crystal mirror in the frosty air.

Jenny drew in her breath with an exclamation. Never had she beheld anything so beautiful, so perfect, and so serene. It was perfect, everything did its part to make the picture lovely; and then came the thought, "What have I done to make this world more perfect and beautiful?" Oh, that was why she was so depressed at the going of the old year; her white sheet of life was not spoiled by blots of sin, nor was it made beautiful by her life; it was just blank. Her sin was not that of commission, but omission. And after all, which is the greater? Jennie kneeling there in front of the window with the beautiful scene stretched out before her, lifted her fair face toward the starry heavens and prayed. She asked for forgiveness for this great sin of omission. She asked God to help her in the New Year to do something worth while, to help her make the year beautiful with kindness and service. The thought seemed to stagger her. One whole year! Oh, how could she go through with all that without slipping back into her careless, selfish path? Then to her mind flashed the words of her mother, "You need live only one day at a time, Jenny," and a still, small voice whispered, "My grace is sufficient for thee."

Her face brightened. "Dear God," she prayed, "Give me strength to live my life for Thee; help me to do at least one worth while thing each day, so that when this New Year has passed away, I shall be able to say that I have helped some one. Amen."

Just then across the frosty air came the clear, glad notes of the bells, ringing in the New Year. A heavenly peace swept over Jenny, and a happy smile of contentment spread over her face as she rose from her knees.

West Liberty, Ohio.

Captain Robert Dollar, owner of the famous Dollar ships and vice president of the American Bible society has purchased 1000 copies of the Presbyterian Book of Common Worship and 1000 hymnals for use by the officers, sailors and travelers on his ships. He has also placed Bibles in the Chinese language in the Chinese quarters. In addition, Captain Dollar gives away many thousands of New Testaments.—Selected.

IMPRESSIONS AND OBSERVATIONS

Received from a Visit to the Mennonite Colony in Paraguay

By Orie O. Miller

Since early this morning the view from the car window has shown only seemingly endless grassy plains on which graze innumerable sheep, cattle, and horses. Last evening at ten o'clock our sleeping car was ferried across the Parana River from Encarnacion, Paraguay, to Posadas, Argentine. We are now in the State of Entre Rios, and due in Buenos Aires to-morrow morning at eleven. Yesterday our journey took us over the oldest and still the only important railroad in Paraguay. The road cuts through the eastern half of the country, and enables one to see the best developed and most thickly settled section of the country.

It is springtime here, so one sees the country at its best. To one from the colder climates, orange groves, bananas, and other tropical vegetation are always appealing, and in this setting the villages and towns through which we passed seemed particularly pretty. However, one could not fail to note the many signs of the abject and miserable poverty in which practically the whole population lives. Even the railroad roadbed was so poorly kept up, that it was impossible to write yesterday. This return trip was made necessary by train rather than by steamer (which would have been much more comfortable) in order to save a day's time, and to enable me to worship with the mission folks on this coming Sunday.

It would be impossible in the brief space allowed for this message to give any adequate or comprehensive story of the past three weeks' experience in the Chaco, and of our visit with the brethren there. And besides I am still too close to the experience to report on it as a whole and I even plan to write the official report to the Mennonite Central Committee several weeks hence on shipboard going home. Just now, the mind picture is still a bit confused, in which some of the prominent objects are: dust, mud, Indians, cactus, Paraguayan soldiers, oxen, and the thrill of witnessing the beginnings of civilized living after a day on train and automobile through forbidding Chaco wilderness, which is still in the same state it has been for thousands of years. However, we will not soon forget the way the soul was gripped, after such a day, when almost worn out, and ready to retire, I heard the village chorus sing the community welcome and greeting. We found difficulty in responding, because of the tears of gratitude, which could not be kept back. The all-day meetings held in the large new central school building on the last Sunday of our visit, and the farewell service held the last evening before our leaving, in village No. 1, were other similar unforgettable occasions. And how these young people can sing! All their excess energy seems to find vent in song. In the Chaco there are no auto, movie, amusement park, bathing pool, or Saturday evening street corner problems. Bro. Friesen,

one of their most consecrated young ministers, is also gifted as a chorus director and devotes much time and energy in training the choruses of the various villages and in arranging an occasional "songfest," when the choruses of all the villages come together for several days of song and Bible teaching.

During these three weeks, (twelve days of which were spent in the Chaco itself) we had the opportunity of visiting, briefly in each of the thirteen villages which have been founded during the past eighteen months by our Russian brethren, and marvelled at what they have accomplished during this time. A village usually contains about twenty-five families. The houses are built on both sides of a wide main street. Eleven of the villages now have their own schoolhouse, which is also used for church services and Sunday school, and is located near the center of the village. The health of the whole colony is exceptionally good. As usual in Mennonite circles, most of the families are goodsized, and one was impressed with the large proportion of healthy, happy, playing children. On the third day of our visit about two inches of rain fell, the first of the season, and as if by magic the whole landscape changed from winter with its dust and desertlike appearance to the green freshness of spring. At once every one went to work, plowing, spading and planting. The colony realizes full well that next year they are expected to live from what they themselves harvest and produce, and that unless they are diligent now, there will not be sufficient. They fully agree with us that all the relief possible from the United States should then be

directed to helping their brethren in China, Germany, and Russia, who are in much worse plight than they themselves. They desire that these should be brought to Paraguay just as soon as possible.

We also visited the site of the proposed Central Town, which has only recently been laid out. Here, however, are being established the beginnings of their colony industrial interests. Here will also be erected the new hospital for which the equipment has already been received from Germany. A steam engine, a sawmill, an oil press, several small mills for grinding flour and feed, all of which were purchased in Germany last year by the Mennonite Central Committee, are already on the spot and being set up. Adjoining the Russian settlement, is that of the Canadian Mennonites, which is about two years older. We spent almost two days visiting in their various villages, and found them as a whole content with their choice of a new home. Some of them have built attractive homes, surrounded by beautifully kept gardens, and the beginnings of orchards.

There are, however, discouraging and difficult sides to the picture. The distance from the railroad and markets, the fact that the colonists had to begin without any funds or equipment of any kind aside from that furnished by the Committee, the usual difficulties of pioneer life, the various weaknesses in human nature which have manifested themselves from the time of the Children of Israel until now, etc., tend at times to try the faith of their strongest leaders. Their sufferings and trying experiences of the past few years, the practically unanimous recognition of the definite leading of God in their departure from Russia, has tended, however, to weld them into a religious brotherhood through which they face the future as a united whole. This unity, plus the continued sense of the definite leading of God, is in our humble opinion the strongest asset they have in overcoming the problems and difficulties ahead. Their faith in the continued sympathy and prayers of the brethren in the United States and that God has also led us as a Committee, hitherto, are also features that encourage.

The pros and the cons of the Mennonite movement to Paraguay have been and likely will continue to be subjects for much discussion in all kinds of circles. As for us, we must say that the visit has deepened our conviction that help given in this cause either material or in prayer, is bound to bear abundant spiritual fruit for time and for eternity. Two days ago in Asuncion, as I went down to the steamer and welcomed the new group of fifty-three, many of whom left their homes in Russia just a bit earlier than I left mine in the United States, and listened to them relating the story of their persecution and experience there, I felt very thankful to be one of the brotherhood in the United States through whom our Father is making this new home possible.

Akron, Pa.

"There is no creature so small and abject, that it representeth not the goodness of God."



NEW YEAR



By Arline Yoder

I hear the pealing of the solemn chimes
At midnight;
I've heard these same melodious tones oft-times
In daylight;
But thro' the stilly, cold, and snowy night
They charm me,
And make me feel that heaven and earth
unite
So solemnly,
Rejoicing that another year is born,
And for the passing of the Old to mourn—
That's New Year.

On one more open page the Old Year penned
So swiftly
Our record. Now that year has reached its
end
Completely,
And turned the page for still another year
Of history.
We do not know what tale that page will
bear—
Oh, mystery!
Whate'er it be of joy or saddest grief,
Make "Others first" our resolution chief
On New Year!

West Liberty, Ohio.

CHRISTIAN MONITOR PULPIT

"ONE THING"

By Paul H. Erb

Texts: This one thing I do.—Phil. 3:13.

One thing have I desired.—Psa. 27:4.

New Year's resolutions are in bad repute. Sophisticated people think they are sentimental, and many Christian people think there is too much of self-effort involved. For myself I can see no reason why January 1 is not as good as any other day for the resolves without which a strong Christian life is impossible. Daniel "purposed in his heart;" Paul "determined" and "reckoned;" the early Christians were exhorted with "purpose of heart" to cleave unto the Lord. God gave us our wills to use, and they grow stronger through much exercise.

Many resolutions are broken, however. Perhaps too many are made at once. There is a positive advantage in concentration. Ordinary sun-rays, concentrated through a burning-glass, will start a fire. The student who bends all his effort to one lesson at a time will master his courses. In our texts we have two men who resolved with all their power, but they narrowed their resolutions down to one thing. They had the courage to eliminate. Paul counted everything else as loss in order that he might attain the one objective, a knowledge of God through Christ. David cast aside less important desires until there was one left, to obtain through worship a vision of the beauty of the Lord.

Let every man, every woman, every boy, every girl determine what shall be for him the supreme end of life for which he will be willing to sacrifice everything else. What do we want most? Life has an essential unity; it is controlled by a central interest and purpose. If I am God's it is not for one day of the week, but for seven. If I am consecrated, ten-tenths of all I have belongs to the Lord. The whole of life is involved. "Whatsoever ye do, do it heartily, as unto the Lord." God longs for fellowship with His children, for intimacy with those who are "nigh unto him." There are unsearchable riches which He wants to give us secret access to. But how few give Him a chance! To make this fellowship more real, more attainable, He sent Christ, His express image, the fullness of the Godhead. Realizing that to know Christ is to know the Father, many, like Paul, have considered nothing of sufficient worth to keep them from the experience of that fellowship. Others, most people, in fact, and some Christians, account the privilege lightly, allowing all sorts of evil things and things of lesser worth to shut them out from the highest call ever given to men—to associate with God.

It is a matter of elimination. There are so many things to be interested in, so many

ends to live for, so many affections to claim our hearts. We try to answer every call, and spreading our lives out too thin, we fall utterly short of the highest good.

"The world is too much with us: late and soon,
Getting and spending, we lay waste our powers."

Thus Wordsworth explains how we miss the beauties of nature about us. The same words explain much of our blindness to the "beauty of the Lord."

"Things are in the saddle and ride mankind," sang Emerson in his pleading for a philosophic aloofness; and with the same complaint the Lord may challenge us to spurn earthly for heavenly thoughts.

Out in the sugar beet country they hire men to cut out a pretty good share of the young beets so that those left will have a chance to grow to a profitable size. Every backyard gardener knows how necessary it is to thin out the beets, and the carrots, and the turnips, and the onions. A few well-formed and fully grown vegetables are worth many spindling ones. To the shortsighted person the thinning will seem a waste. But the experienced man knows it pays. Last summer in my father-in-law's peach orchard in Mississippi there was one tree on which the fruit was especially large and perfect. There the peaches hung, highly colored and bulging out with lusciousness. The reason was not far to seek. The tree stood next to the path along which my father-in-law walks every day, and during the growing season he had thinned, and thinned, and thinned again. All the orchard had been thinned, but not enough; not as much, at least, as that one tree had been, and the thinning was apparent in the quality of the fruit. It was from that tree that I usually picked the choice peach that I wanted to take into the house at noon for the one for whom the best is not too good. It must have seemed too bad to pull off those half-grown peachlings; but it paid. Oh, it paid!

Have you ever been thinned down? Have you been narrowed down to where you said, "One thing will I seek after?" Are things keeping you from fellowship with God? Are you so intent on good cooking, or a clean house, or keeping up with the news, or getting your plowing done first, or taking in every social event, or reading the latest best seller that you haven't time for spiritual meditation? We are so very busy; but perhaps we are busier than God wants us to be. It takes real courage sometimes to refuse the duties or invitations which overload our schedules to the point that we must neglect the most important things, the hours that we ought to devote to soul-growth. Busy

people, men of many affairs, like Paul and David, need most to say in their New Year's resolutions, "One thing." There can be little doubt that one secret of the personality power of Mahatma Gandhi, the nationalist leader of India, is the time he devotes to meditation and prayer. For breakfast he has ten minutes of meditation, four oranges, and a pint of goat's milk. Most of us would use the ten minutes to get something more for breakfast. Gandhi, though not a Christian, is wiser in this than "the children of light." And look at Miss Slade, the English lady of high society who has repudiated that society and her standing in an aristocratic London family to be the personal attendant and servant of the Mahatma. Finding the endless round of high society empty and boring, she left it all to follow the ideals of her pagan philosopher. Even if she is following a crank, she now has a purpose in living. So far as achieving happiness is concerned, I should feel that her choice was a wise one. She left everything in order to get one thing.

Will you thin yourself down? What shall you leave out? Get alone with God and ask Him that question. If it is an evil thing that is shutting you out from God's blessing, the resolution is quickly made. Who wouldn't give up husks for the fatted calf? But the superfluous things may be good in themselves. They often are. Then it becomes a matter of forsaking the good to get the best. It is good to read the Times, but it is better to read the Eternities. A social hour with a friend is good, but a devotional hour with Jesus is best. Can you make the choice? One who has recently taken Christ as Savior will get into His intimate company, I know, for he says, "I've gone into this thing to go through with it, no matter what it costs." He has thinned himself down to the thing that he wants most. Whatever it is, whether good or evil, that is keeping you from the closest possible relation to Jesus, throw it away.

"The dearest idol I have known,
Whate'er that idol be,
Help me that idol to dethrone,
And worship only Thee."

For if we won't thin ourselves down, God has a way of doing it for us. Many a man, through sore trouble and trial and loss, has been brought to see that much that he called his life was simply accretions that hindered his spiritual advancement. Perplexities come that we cannot fathom, and in our despair we have nothing to do but to fall back to God to find the peace that passes all understanding. Criticisms come, and misunderstandings, until we have learned that only God does not forsake. Have you learned to say to a tempting, compromising world, "Good-by, I'd rather go alone with God?"

It may seem an austere road, this path of

(Continued on page 14)



EDITORIALS



"Standing at the Portal"

"Standing at the portal of the op'ning year,
Words of comfort meet us, hushing ev'ry fear;
Spoken thro' the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice."

The old year has almost come to a close. We look back upon it with mingled feelings, because of the experiences it has brought us. No two will think of it quite in the same way, because we have not had the same experiences. There may be some who will see nothing but suffering and hardship as they recall what the dying year has brought to them. And we cannot close our eyes to the fact that from the standpoint of material things there has probably been no year in the recent past when people have had as hard a struggle to provide for themselves and their families even the common necessities of life. We cannot deny that adversity and hardship have been characteristics of the past year. But this should not close our eyes to the fact that the year has also brought us many blessings. There are values that are higher than those attached to temporal things, and all in all, most people have had their temporal needs supplied in some way or other.

Which brings us to the thought that adversity may be a blessing for all of us. It gives us many opportunities to learn lessons that we would never learn if prosperity would always shine upon us. To some it may mean to learn anew lessons of economy and a more conscientious use of the means of which the Lord makes us stewards. To others it may help to create a greater feeling of responsibility for sharing with those who are in need. We are, after all, our brother's keeper, and if others suffer and we have the means to help we are responsible for doing what we can, in keeping with what seems best for those concerned. And all of us may learn better than ever before that the Lord is the Giver of all gifts, great and small, temporal and spiritual, and that we need to trust Him for our daily bread as well as for our spiritual strength and help. This brings us to the thought that our opinion as to whether the past year has been good to us or otherwise depends altogether upon our relation to our Creator. With a consciousness that God is our Father and that Jesus Christ is our Savior and Lord we need not fear, for whatever of adversity, affliction, or sorrow may have been our lot we can trust that God knew what was best and that even out of these unwelcome experiences great blessings may come.

But what of the future? We are indeed standing at the portal, the door of the New Year. What will it mean to us as we enter this as yet unexplored, untried, unknown territory? The future is veiled, and we are glad that it is so. God knew it was better for us to live by faith than by sight. Yet we can know for sure that this door will lead us to some definite things.

First, It is a "door of hope" (Hosea 2:15). Whatever

may have been the past, we leave that behind, forget it if it was unpleasant, and press onward, knowing that hope is shining on our pathway as bright and beautiful as ever. Hope is indeed the "anchor of the soul," and if we can begin the year with faith in the Lord Jesus Christ as our Master and Lord, our Leader and Guide, we can face the future with confidence, knowing that He will lead us in the right way. The promises of God are ours if we are "anchored in Jesus," and then we can enter the portal of the year with a radiant hope in our hearts.

Second, It is a door of opportunity. Every day, every hour, of the year brings us opportunities for service to God and our fellow man. We may have ignored these in the past and have lived for our own selfish ease and pleasure, or we may possibly have done our feeble best to meet them in the fear of God, but we may be sure that new fields of service in wider spheres of usefulness lie before us if we are faithful to the trust that He has given us and meet the duties of life with a resolve to faithfully discharge them by the grace and help of God. Let us witness for our Master every opportunity that we have, and then we can trust Him to open up new opportunities for us and lead us into the fields of service best suited to our talents and abilities.

Third, It is a door of responsibility. God will hold us responsible for the way in which we use the time He gives us. Time and talent are equally His gifts, and He expects us to use them in His service. How often we are guilty of wasting both! Let us use them during the coming year so that we may at the end of life's day hear the approving voice of the Master: "Well done, good and faithful servant; . . . enter into the joy of thy lord." Considering the grave responsibility which the New Year places upon us let us breathe this prayer:

"Take my moments and my days,
Let them flow in ceaseless praise."

Fourth, It is a door of blessing. If we are in the right relationship with our Lord we may be confident that the New Year will bring us blessings that we have never experienced before. Each time we come to Him in prayer we will receive a new blessing. Each service performed in His name will likewise bring its reward of blessing. And even the hard things will prove to be blessings in disguise. He will give us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Summing it all up we may say that if we are in His will the portals of the New Year will, along with their responsibilities, lead us into paths of hope, and opportunity, and blessing. But if we fail to give ourselves and all that we have to Him we may find it a door leading eventually to things that are just the opposite. May none of us choose to go any other way but His way. We are standing at the portal. Let us enter it with hope, faith, and courage, knowing that our Father is leading the way for all His own.

The Gospel of John

During the first quarter of 1932 our Sunday schools will have another wonderful opportunity of studying the Gospel according to John, the beloved apostle. It is a deeply spiritual book, and John states both his method and purpose in chapter 20, verses 30 and 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John tells us here that he did not aim to present a complete life of Jesus. Three other gospels had already been written. He gives us many things that the other writers omitted, although there are some repetitions of what they recorded. His method seems to have been to select from "a vast array of facts only a sufficient number to convince the readers that 'Jesus is the Christ, the Son of God.'" And then his aim, which he states in the latter part of the verse, is a very practical one. He wishes his readers to believe, in order that they may have eternal life. "John has written this Gospel in order that we may know Christ, may trust Him, may commit our lives to Him, and thus have life in all its fullness and peace and joy and beauty and fruitfulness and hope, even the life eternal which issues from a knowledge of the true God revealed in Jesus Christ His Son."

Charles R. Erdman describes the book in these words: "The Fourth Gospel is the most familiar and best loved book of the Bible. It is probably the most important document in all the literature of the world. It has induced more persons to follow Christ, it has inspired more believers to loyal service, . . . than any other book that could be named. The peculiar character of the book has been set forth by the single adjective 'sublime'; for sublimity is said to result from the two factors of simplicity and profundity. The sea is sublime, because of its unbroken expanse and its measureless depths; and the cloudless sky is sublime because of its limitless vaults of blue. Such, too, is this little book; its stories are so simple that even a little child will love them, but its statements are so profound that no philosopher can fathom them."

While going through this Gospel again recently in the course of necessary Sunday school work we were impressed anew with its beauty and spirituality. It never loses its freshness, and each new reading brings out new truths, new lessons, that will bring inspiration, encouragement, and help in our Christian lives. Let us study it with diligence and in the spirit of reverence and worship.

In this connection we wish to call special attention to a new feature that begins in this issue of the Monitor. It is entitled, **Nuggets of Truth Found in Our Sunday School Lessons**, and it gives a short, pointed discussion of each Sunday school lesson, in which some of the most important truths are brought out. Bro. J. F. Bressler of Lancaster, Pa., minister, evangelist, and Bible teacher for many years, is the author, and he brings into these sketches not only his originality, but the fruit of his years of experience in Christian work. We believe all Sunday school workers and pupils will find these **Nuggets** to be both valuable and useful. Watch for them from month to month. Tell your fellow Sunday school workers about them so that they too may receive help and inspiration from them.

In This Issue

We wish to call attention again to the number of new features which begin with this first issue of the New Year. Sister Mary Miller, who favored us last year with Pen Pictures from Life and Nature, is beginning the year with a series of practical articles under the head, **As Others See Us**. **The Light of Life** is a new series by Bro. Geo. J. Lapp. **Glimpses of Work in Our Rural Mission Fields**, by various writers, and **Personal Evangelism**, by Bro. Milo Kauffman, are new features that will appear in the Mission Department for a number of months. Two other new series of articles, **From the Holy Land to the Heart of Europe**, by Anis Ch. Haddad, and **The Home in the Writings of Holmes and Lowell**, by Irene Eschliman, will be found in the Educational Department. In addition to the discussions of the Sunday school lessons by Bro. Bressler, as mentioned in the preceding editorial, another new feature in the Sunday School Department is a monthly review of some helpful Sunday School book. This month Bro. Mumaw reviews Marion Lawrance's famous book, **My Message to Sunday School Workers**. We believe all these articles will make helpful and profitable reading and trust that our readers will follow them from month to month. As announced last month many of the regular features will be continued. We hope to make the Monitor more interesting and useful as the years go by. Will you help us by your continued support?

We enter the New Year with a keen feeling of our responsibility in conducting the paper so that God may be honored, the Church may be served, and our constituency may be edified and built up in the Christian faith. To this end we solicit your suggestions, criticisms, and prayers.

Corrections

In the December issue of the Monitor through a printer's error a mistake was made which we regret. In the list of ordinations in the article on the Midway Church, Columbiana, Ohio, by Mildred Metzler, a complete line of type-written manuscript was omitted by mistake. The error was not discovered until the paper was printed. Part of the sentence in the article reads: "Paul Whitmer, ordained in 1904; I. B. Witmer, ordained in 1915." It read as follows in the original manuscript by the author: "Paul Whitmer, ordained in 1902, and now located in Pandora, Ohio; E. M. Detwiler, ordained in 1904; I. B. Witmer, ordained in 1915." We are sorry that we failed to catch this omission in the proofs, but are glad to make this correction so every one may understand just how the mistake was made.

Also in the September number in an article on the Marion Mennonite Church, near Chambersburg, Pa., an omission was made in listing the trustees who composed the building committee for the first building at the present church site. They were printed as "Michael Hege, Henry and Abraham Leshner," but should have been, "Michael Hege, Henry B. Hege, and Abraham Leshner." Those interested in these historical sketches, who preserve files of these papers, should note these changes.

We realize that the old adage, "To err is human," is true, but we shall try in the future to do our best to avoid similar errors.

CHRISTIAN LIFE

NEW YEAR MEDITATIONS

A Collection of Pointed Seasonal Messages

ONWARD

By Wilma Lehman

Ding-dong, ding-dong, ding-dong! Midnight! The tolling of the bells is heard far and near on this clear, still night. The Old Year is past! The New Year is ushered in! We pause and solemnly retrace in thought the past year. What have we accomplished and what have we left undone? We shall not stop to look back, but we will take a look ahead. We must purpose to set forth along the mist-hidden road of the New Year with some new and glowing ideal. We often start the new year with many resolutions and then fail to keep them. We fail often because of neglect or because they are beyond our reach. To fail because of neglect is a shame, but to fail because they are beyond our reach is nothing to falter over for, "Low aim, not failure, is disgrace. Ah, but a man's reach should exceed his grasp, or what's a heaven for."

There is one resolution which applies to every one regardless of age, rank, or occupation. It is the one given by the apostle Paul: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14. R. V.).

In this resolution there are several things we must do. First, we must forget the things behind and then press on toward the goal. In my experiences I have noticed that among people of the same intelligence and preparation, some are more successful than others. It is often as important to be able to forget as to remember. The person who, not able to forget the things behind, stops to brood over the past, will lose out; for, while he is doing that, his friends are pressing forward. Of course, our mistakes and failures should mean something to us. "Failure is only a spur to the man who receives it aright."

We remember the story of Lot and his wife. God told them to leave the wicked city of Sodom and not to look back. But Lot's wife could not forget the things behind; she looked back. God punished her by changing her into a pillar of salt. Lot pressed forward to the goal God commanded him to reach. Though Paul's life before his conversion was full of sin and mistakes, he was able to say, "I forget the things behind, and press on toward the goal." This is the key of Paul's success. We, too, see the great need of having a goal to press forward to. In some games we have a goal but unless we run toward the goal, it will

be of no use. A similar condition is true without a goal. We may run all over the ball field, but without a goal in view we will not get anywhere. The goal, and "the pressing toward" go hand in hand.

The Christian has his goal—to be more Christlike. He presses toward his goal by doing all the things, both great and small, that he can to further the cause of Christ.

Greet the New Year with this resolution:

"But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

North Lima, Ohio.

1932 FORWARD

By Fern Miller

The New Year! What does it mean to us? What shall we make of it? As the beginning of a new year approaches, our thoughts are drawn back over the past year and we sigh with regret as we see the many ways in which it might have been improved. But stretching before us is a new, spotless sheet, with which to do what we will, and we may use the past distressing experiences as lights to guide us over this new, untrodden field. We may do well by accepting in the very beginning the sound and tried advice of our grandmothers, "Aim high and miss it, rather than aim low and hit it," for if we aim low and do gain our point, we, after all have gained nothing, for we really didn't set out to accomplish anything worth while gaining.

However, with our goal set high we have at least something worth striving for, and, although we may not reach its gleaming heights of perfection, we shall feel that our efforts have not all been in vain if we can come somewhere near it. We look forward to the year lying before us with great confidence, eager to face the problems which we shall surely meet. Our past years of experience have not been in vain, and we must make this year bring us nearer that goal, which our ideals have raised even higher than ever before. God is working with us as we move toward this standard, and with this in mind, we shall step forward to greet the New Year in the Spirit in which Emerson speaks when he says:—

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can."

Millersburg, Ohio.

NEW YEAR PLANS

By Marvin Hostetler

The beginning of a new year is a time more than any other when we look back over the past, and at the same time take serious thought for the future. The business man makes application of this principle by taking inventory of the things that he possesses to see what progress he is making financially.

However, the beginning of the New Year is not only the best time to check up on one's material standing but it is also the best time to take account of one's standing in his relationship with God. To the Christian the primary aim should not be to see how much more money he can realize from his labor in the coming year than he has in the past. The Christian may make many plans for a bigger and more prosperous future only on the basis of how this will make his service to Christ and to his fellowmen more effective during the coming year.

Dalton, Ohio.

LOOKING BACKWARD AND FORWARD

By Bonita Birky

We are pausing momentarily on the threshold of a new year. It is naturally an appropriate time for retrospection on the past and visualization of the future. Very soon time will have permanently closed the doors upon the old year, and we shall not again be able to enter it except through the gates of memory. On looking back over the past year, our emotions are many and varied. During the year some of us have seen, at least partially, the realization of our hopes, the attainment of our ambitions, or the fulfillment of cherished dreams, while others may have had their hopes and desires disappointed. Most of us have been blessed with a liberal portion of love and joy and happiness. On the other hand, few have escaped their share of sorrow and pain and grief. In many projects we have succeeded in the past twelve months; in other enterprises we have failed. Undoubtedly each one of us has advanced in the acquisition of a store of knowledge and wisdom through our observations and experience. There is probably no one that is completely satisfied with the record of the year. Without exception we have all made mistakes and fallen short of attaining our aims. If it were possible, many would probably wish for the privilege of living the year over. What a great improvement we think we could make upon our record!

But let us turn now from the view of the past and take a look forward. Ahead there

extends a glorious new year with a multitude of opportunities and unexplored possibilities. It is a prospect that brings with it a challenge to our abilities. New situations will assuredly arise to try our mettle and new responsibilities come to rest upon us. Difficulties, troubles, and problems of all kinds are going to confront us. In many ways the year just past, and all that preceded it, have prepared us to meet successfully the challenge of this new year. We are better equipped than ever before to face the battles of life because we possess a greater fund of knowledge and a better understanding of people than at any previous time. But, although we are prepared for the new year, we cannot hope to overcome all obstacles in our own strength for it is, after all, inadequate. We need to rely on the support of an ever-present Friend, and with His guidance may we all embark upon a prosperous and happy New Year.

Hopedale, Ill.

THE NEW YEAR

By Mary A. Jones

Be with me Lord, as I step out on the untrodden way of this new year. I know not what it may bring of joy or sorrow, of temptation or service; but I humbly commit myself and my way to Thee. Make the best that Thou canst of me for Thy glory.—F. B. Meyer.

May this be the prayer that each Christian breathes as he begins the New Year. He will find that it will not be necessary to make a list of resolutions. Time and circumstance alter things, and resolutions do not always allow for these alterations. If one resolution is not kept, the next resolution is much easier to break. In a short time we have nothing left. By the aid of the Heavenly Father we are able to meet all situations as they arise.

THE RECORD BOOK

By Pauline Oyer

When I think of New Year, I cannot but think of a large book in which records are kept. When we come to the last page of each year the first page of the following year is clean. What are we going to do with this first page? Are we going to spoil it by marking it up with resolutions which we never keep, or are we going to write down a motto which will serve us not only for the year but throughout life?

Just now I think of a Scripture that I think would be appropriate for the first page of our record book. It is found in Philippians 3:14: and would make a fine motto: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us have our goal written on this first page. And let that goal be one to which Christ Jesus has called us. Let us put aside our past sinful ways and with patience bear the burdens and cares that are before us. If we ever look upward and onward we will get much strength from God.

Another thing that we want on every page of our record book is the word "Prayer." We want to give thanks to the Heavenly Father not only once a day but often. This is one thing we cannot afford to neglect in our record

book. What will the following pages be like? Will they be like the first one or will they become soiled with black marks as the days and weeks go by? Let us strive to keep each page as nearly perfect as possible. We want

every page to be as good or better than the first one, so that when we come to the last we shall have a good example to start the first page of our next year's record book.

Roanoke, Ill.

THE LIGHT OF LIFE

I. Introductory

By Geo. J. Lapp

This is the first of a series of articles which Bro. Lapp expects to continue throughout the year. They are especially designed to help young people to find the fundamental bases of believing and living. We trust our readers will make it a point to follow these articles from month to month.

It is well to remind ourselves often of the higher spiritual values which come to us through faith in Jesus Christ. It is only through Him that the human race can be saved. We often speculate as to the possibility of men and women born in ignorance of the Way of Life being somehow saved. The only revelation we have concerning this is that whatever God's way it is only through Jesus Christ as the propitiation for sin and Mediator between God and man that anyone can be eternally saved.

Where Jesus Stands

Jesus as the Light of Life (Jno. 8:12) stands midway between and transcendingly above the materialistic, idealistic, humanistic, and naturalistic philosophies of the West and the mystical philosophies of the East. In man's search after God and reality the Oriental has worked on the basis of the existence of an immortal soul inhabiting a body, the combination of which we term the human being. The Occidental leaders of thought have for the most part revolted against the religious formalistic dogmatism of the West and instituted their search on the basis of a rational human being, either possessing or not possessing an immortal soul according to whatever theory most appealed to the advocate.

Ground-work of Oriental Philosophy

The foundation of Oriental philosophy was laid centuries before the Christian era. The first teachings manifest a high form of religious thinking. They are monotheistic. The later writings, though containing lofty sentiment, show considerable lowering of thought levels, until we come to the teachings of Buddhism in India and of Confucianism in China (4th or 5th century B. C.) which are mere systems of ethics without any idea of the eternal. When Gautama Buddha was asked whether there exists a supreme power he remained silent. Early Aryan teachings of Persia and India regarded the supernatural but their worship soon deteriorated to veneration of a legion of gods and of God's handiwork such as fire, water, earth, sun, forces of nature, etc. Records of the early philosophical teachings may yet be had and are understood by a few, but they, considering the masses as impossible of understanding, are satisfied to do the dreaming for them and they receive from the ignorant votaries their living. All Oriental philosophers from Manu and Zoroaster to Buddha, Confucius, Lao Tsu (Laodza), and Mencius considered the masses unworthy of their

consideration and confined their teachings to the select few of the upper strata of social life.

Attempts at Divorcing Religion from Arts and Sciences

Unlike the East the Western leaders of thought have broadcasted their theories and have sought to either eliminate religion entirely from the thinking of people or to divorce it from science, philosophy, music and art. Thus we have the skepticism of the West as set over against the intense religiousness of the East.

Need of Definite Choice

It remains for us to decide definitely whether we shall in our thinking allow ourselves to drift into the ways of the rationalists of the West or of the mystics of the East or become thoroughly grounded in our thought life in the teachings of our Lord and Master, Jesus Christ, the Light of Life, and witness to our faith in our lives and all our relationships. The Way of Life has been perfected through the "Only begotten of the Father, full of grace and truth."

Inward Longing of Every Soul

Every soul born in the world inwardly longs for assurance regarding the existence and immortality of the soul and the condition of the soul after death. Our beliefs and conceptions are controlling factors in our conduct. The very existence of such a longing is a proof of the existence of the Giver of the longing, which is God, and, the very consciousness within us of the spiritual urge of the soul to discover its Maker, should convince us that "He is, and that He is a rewarder of all them that diligently seek Him."

Value of Spiritual Discernment

We cannot afford to allow ourselves to become engrossed with the interests of this life to the extent that they overshadow our concern regarding the eternal verities. We cannot allow them to crush out our spiritual interests in the Divine and our eternal relation with Him. We can well afford to halt at times during the stress and strain of a busy life and enter into communion with God through the various means at our disposal. In fact we can well afford to become **other-world-minded** in order that the things of this life may have their proper place in our minds as compared to the place the things of eternity should hold. Faith is more than mere believing. It is an active principle in our lives. Prayer is more than a

mere expression of admiration for God's handiwork or an expression of the longing of the heart. It is constant communion with the Divine. Spiritual growth and attainment are more than mere musing upon the beautiful and good. It is growing into the image of Jesus the Christ. The Infinite is more than mere subjective thought or idea wrought out of the finite reasoning of man. He is Creator of all things, the great First Cause, the great I AM. Related to all this there are mysteries which we cannot now know. There are levels which we cannot attain in this life. But there are revelations of the Divine will and the realities of eternal reward and inheritance which we cannot afford to ignore. They come to us through the Light of Life.

Jesus' Level

We cannot put Jesus on a lower level than He maintained when He was on the Earth, nor than that which He taught that He would maintain after He would again return to His own. He was and remains the Son of God. His life and teaching were constructive to the highest degree. None had ever surpassed Him and none can ever do so. His death was vicarious, and He brought the possibility of a glorious immortality to every man and woman. He made sin and unbelief the more heinous, and life and immortality the more glorious. Had this not been so He would have been an imposter of such low level as to be entirely unworthy of our trust and confidence. Others have merely pretended to be what they claimed for themselves, but He was certainly what He pretended to be or He was nothing. But no one has ever lightly regarded Him. Either men and women have been vehemently against Him or have been wholly loyal to Him. He set up standards of living and relationships with God and man which have placed Him on a level unattained by any teacher before or after. His perfect life and perfect teachings have remained as ideals to be attained, and Jesus Christ the Divine Son of God remains as the Savior of the world. Well can we say: "I believe in . . . Jesus Christ His only begotten Son, our Lord who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. On the third day He rose from the dead. He ascended into heaven and sitteth at the right hand of God the Father Almighty, from whence He shall come to judge the living and the dead." "This is my beloved Son, hear Him."

Basis of Evangelical Faith

This series of articles is an attempt by the writer to express his appreciation of evangelical faith based on the merits of Jesus Christ, the Son of God, and Savior of the world. The past thirty-five years of believing in and serving Him, at times in spite of adverse influences thrown about him either as student in some institution of learning or in his contacts with men of different walks in life, have left him unshaken in his belief, and now that the years are swiftly passing by and the shady side of life has begun to appear no testings or wrenchings

can shake him from his purpose to trust Him until He shall say, "It is enough, come home."

In closing this introductory article let me quote from one of sturdy but intelligent faith and deep Christian experience,

"Ye ask, so I make bold to tell ye;
Yea, with these eyes did I the Christ behold,
Awake, not sleeping, did I upon Him gaze,
And at the sight stood tranced with amaze.
'My mind wonders,' I said, 'it cannot be!'
'Tis but my own creation that I see!
'Poor hapless fool!'—for so did I repine—
'How crooked and perverse a faith is mine!
Yet was my patient Lord displeased not,
Nor for one moment He His child forgot:

THE NEW YEAR

By Leander L. Hershberger

The New Year smiles
With cheer for all;
The O'd Year heeds
A mystic call.
The New Year comes,
The Old Year goes;
But whither to,
God only knows.

We bid farewell
Unto the Old,
Whose breath is chill
And smile is cold.
In memory long
Its joy and cheer,
Though now we greet
The bright New Year.

To-day the New
Has come again—
Recall the Old,
You call in vain.
The New has come
With hope and cheer,
And oh! how fair
The clean New Year.

The bright New Year—
What may it mean
When living hope
Soars in the dream?
A large New Year!
And ours the days
Our lives to live,
And bring God praise.

The New Year comes;
The Old Year goes;
And whither to,
God only knows!
But this we know
At each New Year
With trust in God
We need not fear.

Nappanee, Ind.

Again He came and stood regarding me;—
'My child,' He answered, 'Wherefore dost thou cry?

'I am before thee, yea, and I within;
'Merged in a sea of blindness hast thou been.'
'Lord, grant me eyes to see!' I cried again,
And clasped His feet in ecstasy of pain.
He raised me up and held me to His side,
And then—I cannot tell what did betide;
But this alone I know, that from that day
This self of mine hath vanished quite away.
Great Lord indwelling, Thou has yoked with
Thee,
Thy servant, even a wretched wight like me."

Vanam Narayan Tilak,
Christian poet of Western India.
Dhamtari, C. P. India.

THE VOICE OF THE PROPHET

The mystical something which is called the prophetic note is sadly lacking in our day. The great prophets of old, whether sheep herders or learned statesmen in places of royalty, mightily denounced sin and held before sinners its dire consequences. Paul and John the Baptist were both great preachers of sin. They had courage and a dynamic utterance, that set men to repenting of their sins or hating them with fury.

We needn't go that far back in history. A glimpse into the terrible conflict of the Reformation indicates how valiantly the prophets of God stood against sin in high places and low. Think of addressing an appeal to the learned in our day as did Menno Simons: "Say, beloved, what else is your whole seeking and doing, but world carnality, gluttony, and a voluptuous life? Who can scrutinize and fully describe your earthly mind and sensual life? Some of you make an ostentatious display in ermine, in silk and velvet, others live in revelry, others are avaricious and hoard; some violate virgins and maids, others pollute the bed of their neighbor, others' chastity is like the chastity of Sodom; all your doctrine is deceiving, your sacraments are enchanting, your piety is principally ungodliness, and your Divine service is an open abomination and idolatry; some of you neither fear God nor the devil; you blaspheme God, and His holy Word you falsify, His children and servants you persecute."

This is the manner in which this great leader of Anabaptists addressed church members of that day: "Do not longer comfort yourselves with such vain comfort, and say, We have been baptized; for at heart you are yet entirely unbelieving; yea, rebellious and unclean. Your whole life is earthly and carnal, your baptism anti-christian and without the sanction of God. Do you think that God is pleased with your alms, or anything of the kind, if you reject His counsel and Word? No, No! He desires your obedience, not sacrifice. He desires the whole heart, the entire man."

Magistrates and those in authority Menno Simons addressed with like candor: "Oh, ye renowned lords and princes, who are appointed of God, to be heads and rulers, consider well and believe on the Word of the Lord; for if you will not desist from unrighteousness, fear God and do right, it would be better for you if you had never been born. The innocent blood of Abel calls unto Heaven, and will be strictly demanded at your hands at the last day."

Verily, if Menno Simons were to return to "scrutinize" some of the institutions of this land that honor his name, there would be a house cleaning!—S. A. W., in The Missionary Worker.

The value of the future depends entirely upon the value attached to to-day. There is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day.—Selected.

"The devil agrees with the argument that one can worship God in nature from behind a steering-wheel as well as in church."

• MISSIONS •

GLIMPSES OF WORK IN OUR RURAL MISSION FIELDS

I. Work in the Mountains of Maryland

By Elmer E. Bittinger

Like the Macedonian call, though not a vision but a literal calling, comes the cry from the Maryland mountains and hills, "Come over, and help us." For years this call has been heard. At intervals it is answered to an extent. The first answer was in 1874, when the schoolhouses were first used for religious services. From this beginning the seed was sown, resulting in the building of the Casselman Church fifteen years later in 1889; the Oak Grove Church in 1900; and the Glade Church in 1908. The schoolhouses thus in our memory have long since been torn down. Pictures of them are few and of some none are available.

Picture in your mind two points—Glade and Oak Grove, fourteen miles distant. In the valley at the foot of the mountain between these points is the Casselman Church. In his region are four schoolhouses five to six miles distant from any of our churches. From these districts the call continues. Work has and is being done at two of these places. The one is known to-day as Laughlin Schoolhouse, better known to many as the Log Schoolhouse which was torn down a few years ago and replaced by a better building, and which was known in earlier years as the Durst Schoolhouse.

Near the time of the peak of activity in the Casselman Church district, the Kinsinger brethren began Sunday school work at this place. Later Bro. A. C. Walls conducted Sunday school and also started evening meetings, these continuing until the present time in charge at present of a mountain worker assisted by other brethren. As often happens the Sunday school died out at this place. In the Young People's Meeting at Springs, July 31, 1931, the need of help in this field was presented; with the result that in August of that year Sunday school work was started by brethren from Springs. Norman Maust was superintendent and Norman Miller his assistant. This work continues to the present time under their management. Near this time or shortly thereafter preaching was started. Services are held every four weeks, continuing also to the present time.

When the Glade Church was built there were two locations in consideration. The

choice of location left about twenty members in the region of Legear Schoolhouse with about five miles to services. Their call for help received little consideration as there was a Brethren Church near. Through difficulties of their own the Brethren people were unable to have Sunday school. The call continuing to come to us, it was finally answered in 1923 by the Church sending Myron Livengood and Herman Bender to the Legear Schoolhouse to conduct Sunday school. A very successful Sunday school was conducted during that summer. The next year the Brethren Church again started Sunday school and the one at the schoolhouse was not reopened, which was regretted by our brethren and sisters there. Their contention was that there were sufficient members there to warrant its continuance.



Sunday School Group at Legear Schoolhouse

Though unheeded they did not cease to beg for help.

Their request finally reached the Church council at Springs, Oct. 10, 1930, to have work started in the form of a Bible study class each Sunday afternoon. The request was granted subject to the approval of Field Worker, A. J. Metzler and the President of the Mission Board and our bishop, J. A. Ressler. Their approval followed and work started Nov. 9, 1930, continuing to the present time, no service having been omitted thus far. Good interest and fair attendance are shown on the part of the community. The Lord has indeed blessed us that we could be there every time thus far. The nature of the work has been the study of the Gospel according to Matthew. We have

given out one hundred thirty little booklets of Matthew. We study just as fast as we can and as the Spirit directs. We have just completed the twenty-third chapter. As an incentive to commit to memory portions of Matthew we give a small Testament for repeating ten verses. A number have thus merited and received Testaments.

At the Laughlin Schoolhouse we have used the Gospel according to Luke somewhat, and as some few at times attend both places, some little boys who received the Gospel according to Luke, which was a green book, discovering Matthew to be a red book, came asking to exchange for the red one. Just to carry the little book is desirable and some will wear out one and ask for another. The tobacco evil is so prominent with many at Laughlin that I have offered a Testament to all who will cease its use. I have thus far given three away. A sad condition with many older people is that they cannot read.

Last winter considerable relief work was done. Among those we helped were such that could not read. We requested them to gather around their table, and to have one of the family who has the ability to read that all may hear, and to pray together. They promise, and say they do it somewhat, but possibly they are like one home where neither father nor mother are Christians. When their baby was very ill with the whooping cough they sent for my wife and I to come and pray for them. We asked them if they thought it right to expect so much from God when they were not doing anything for Him. They with seeming sincerity promised to start for the Lord, but after baby was well they seemed to forget and still put it off.

One very poor home that we helped very much had the sad misfortune that their oldest daughter was to become a mother. Many times they had nothing to eat and very scanty clothing. We endeavored to help all we felt we would dare so as not to encourage carelessness and shiftlessness, leaving them hungry about half the time. The daughter was willing to confess her sin, believing that God can and would forgive, manifesting a truly penitent spirit and desiring to accept Christ and unite with the Church. Her choice of church was another church which seems to be getting about all in this region who are led to Christ by our efforts. Just so they find Jesus is, after all, the vital thing although we would also welcome them to our church. It being winter their minister, though notified, evidently thought it expedient to wait until he could

take her to the river for baptism. Her condition became such that we appealed to the County nurse for medical attention with the result that she was taken to the hospital, the doctors having little hope for her recovery. But after being there a short while and evidently receiving sufficient nourishment, which was the principal thing needed, she was able to pass through those trying times successfully. Time went on and we kept in touch with the home but no effort being manifested to receive her into church fellowship, she evidently thought she was not wanted. Without solicitation she sent word that she desired to unite with the Mennonite Church. In July of this year Bro. A. J. Metzler held a series of meetings here and she took her stand for the Lord. She is

only as it furthers the evangelistic work that is done. True, when we see a need it is a call to help, but with each particle of food or clothing thus given we should not fail to have a message accompany it.

Who will help us? The Church at Springs has an organization effected ready to work if it is given the means wherewith to work.

All work of relief nature is done through our deacon, Bro. S. J. Maust to whom, if you wish to contribute in a material way, you may send what you have to give. His post office address is Salisbury, Pa.; freight address, West Salisbury, Pa. All money is handled by our treasurer, N. S. Maust, Salisbury, Pa. All work is done through a local committee, consisting of the Deacon, S. J. Maust, Norman Maust and Sister Maust,

thousand people. Let us find out how they are spending New Year's Eve.

We ask the society or wealthy people and they are probably getting ready to go to a dance. At what time will they be back? Not till to-morrow at five or six o'clock. What are they going to do New Year's day? They will have spent the first six hours of the day dancing so they will sleep till late, maybe till about five or six in the afternoon. All business is closed, so there is no necessity to rise earlier.

Those not so wealthy may be going to a dance, too, or to the theatre. All who can, look for some diversion for New Year's Eve.

But there is another group which we must see yet this evening. It is a very small group, yet a very precious one. We go to the hall where the Christian meetings are held regularly, and we find this little group of about thirty or forty Christians. What a few compared with the total population! Yet it makes our hearts rejoice to see that at least a few precious souls have found their way into this little fold. They have come to spend these last hours of the old year praising their Redeemer. Perhaps a few plans are made or a goal set for the coming year. They know scarcely anything of New Year's resolutions, but they do want the Lord's guidance, so they kneel in prayer till the New Year is announced outside by the blowing of all kinds of whistles and the ringing of bells. Then they wish each other a Happy New Year, and the hall is soon empty.

As for New Year's day itself there is little to be said. Since all business is closed, the town seems very quiet. There is no special celebration of any kind; everybody just rests.

Pehuajo, F. C. O., Argentine.



Teacher and Pupils at Bear Hill School

waiting for instruction, looking forward to being received into the church.

The call is coming to us from the Bear Hill district for material and spiritual help. "Come and help us," they say. There is a school of thirty-nine pupils, many with scanty clothing, at times not enough to cover their bodies sufficiently to be allowed in school, yet with nothing better at home. They have no lunch and nothing at home a great part of the time. There are some parents who are not worthy of any help, but the children cannot help it. There are some worthy parents who have not been able to get sufficient work to support their families. Sister Nellie Beachy has charge of the school and has been asking for help. She sees the lamentable condition every day. Who will help? We plan to give clothes to the school children as we can get them, also, if funds can be obtained for it, we want to give the pupils a warm meal for dinner. Soup and crackers is our plan, but the Lord must lead some one to give the supplies.

The greatest need of all is the spiritual need. This we desire to supply also. We believe both should go together. Rather, we should be primarily an evangelistic body and not a relief organization, doing relief work

only as it furthers the evangelistic work that is done. True, when we see a need it is a call to help, but with the advice and counsel of the ministry and sewing circle president Mrs. N. E. Miller.

As a church it is our purpose to have sufficient counsel to conduct the work in a regular, systematic way.

Remember the work at the throne of grace. Springs, Pa.

NEW YEAR IN ARGENTINA

By Elsie Shank

Again we are able to meet another brand new year, and wish all our friends a "Happy New Year." The "Old Year" has gone, taking with it the three hundred and sixty-five days full of joys and sorrows, which last New Year gave us. We try to look ahead in our imagination, and see ourselves at the end of this year. We are determined to improve our ways and often make resolutions that soon after are broken or forgotten. But we all know the New Year of the United States, so let us get acquainted with "Ano Nuevo" in the Argentine.

It is the thirty-first of December and we are in an Argentine town of about twelve

thousand people. Let us find out how they are spending New Year's Eve. We ask the society or wealthy people and they are probably getting ready to go to a dance. At what time will they be back? Not till to-morrow at five or six o'clock. What are they going to do New Year's day? They will have spent the first six hours of the day dancing so they will sleep till late, maybe till about five or six in the afternoon. All business is closed, so there is no necessity to rise earlier. Those not so wealthy may be going to a dance, too, or to the theatre. All who can, look for some diversion for New Year's Eve. But there is another group which we must see yet this evening. It is a very small group, yet a very precious one. We go to the hall where the Christian meetings are held regularly, and we find this little group of about thirty or forty Christians. What a few compared with the total population! Yet it makes our hearts rejoice to see that at least a few precious souls have found their way into this little fold. They have come to spend these last hours of the old year praising their Redeemer. Perhaps a few plans are made or a goal set for the coming year. They know scarcely anything of New Year's resolutions, but they do want the Lord's guidance, so they kneel in prayer till the New Year is announced outside by the blowing of all kinds of whistles and the ringing of bells. Then they wish each other a Happy New Year, and the hall is soon empty. As for New Year's day itself there is little to be said. Since all business is closed, the town seems very quiet. There is no special celebration of any kind; everybody just rests.

ONE THING

(Continued from page 7)

one desire, but there are compensations. Note Paul's experience. First he counted all things but loss, and actually suffered the loss of all things. That brought him to the one thing. But this sweeping decision brought him the resources of the One who is able to "subdue all things unto himself" (Phil. 3:21). It taught him the secret of contentment in all things (4:12). It gave him infinite power, so that he could do all things in that cross-section of life which was his (4:13). And in this relationship he lived, not a spare existence, but one actually abounding in possession (4:18). Imagine Paul ever pitying himself because he had paid the price! Will we, like him, do one thing and get all?

"Thee I can love, and Thee alone,
With pure delight and inward bliss:
To know Thou takest me for Thine own,
Oh what a happiness is this!

"Nothing on earth do I desire,
But Thy pure love within my breast;
This, only this will I require,
And freely give up all the rest."

Hesston, Kans.

"There is no gain except by loss. There is no life except by death."

RAMBLINGS OF A TRAVELER IN CHINA

By Paul H. Bartel

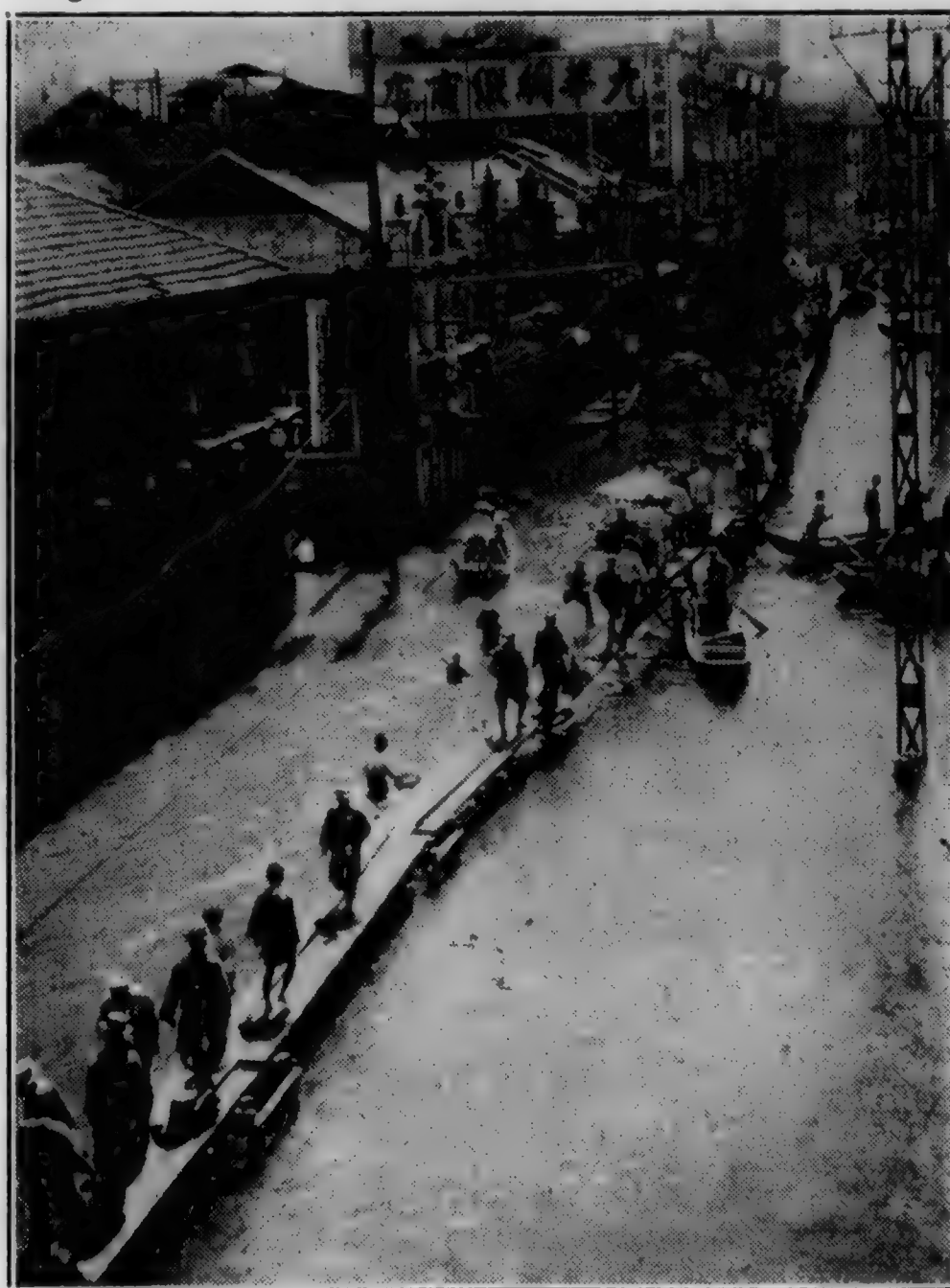
Every attribute of a bright summer morning pervaded the atmosphere when I left our cottage on Kuling Mountain in northern Kiangsi Province to return to the flooded plains for a trip to Shantung. The air was bracing and invigorating. The birds seemed to be singing to the rhythm of the water falls as I walked down the narrow and steep mountain path. Many places one has to go down long flights of stone steps. An occasional chat with a fellow traveler or the handing of a Gospel tract help to dispel the monotony of the steady descent. The hillsides on every hand are covered with a pretty coat of green foliage. In the distance one sees the awful extent of the floods covering the countryside, which have converted the river into a huge lake. After about two hours of steady walking we arrive at the foot of the hills. Here we take an auto bus for about nine miles to Kiukiang, a city on the Yangtze. The bus could not go to the station in Kiukiang, for the water had flooded the streets, so we transferred to a small sampan which took us to the river steamer. As we paddled along we could see how many streets were turned into rivers and how many houses had been vacated. All the way to Nanking we could see village after village standing in water—some with only the roofs above the surface. Thus the poor people have been compelled to flee to higher places, leaving their homes and earthly belongings to the wrath of the waves.

For about twenty hours we sailed on the swollen waters of the Yangtze. Many places one could hardly see the limit of the water. At Pukow we anchored in midstream. While the steamer stood, I, together with some others who were going my way, hired a small boat and went ashore. The little boat was tied up alongside the steamer with the current gushing between them. Here we lowered the baggage—heavy trunks and suitcases—and finally got in ourselves. I wondered several times whether the tiny craft could bear us up with all the other things, but it seemed to stay above water all right. With care and skill the men were able to loose the boat from the steamer without being swung against it by the strong current. Once we were freed they hoisted their sail and we moved up stream gracefully. It was rather amusing to me to hear the boatmen whistle for the wind. They give a weird hollow sort of whistle to call for the wind. At any lull in the breeze they would encourage it by whistling enthusiastically. At one occasion one of the crew, who was perhaps a subordinate, whistled when it did not seem necessary to do so. This brought upon him the stern reproof of the other men, lest he should bring more wind than they needed. After transferring to the railroad at Pukow (this city is just across the river from Nanking, China's present capital), we saw still more water. In the dim light at gloaming we could see water on both sides

of the train extending far into the distance. Such suffering and such devastation as a flood produces one can scarcely imagine. We traveled for miles and miles with water on both sides of the track.

After a night and half a day on the train I arrived at the railroad station where I got off. Because the folks at the mission station did not know of my coming there was no one to meet me. I walked to the mission and happily father was there. He was resting in his room and I walked in and gave him a real surprise.

A day later we both went on to the old home at Tsaohsien, where my parents still live. Many of the Chinese were glad to see me and I was also glad to see so many familiar old friends. My brothers and I together with another boy, had an interesting trip to one of the other stations. Due to the much rain they had not been using the Ford, but



A Boardwalk on one of Hankow's Big Streets

now we were told it was possible to get through, so we set out. We drove along rather rough roads at places and through several mud puddles. All went very well until we got into water that was too deep for the car. The fan threw water on the distributor, and of course we stood still. We wiped the distributor and with a bit of shoving, off we went again. Several times we had to do this till about within seven miles of our destination we got into a small body of water, which we did not think serious, so drove right into it, but we sank in and stayed stuck. The mud was very soft and sticky so all efforts to get out were of no avail. The water was so deep that some got into the crankcase. The only way to get out was to secure oxen. I walked to a village

near by and spoke to various ones, but no one seemed to have animals that were available—their oxen were too weak, or they were borrowed animals, or they had not fed the oxen yet, etc. Finally some one consented to play middleman and we got our oxen. In a short while we were on our way again. At Tsaochowfu we partook of a much belated dinner and after a short visit with the Chinese workers we were on our way back to Tsaohsien taking the two missionary ladies who are stationed there back with us.

On our way back we carefully avoided the hole in which we got stuck on our way going, but we soon found ourselves again very firmly established in a mud puddle. I went again to a village and the first farmer I met greeted me cordially and said he would come right away even though his animals had worked all day. He helped us out and refused any pay for his service. We were glad for the kindness of this gentleman because it was getting late in the day. At about nine o'clock that evening we arrived at the gates of Tsaohsien. Of course they were locked at this hour so we had to be quizzed as to our mission and identity and then hand in our name card and wait patiently till the gates were opened. When the gates were opened finally we found to our dismay that the faithful Ford refused to budge. Evidently the wiring had short circuited some place and so it would not start. We shoved the car inside the gates so that they could lock up. Once more I went in quest of animals to tow us in. We found some soon and after putting the car in a safe place in the city we proceeded to walk to the mission which was outside the city. Again we had to have gates opened, which fortunately did not take so long. We had to go through the city in the first place because the road outside the wall was still flooded. Eventually at about eleven o'clock we got back to the mission and were able to go to rest. Thus ended our rather eventful day with the car. However, let me remind you that this was not a typical auto trip in China, but rather an exception, for the car has proved a really practical asset in speeding up the Gospel work in China.

After about two weeks at home I again returned via Nanking to Hankow. By the time I got to Hankow the flood waters had already begun to abate, but still there were two to four feet of water in many of the main thoroughfares. I have never seen such a topsy-turvy, dilapidated city before—with boats and boardwalks in the streets, filthy stale water in many places, beautiful trees fallen and many dead, large show windows with the glass smashed, stores with water standing in them knee deep. The boardwalks saved the day for the pedestrians. How the city breathed more lightly and took on new hope when the waters returned to the river and one again could walk on terra firma!

The most pitiful feature of the flood that I have yet seen is the state of the refugees. The refugee camps were so congested that

disease, filth, and death abounded on every hand. People seemed to be continually dying. How pitiful to see whole families huddled together with nothing left of earthly belongings. I have heard of repeated cases when women have given birth to children in some street or alley on the hard stones without any help or even bedding. In some sections of the country cholera is taking a very heavy toll. Out of a family of thirty some sixteen were taken in one place in the country near here. Surely God is speaking in manifold ways to this poor stricken nation, but so few have "ears to hear."

On our way from Hankow to Changteh, Hunan, we had a bit of excitement. We were traveling in a boat towed by a small steam launch. Suddenly we were awakened by rapid rifle fire at very close range. We needed no explanation—we were being fired on by communistic bandits. In a second both Mrs. Bartel and I were crouched upon the floor of our small compartment praying God to graciously spare us from any awful experience at the hands of these wicked men.



A Group of Refugees—A Typical Scene

The firing continued for about twenty minutes while we kept listening whether our launch would stop and surrender. Every time we could hear the "chug chug" of the engine we took courage. Gradually the firing died down and seemed to be directed toward some object other than us. We learned later that the bandits in small sampans had surrounded another boat near us and compelled it to surrender, taking some one hundred and fifty men captive to their lair. We are indeed grateful for God's protection and care over us. We could have been taken captive and all our goods pillaged. We feel God kept His hand over us. Here I wish to request prayer for Bert Nelson of the United Lutheran mission who has been one whole year among the communists, and still there seems little hope of his release. I am sure God is able to release him. Let us pray for him.

The rest of our trip to our appointed station in Szechuen was a very interesting one and perhaps later we may report on it.

Changteh, Hunan, China.

PERSONAL EVANGELISM

I.

By Milo Kauffman

Bro. Kauffman will favor us with articles on this subject for a number of months. We believe they will prove to be both interesting and practical for all who are interested in Christian work.

I. Definition

1. "Evangel" means good tidings. It has the same meaning as gospel. "Ism" means doctrine or teaching. Thus "evangelism" means doctrine of the gospel or the doctrine of good tidings. As we use the term, evangelism is the proclamation of the good tidings of salvation to a lost world. Any proper means used by saved persons in an effort to bring unsaved persons to a knowledge of the glad tidings of salvation, and into a saving relationship with Jesus Christ, the living Savior, may rightly be termed evangelism.

There are many types of evangelism: visitation evangelism, Sunday school evangelism, cottage prayer meeting evangelism, edu-

cational evangelism, outdoor evangelism, literature evangelism, case work evangelism, itinerant evangelism, rescue mission evangelism, home evangelism, rural evangelism, mass evangelism, personal evangelism, and many others, but it is with personal evangelism, or personal work, that we are here interested.

2. Personal evangelism or personal work is an effort by one saved person to bring an unsaved person to a

saving knowledge of Jesus Christ as his personal Savior.

II. The Greatness of the Task

1. There can be no greater task in the world than evangelism. It is Christ's commission to the Church. To rescue a person from death is a great work, but much greater is the task of saving a soul from eternal death.

2. Lyman Beecher was asked on his deathbed what he considered the greatest work that a man can do. His answer was, "It is not to rule a kingdom; it is not political or ecclesiastical power; neither is it scientific, philosophical nor theological knowledge. The greatest work a person can do in this world is to lead some soul to Christ."

3. In soul winning we work for eternity. The artist paints but for a generation; the architect builds but for a century. In evangelism we build and paint for eternity. The image that is carved by the sculptor will crumble sooner or later; but we seek to carve lives so that eternity will never see them crumble.

III. Why Every Christian Should Engage in Personal Work

1. Because Christ commands it. We are to preach the Gospel to every creature. We are to be His witnesses. We are to go into the highways and byways and compel them to come. Jesus told the man out of whom He had cast the legion of demons to go home and tell how great things He had done for him.

2. Because of the many without Christ. All about us are many lost souls. If we have the love of Christ within, we cannot but witness to them, and give them the good tidings of Jesus. We cannot depend entirely upon public preaching to win them—many can be won only by the personal touch.

3. Because of the many weak or unsaved professors in the Church. It is a mistake to limit personal work to the ones outside of the Church. Some of the very best opportunities to work for Christ, and to witness for Him, are with the professing Christians. The message of good tidings includes victory as well as salvation; the abundant life as well as life.

4. The failure of public preaching to reach all people. To-day the average audience, listening to a sermon, is composed almost entirely of professing Christians. Even in meetings held by great evangelists, like Billy Sunday or W. E. Biederwolf, comparatively few unsaved persons attend. To win the lost we must go to them and not depend on them coming to us.

5. Because there are many who desire help, but are too timid to make their wants known. Time and again have I heard expressions like the following: "For fifteen years I wanted to speak to some one about spiritual matters, but never had the opportunity;" "Never before have I had a chance to have a confidential talk like this;" "How did you know that I wanted to speak with you?" Too often we expect people to come to us with their burdens. It is true that those who make statements like the above could have found someone with whom to speak, but how many there are who will not.

A minister once approached a weeping woman on the train and asked her what her trouble was. He was informed by the broken-hearted lady that she had received a telegram that her husband had died while she was absent from home. "Was he a Christian?" asked the minister. "No," answered the woman, "but we have often wished that some one would come and talk to us about it." How many there are about us who would like to have a heart to heart talk about spiritual things. It is surprising, as one does personal work, how many are glad for the interest shown.

6. Because there are some whom you can reach better than any one else. That friend

(Continued on page 27)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

LESSON FOR JANUARY 3, 1932

Lesson Text, Jno. 1:1-18

Golden Text.—He that hath seen me hath seen the Father.—Jno. 14:9.

Human thought and comprehension have shifted back and forth between Jesus' humanity and His deity, some accepting the one idea and some the other as to His personality. But comparatively few accept the duality of His nature—human as well as divine, which He manifested in the body of His flesh. It took considerable time before the disciples could look beyond the veil of flesh. At first they were amazed and asked, "What manner of man is this?" but later they could see the Christ and say, "My Lord and my God!"

For fear we should fail to see Jesus' Deity John wrote this Gospel, but he also warns that denial of His humanity is deception and antichristian. II John 7. As the promised seed of Abraham His genealogy and life are recorded in Matthew; as the Servant His life is recorded by Mark; as the Son of Man and Savior of the world we have the record by Luke; and as the Son of God, without beginning, eternal in essence and existence with the Father, yet temporarily incarnate that God might be visualized to men, we have the story by John. Jno. 14:9. As Creator, "All things were created by him, and for him . . . and by him all things consist" (Col. 1:16, 17). Heb. 1:3.

"In him is no darkness at all." With His advent the true light began to shine. With his return in the effulgence of glory the light brighter than the noonday sun shall enlighten the world, and in heaven there shall be no night, for He is the light thereof. Let us now walk in the light as He is in the light. The darkness **comprehended, apprehended, overcame** it not. Different versions using different words here do but add to the revelation of the truth. The darkness can neither comprehend nor apprehend the light, and as the Sun overcomes the darkness so shall the Sun of righteousness conquer darkness of evil.

John the Baptist was sent to bear witness to Jesus Christ. So are we. But the main difference between him and us is that he realized his call and we fail to do so. His realization of his call made him a great and burning light. Christ in a fuller sense than any other realized the why of His being here, why He was sent. To enumerate the individual benefits accruing from His advent would be an endless task. In this lesson a-

lone we have the benefits of life (v. 4), light (v. 9), a rebirth (v. 13), revelation of God's glory (v. 14), fullness of grace (v. 16), and declaration of the Father (v. 18).

We have in verse 11 the contrasting attitudes of mankind towards the Savior. Some received Him not—some accepted Him. The first rejected Him to their own condemnation, the second accepted Him and were born again (this time of God), and in Christ became sharers with Him of heavenly fullness and grace.

Grace first (Gen. 3:15), then law by Moses to make men realize the need of grace (Gal. 3:19), then grace last, bringing life and immortality.

LESSON FOR JANUARY 10, 1932

Lesson Text, Jno. 1:19-51

Golden Text.—Behold the Lamb of God, which taketh away the sin of the world.—Jno. 1:29.

John the Baptist was the forerunner of Christ. Instead of manifesting ambitions for earthly fame or greater honor he showed his true greatness by declaring his own littleness and the Savior's preëminence. Great indeed is the messenger of Christ who seeks no personal following, and great in faith is the disciple who can turn his face from the prophet whether he be John, or Luther, or Menno, and at their instruction follow Jesus. Listen to the prophet, but follow the Lord.

God springs no new plans as old plans fail. Known unto God are all His works from the beginning of the world. His counsel shall stand and His plans alter not. The Lamb now revealed to the two disciples of John had in His eternal counsel been slain at the foundation of the world. But now was the time of revelation and fulfillment.

Did these first two disciples of Christ know what they were seeking? If they did their ideas were vague, unformed. They knew that they longed for something better, a life nobler than theirs was. They had sought this in coming to John. He helped them as he could, then sent them on to the One from whom all help cometh, and this was the greatest lift that John gave to these two. But before they left the Presence they knew that they had found the Messiah, and each one got busy bringing others to Him who is the truth and life.

What's in a name? It all depends. There is a vast difference between an atheist and a Christian. If the atheist lives in morals like a Christian it is because he inherited his

morals but rejected the religion of a godly ancestry; but if a Christian conducts himself as an atheist he had better change his name. A Simon could be strong for the truth, but Simon Peter had a name to live up to, and thank God he did.

The first soul-winners won their friends to Christ by just a simple statement of fact, and when the fact was questioned, invited the doubter to find out for himself. It does not take great skill and mental acumen to be a soul-winner but implicit faith in Christ.

"Can any good thing come out of Nazareth?" This question was proper. The little hill town had an unsavory reputation, and its fame was deserved as we see by the mob violence which would have slain the Savior when He preached at Nazareth. Can any good come from such an environment? It can and does. As an evil weed may spring up in a well-kept garden, so a lily may grow and bloom in a slimy pool. The evil weed follows its nature and so does the lily, regardless of environment. This brings hope to the ill-born, but also warns against possible degeneracy on the part of the well-born. The grandson of Moses became an idol priest, and ignorant fishermen became mighty evangelists.

In Christ is the fulfillment of promise and prophecy, of ordinance and sacrifice. Rejecting Him the Old Testament becomes meaningless—a religion of shambles—but accepting Him, every page sparkles with gems of divine truth.

LESSON FOR JANUARY 17, 1932

Lesson Text, Jno. 3:1-21

Golden Text.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

The Pharisees were the sect among the Jews that taught the loftiest ideals and pretended to have the noblest character of the major sects. But high ideals of life without the "inward urge to godliness" oftentimes become ranting hypocrisy. It was so largely among the Pharisees of that day. Some recognized the futility of these hollow pretensions and sought for something better. Nicodemus was one of those. His own life satisfied not. Possibly because of fear (Jno. 12:42), but more likely because of a sense of shame that a man of such high standing should confess to a spiritual lack and hunger and should seek to find light outside the sophistries of the schools, he sought Jesus first by night. But present timorousness may grow unto holy boldness and Joseph of Arimathea and Nicodemus both illustrated this at the crucifixion. Despise not the day of small beginnings. Jesus did not, but at

once declared the necessity of the New Birth for present peace and future glory.

Did Nicodemus understand? No. These things are often hidden from the wise and prudent and revealed unto babes. Nicodemus could not understand. If Jesus had said that a heathen had to be born again it would not have seemed so strange, but for a teacher of the law such an idea was unthinkable. And then how? He groped in darkness. At this time he could not apprehend the light. But again the Master repeated and enlarged on His truth. No natural birth, no birth of will of flesh or man avails, but a spiritual birth. This alone admits us into God's kingdom and brings peace. We can not tell much about the wind but we see and feel its manifestations. So is the Spirit birth. We can know the fact without understanding the act.

Verse 11. To be an effective teacher you must have experience in life. The teaching of the schools brings theory, the experiences of life prove or disprove them. Christ did not teach theories, but proved realities. Ye must be born anew. Only this once did Christ teach this great truth. Shall we ignore it then because He taught it but once? If a Nicodemus needed it we all need it, and the inner longings of the heart, and daily failures in the life loudly call to every soul its necessity. Like Nicodemus we all come to Jesus in the night of our ignorance, but it is our fault if we do not go forth from Him in the light.

Heaven is a place, but also a condition. Jesus was on earth, a place, but in heaven (a condition). The kingdom of heaven is within you (a condition). But by and by we hope to ascend to where Christ is now and there in both condition and place we shall be in heaven.

God's greatest gift to man—His Son. In Him we are made heirs of all things including eternal life.

God's love is revealed in giving the Son—man's need is revealed in what the Son gave.

Our love is revealed by what we give to God.

LESSON FOR JANUARY 24, 1932 Lesson Text, Jno. 4:1-42

Golden Text.—Christ came into the world to save sinners.—I Tim. 1:15.

It is apparently much easier to love people afar off than near at hand. The Samaritans were close neighbors to the Jews, of a hybrid race and a hybrid religion. Their similarity, as well as their dissimilarity, to the Jews disgusted the latter and created prejudice. This resulted in conduct that angered and finally separated the two peoples farther than if they had been separated by mighty seas. It was the separation of hate.

God recognizes no justification for hating any race or nationality. He honored a harlot of doomed Jericho and a woman of alien Moab, and they became ancestresses of Judah's royal family, and finally of our Lord. So now the Lord Himself stops at Jacob's Well to bring the knowledge of salvation to

an outcast among outcasts—the fallen woman of Sychar. And this work was the earnest of a great work among the Samaritans under Philip's preaching. Acts 8.

The world is a stagnant, slimy pool of disease-breeding water. Whoever drinks thereof does so to his own disgust and hurt. In contrast the salvation through Christ is like a cool mountain spring of perennial flow and freshness. It appeals to the palate, it satisfies thirst, it revives the faint, it is life itself to the traveler in the desert of this world. Jacob's Well was better than stagnant heathenism, but not comparable to the salvation through the Gospel. Compare **rank immorality, legal righteousness, and holiness through Christ.**

The first step in getting people right with God is to make them realize that they are wrong. The Samaritans with all their sins (and others as well) did not realize it. When Christ revealed the thoughts of her own heart to her the woman began to realize it. The second step is not religious creed, but personal acceptance of the Savior. Many people, like the Samaritan woman, turn to creed and forget the Christ.

"Let all the angels of God worship him" (Heb. 1:6). If the angels are to worship the Son of God it is no less urgent upon us to do likewise. True worship has form, but form may not be true worship. True worship must have spirit and truth first. Without it the letter killeth, both the desire for something better and the blessing flowing from proper worship.

It is not the place geographically, but the place spiritually in relationship to God in Christ that makes true worship. We can worship in the quietness of our meditations, in our homes, in the house of the Lord, or in any other places, if we are in the right spiritual state.

Tell it to others: If it is any good to you you will tell it. If you will not speak about Christ to others it is because He means little or nothing to you.



YOUTH

By Stella Kauffman

As morning glows with high expectancy
And sweet anticipation of the day,
So thou fair youth, with hope of that to be
Art confident no harm will come thy way.
Thy joys delight our ears with laughter gay,
Thy cheer can banish care before 'tis born,
Through thy bright eyes, blue skies displace the gray,
Thou see'st the fragrant rose without the thorn,
And all the day in glowing colours of the morn.

All this we see, and yet we know thee not.
We seek to find thee, and on searching bent,
We find thee everywhere, not in one spot.
Oh, youth, to whom are thy fair virtues lent?
Dost flee from those whose early years are spent?
Ah, no! 'Twas in a face well lined with years
I saw the beauty by thy spirit sent.
This then I knew: Youth never disappears
From hearts that cherish it throughout the passing years.

Goshen, Indiana.

LESSON FOR JANUARY 31, 1932

Lesson Text, Jno. 6:1-71

Golden Text.—Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—Jno. 6:35.

But few miracles are recorded in the Gospel of John and these, he says, are done as signs that the works are the works of God and that therefore the doer has a right to call Himself the Son of God, equal with God. Jno. 5:18.

People follow leaders for any one or more of many motives. The fact of having a following simply shows gifts of leadership, but does not prove anything as to the how and why of the following. Jesus desired that all men should follow Him, but would rather not have the following than have it from the wrong motive. The crowds in our lesson followed because they beheld the miracles of healing which He did on those who were sick. After He had fed the multitude they followed for the loaves and fishes. All these motives are on too low a plane. Follow Him not because of curiosity or hope of benefit, but because, like Him, you want to be a blessing to others. That motive was the only one strong enough to persuade Moses' father-in-law to cast his lot with the people of God.

Christ proved Philip. So God proves us. An apparently impossible task confronts us. How will we solve it? Lean upon our own understanding, or do as Philip might have done? "Lord, I don't know, but there is nothing too hard for thee. Tell us what to do." That simple faith would far exceed in value the wisdom of an Ahithophel.

Andrew's answer is better. Christ uses what we have and requires it. Not what we have not. Andrew suggests the store in hand. Christ takes it and feeds the multitude. It is not what I would do if I had the means, but it is what I am willing to let God do with what I have that honors God.

In the economy of nature—God's Creation—nothing is ever wasted. Although God can supply all our need in His service He desires us to use all time, opportunity, means, and whatsoever we have, so that nothing is wasted.

The manna supplied the children of Israel until they entered the Land promised to them. So Jesus, the Spiritual Manna, supplies our needs until we enter the Heavenly Canaan. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The manna saved and nourished temporal life. Christ, the Heavenly Manna, saves and nourishes the spiritual life of mankind.

The lamb slain became food for the worshiper, so Jesus slain on Calvary becomes food to give life to those who worship Him as the Son of God.

Lancaster, Pa.

BOOK REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

I. My Message to Sunday School Workers, by Marion Lawrance

Reviewed by Levi Mumaw

Marion Lawrance was known as a great Sunday school leader for many years. His work as a Sunday school worker has extended to all nations. The outstanding characteristic of his life as pointed out by others, was his fine Christian character. One cannot help but appreciate this fact in reading the book under consideration.

The book consists of twenty-five distinct messages dealing with the subject in hand. It not only touches the work of the Sunday school but every vital thread of Christian work in the individual, home, church, and community. He does not overlook the necessity of having a real experience and living faith in the Lord Jesus Christ. He points out the living message of an orthodox gospel. While there are sections dealing with methods that are subject to individual and congregational criticism, he very cautiously presents his reasons for such activities and also points out the dangers that may be encountered. He presents the sincere interpretation of his own convictions.

The author aptly emphasizes his purpose in presenting the book to the public in the following words: "To help the Sunday school workers has been the crowning ambition of my life, the burning passion of my soul. It is with the hope that those Sunday school officers and teachers who may read these addresses will find some real help for the task they have in hand, some encouragement when the way seems hard, some suggestions that will help them to make the grade, some word that will lead them to see that it is faithfulness and not success that is required of us."

The first message is fittingly named "Ten Commandments for Sunday School Workers." He carefully points out the need of true manhood and womanhood, the necessity of leadership, the prospect of having a real vision, the need of a living faith, the results of loyalty, the advantage of being a student, the effects of having ambition, the asset of real enthusiasm, the exercise of patience, and the crowning place of humility, but with this all a new commandment which overshadows these,—"Thou shalt love," closing the chapter with a very fitting climax. The final emphasis is centered on the willingness of every worker to give his life either in sacrifice or service.

The second message deals with the history and development of the Sunday school. This alone is of special interest to every worker who has the interest of the work at heart. A vision of future possibilities for the work is worthy of careful consideration. Chapter three is devoted to the illumination of the fact that teaching is the finest of the fine arts. In following carefully his discussion of this subject one can readily see why so much time and energy are given so freely by many to be able to master in part this great accomplishment. The discussion closes with the follow-

ing sentence: "To please God is the highest motive for Christian work."

Chapters four to eight deal with the Sunday school teacher, emphasizing the need of a proper dynamic, unconscious tuition, the shepherd heart and proper activities between Sundays. Consecrated service without any reservation in the sacrifice or cost of real Christian devotion must be cultivated and pursued. Self-control, patience, and general personal conduct is emphasized in the fact that "a teacher's life is the life of his teaching." The shepherd heart knows, leads, feeds, protects, seeks, gives for his scholars. The great lessons taught by the Shepherd of Love are aptly illustrated and used as a basis for the personal conduct of every efficient teacher. The author says of such a teacher that he will have abundant occasion for rejoicing, not only in this world, but in the world to come. The need for work during the week is emphasized through helpful suggestions for the preparation of the lesson, care of the absentees, planning of work for the scholars, general preparation needed by the teacher. The whole is illustrated by five P's—Plan, Prepare, Pray, Pour out, Pull in.

The two chapters dealing with the art of using illustrations and of asking questions have a very important place. Illustrations should illustrate. They should be used sparingly. A house that would be of service cannot be all windows. A good questioner is considered invariably a good teacher. The author says the questionbook is a scepter of power in the teacher's hands.

Chapters eleven to fifteen offer a frank discussion of the problems of religious education in the local church—the why of teacher training, missionary training, evangelism, and its through-the-week activities. Many helpful suggestions are given and the sacredness of the call is emphasized. The author gives not only his own ideas gained through years of experience but quotes freely from others. We may differ somewhat in methods, but the underlying principles of Christian activity will never change and these facts should be well known to every Sunday school worker. Our own peculiar needs will remain, and where other forms of activity are suggested, they are given from a general viewpoint and the reader can easily discern them.

Chapters sixteen to nineteen deal with a number of vital issues such as: The big boy problem, the challenge of the Sunday school, the relation of the home, Sunday school, and the nation, the pastor and the superintendent.

The next four chapters are rich with expositions on efficiency, six Sunday school essentials, Sunday school as an investment and Sunday school beatitudes. The word, "efficiency," cannot be over emphasized. The six outstanding essentials are: Conception, coöperation, conquest, competence, constancy,

and consecration. How do we measure up to these standards? Can we know unless we have an opportunity of comparing ourselves with the ideals made possible in our lives as viewed by others? The author says the Sunday school is a paying investment from every standpoint. Has your school proved this statement? Fifteen blessings are pronounced for active Christian activities.

The remaining two chapters throw a searchlight on individual work and responsibility. Fifty-seven acid tests are given for Christian workers, particularly Sunday school workers, whether engaged in the general work or locally. The tests are put in the form of questions designed to direct the thought of the reader. The author does not pose as "Exhibit A" in this, but places himself as one to be taken in the number requiring the benefit of the test. In the discussion of essentials of leadership in Christian work the following qualifications are emphasized and ably discussed: Humility, Purpose, Quietness and Self-control, Patience, Sympathy and Sincerity, Self-surrender, Willingness to Obey, and Love. The book is aptly closed with a frank discussion of the cost and penalty of leadership. He claims that if the leader truly leads, he remains the leader, regardless of the opposition, jealousy, spitefulness, or contest of others.

The book has been recommended to be placed in the Reading Circle list of books for Sunday school workers of the Southwestern Pennsylvania Mennonite Conference. It has recently been reissued under a special series of religious books at the special price of \$1.00. It is well bound in cloth and contains 290 pages, 5x7½ inches. It can be obtained from the Mennonite Publishing House, Scottdale, Pa., or the Weaver's Book Stores, Lancaster and New Holland, Pa.

Scottdale, Pa.

OUR ATTITUDE TOWARD SIN

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.—Psa. 91:13.

Such a promise as this, with all the other promises cognate to it, are not a warrant for lightly regarding sin's strength, for any reckless, careless parleying with the enemy. . . . The man who makes a pet of a "lion," or "adder," or "dragon," is bound, sooner or later, to be overcome by that one. Rather is this promise an incentive to the calm courage which says, "Despite all lions and adders and dragons that ever lived, I will go in the strength of the Lord God."

"Stand, then, having your feet shod," that you may tread upon the lion, the adder and the dragon. "Take the sword of the Spirit," that you may fight against them, and having drawn the sword, fling away the scabbard, for you will never need it again. From this war there is no discharge.—J. Stuart Holden.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
Trust in God and do the right.

—McLeod.

EDUCATIONAL

FROM THE HOLY LAND TO THE HEART OF EUROPE

I. First Glimpse of Cyprus

By Anis Ch. Haddad

Waiting for the curtain! How many times as a child and even in grown-up days have I sat quivering with expectation at some long expected treat, wondering whether the realization would prove as great as the anticipation had been. Something of this describes my feelings as I went on board the boat "S. S. Carnaro" of the Lloyd Triestino, which was to take us to the northern part of Italy, on our way to Germany.

August fifth, dawned. It was a glorious day, clear and brilliant. The train journey from Jerusalem to Haifa had been long, but delightful. Gardens are beautifully kept and every little bit of ground is cultivated so that the vegetable plots look as though they had been brushed and combed.

Ah five p.m. we went on board. Our boat was really beautiful and we had a pleasant time. The Mediterranean seemed more lovely in the beams of the dying sun. The sea was blue as only the Mediterranean in its best mood knows how to be. Its glorious blue coloring and frothy little white waves looked like frills of white chiffon; it is quite beyond my powers of description.

The first day was uneventful. We had breakfast at seven-thirty, luncheon at twelve, noon, tea at four, and dinner at seven-thirty in the evening. By eleven most of us were ready for bed.

The next morning I was up by six-thirty. As I went down to breakfast the bell was ringing. The dining room was a beautiful spacious saloon, the meals and service were excellent. After breakfast we went up on deck and walked around or lounged in the steamer chairs. It is a fascinating sight to me—the limitless expanse of deep blue water, tossed hither and thither by foam-crested waves. I walked this morning more than thirty times around the deck. I am constantly either walking, reading, or joining in an interesting conversation.

As I stood on deck in the early morning I found myself almost alone. The waves splashed and tossed in a chorus of fresh whispers. Fancy my delight when on the distant horizon I began to discern through the morning mist, the faint outlines of Cyprus—a long, grey land with occasional mountains appearing here and there. It was a most exciting moment when I had my first glimpse of that enchanted island. I loved it. The glittering water, the heat, the white buildings with occasional palms all looking more familiar than anything we

had seen until now. Meanwhile I am glad to have an opportunity of describing a few of its chief scenes and characteristics.

Onward we steamed, watching a single white-sailed bark that moved towards us across the azure sea, like some dove on outstretched wings, till at length we cast anchor in the roadstead off the little port of Larnaca, a row of white houses on the low shore. Some miles away and to our left as we face it, rises the Mountain of the Cross. There is an old legend that St. Helena, the mother of Constantine the Great, who when an old woman journeyed to the Holy Land in A. D. 325, was so fortunate as to discover beneath the alleged site of the Holy Sepulchre, the veritable cross of our Lord, together with that of both of the thieves who suffered with Him. The cross of the good thief who, why I know not, has been

rapidly. Detail after detail began to grow more distinct. Hollow arches and quaint balconies were discernible and soon we detected a boat putting out to meet us. There are all sorts of crafts in the bay, motor boats skimming hither and thither, and fishermen's sailboats leisurely and gracefully gliding along.

Voices and shouts outside proclaimed that the islanders were already beginning to board us. Soon we were rowing ashore in the boat, a distance of three quarters of a mile or so—for Larnaca has no harbor, but an open roadstead. We landed on a short wooden jetty, with a small steam crane pertly peering over its side and a square building facing it. The British flag flying over the last told me that it was the "Customs House."

In something like five minutes we had passed out of sight of the steam crane and the customs house, into a world whose suggestions were utterly strange and different. The isle is beautiful, the air that came to my lips was warm and fragrant. The ground only here and there showed an abrupt crag, or a high, straggling ridge, that upshouldered itself from out of the wilderness of myrtles and of the



Larnaca, the Seaport of Cyprus

named Dysma, she is said to have brought to Cyprus and established upon this mountain.

By this time the coasts of Cyprus, hardly three miles away from us, met the eye like the canvas of a moving diorama. So far as I could see, they were utterly bare and treeless and they glittered from every facet with a pale dazzling brilliance, in some places colorless, in others suffused with pink, so that now and again one might have fancied them half transparent. When taking a turn forwards I saw that right ahead of us, shining like snow, and apparently standing in the water, was a row of houses with a cupola, a campanile, and a minaret, and at one side of it a dot of intensest green—the green of a grove of palm trees. This I knew must be Larnaca, the port of landing. We were now nearing it

thousand bright-leaved shrubs that twined their arms together in lovesome tangles.

We entered Cyprus—a world in which history appears like romance. There was the calm of perfect repose in the sky, and the sea, and the land. Cyprus made no harsh contrast with the azure water in which it seemed to be anchored. You could believe that the calm of summer and of early morning always rested on the island, and that it slept exhausted in the memory of its glorious past.

I was now moving rapidly along an ill-paved species of esplanade between the sea and a succession of houses, perforated with pointed arches. Some of these seemed to my hasty glance in passing to give access to nothing but caves of darkness, others revealed glimpses of primitive shops like fragments of ancient

Jerusalem; and above, protruding on quaint supports over the road, were sleepy Oriental windows blinded with wooden lattice work.

Has Cyprus any connection with Scriptural times and events? It is said that Lazarus, after being raised from the dead escaped from the Jews, who persecuted him, and found an abode at Larnaca. He was made bishop of the town where he died and was buried. The church of Lazarus is an interesting old Byzantine edifice and has attached to it an English burial ground, with tombs of the seventeenth century. The priest who showed us the church does not lose sight of the gain of godliness in this life, while pursuing in this station his heavenly journey.

The excavations made here have demonstrated that this was the ancient Citium and the Chittim of the Bible, so often alluded to by the prophets. Paul does not mention it, but he must have passed through it when he made his journey over the island from Salamis to Paphos.

Do you know what Larnaca means? The whole region is one vast cemetery. Larnaca occupies the site of Citium which had its own kings in the eighth century before the Chris-

tian era. We can dig here almost anywhere and find tombs. We could see the ruins of the old harbor with the remains of ancient buildings of large well-cut stones, evidently dislodged by an earthquake.

Whatever might be the present condition of Cyprus, the Christian cannot gaze upon its rocky shores as he sails by without many a fervent recollection, as connected with the first planting and early spread of "the faith once delivered to the saints." He remembers that "Jones, who by the apostles was surnamed Banabas, a Levite, and of the country of Cyprus, having land, sold it and brought the money, and laid it at the apostles' feet," and afterwards went forth with Paul, furthering the cause of the Gospel with which the apostle was entrusted. Unspeakably delightful was it to gaze upon this rocky territory standing up in the wide ocean, and to feel assured that there the "glad tidings of great joy" were fully proclaimed by the great apostle of the Gentiles and that there the true Light once shone in its majestic splendor.

Next month, "The Glories of Famagusta. Jerusalem (Palestine).

THE HOME IN THE WRITINGS OF HOLMES AND LOWELL

I. The Establishment of the Home

By Irene Eschliman

It is the purpose of this paper to present a clear view of the home as it is discussed in the writings of Holmes and Lowell. The material has been gathered from numerous works of these two men. On some phases of the home, neither of these two men wrote. On others only one wrote or both wrote very little. In general, the material to be found was not as complete as I desired; however it was sufficient for an article of this size.

When one mentions the subject of home, it is understood that a great deal is implied. Love and courtship are necessary prerequisites in establishing a true home. It is interesting to note the attitudes that Holmes and Lowell took toward these important subjects. In this article Holmes' ideas will be discussed first. Holmes held some ideas, about the origin of love and the behavior of people in love, that one may or may not agree with. He also wrote some very beautiful sentiments on the subject. One of his beliefs he expressed in a quite humorous way when he stated the reason why men fall in love with certain women instead of others. His first contention was that all men love all women. This, he said, is a natural law. It is more necessary for a man to give reasons for not loving a woman than for loving her. He held that the only reason why a man is not desperately in love with ten thousand women at once is because the group of women is like a mass of portraits on a wall, none are distinct. When one portrait is singled out from the rest, so as to be seen through what he calls a pin hole or mental camera, all the excellencies are noted and the man falls in love. This mental camera by which the image is made distinct is different in each man.¹ After presenting this interesting bit of psychology he proceeded to discuss the reasoning of an unselfish man after he had met the object of his desire. "If a man really loves a woman, of course he wouldn't marry her for the world, if he were not quite

sure that he was the best person she could possibly marry."²

Among the writings of Holmes that show a reality of love and its worth in life, none are more emphatic than the statement that the mere perfume of love in an empty bowl is better than wine's forgetfulness to a soul in sorrow.³ A beautiful picture of a lover's impatience to meet his fiancée is found in the poem "At the Turn of the Road." Some of the more beautiful sentiments are expressed in the following quotation:

"Will she come? Will the ring-dove return to her nest?
Will the needle swing back from the east to the west?
At the stroke of the hour she will be at the gate;
A friend may prove laggard; love never came late.

"Why doubt for a moment? More shame if I do!
Why question? Why tremble? Are angels more true?
She would come to the lover who calls her his own
Though she trod in the track of a whirling cyclone.

"I crossed the old bridge ere the minute had passed.
I look: Lo! my love stood before me at last.
Her eyes, how they sparkled, her cheeks how they glowed,
As we met, face to face, at the turn of the road!"⁴

In "The Parting Word" when the lover

leaves and does not know if he will ever be able to return, he gives the lady counsel that depicts Holmes' high standard for such occasions:

"Fare thee well: if years efface
From thy heart love's burning trace,
Keep, oh, keep that hallowed seat
From the tread of vulgar feet."⁵

It may be said that Holmes' discussion of love preceding the establishing of a home is an unusual mixture of philosophy and sentiment. Here it is interesting to note Holmes' definition of home. In his poem "Homesick in Heaven" he wrote: "There we loved, and where we loved is home."⁶ Among the things he considered important in establishing a home was the thorough understanding of each other by the parties concerned. He held that the best intellectual basis for love was a simple mechanism of a calm, clear mind not subject to the spasms and crises that are often met with in creative or intensively perceptive natures. He stated that the brain of a genius is apt to run away with the heart's best blood to give a few pages of wisdom, sentiment, or poetry to the world and neglect the duty of making some other heart happy.⁷ In his writings he mentioned two approaches to a person's feelings. One is the street door through which no more can be seen than the person desires. The other is the side door which enters at once into the sacred chambers of the feeling. There is usually at least one key to this side door. Mother, father, sister or brother may have a key. Aside from a key to the feelings he mentioned the attitude that is necessary for happiness in intimate living. His exact words are:

"Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become."⁸ This considerate attitude between those establishing a home, he insisted, would mitigate the many difficulties that are encountered in such an adventure.

At this point might be mentioned Holmes' ideal woman as she is described in one of his books. He wrote, "I would have a woman as true as Death. Whether gifted with the accident of beauty or not she should have been moulded in the red rose clay of Love before the breath of life made a moving mortal of her. Love-capacity is a congenital endowment; and, I think, after a while one gets to know the warm-hued natures it belongs to from counterfeits. Proud she may be, in the sense of respecting herself. She who nips the end of a brittle courtesy, as one breaks the tip of an icicle, to bestow upon those whom she ought cordially and kindly to recognize, proclaims the fact that she comes, not merely from low blood but from bad blood."⁹

He further stated his ideas about the talkativeness of woman and the effect of their speech upon man. Of this he says, "Better too few words from the woman we love, than too many: while she is silent, Nature is working for her; while she talks, she is working for herself. Love is sparingly soluble in the words of men; therefore they speak much of it; but one syllable of a woman's speech can dissolve more than a man's heart can hold."¹⁰

While his views on courtship and the establishment of a home are somewhat vague, it is possible to see in his writings an ideal state of affairs that declares his attitude in an indirect way. The schoolmistress in the "Autocrat of the Breakfast Table" is his ideal woman. In brief, she is kind, sympathetic, true, modest, tactful, and quiet. Because she had all the qualities he looked for in the ideal woman the result was the marriage.

The fact that the really necessary types of personality of the man are not so minutely discussed cannot be overlooked. It may be explained by saying that men naturally place more emphasis upon what women ought to be than upon what they themselves should be. The culmination of the friendship between the Autocrat and the schoolmistress, of Holmes' ideal romance he expressed in these words: "And now we two are walking the long path of peace together. The schoolmistress finds her skill in teaching called for again without going abroad to seek little scholars. Those visions of mine have all come true."¹¹

Aside from his views on the establishing of a home he wrote also about the atmosphere of the home. Hospitality, he contended, depends upon latitude. He pointed out that an African whose house is under a tree is more likely to be hospitable than an Eskimo into whose house one must crawl on hands and knees. It is easier to be hospitable in summer when the house is open than in winter when comfort demands that the doors be kept closed.¹² After this delightful discussion of hospitality he wrote an appreciation of the house of his friend where hospitality was the rule the year around. "In that modest dwelling we were just looking at, not glorious, yet not unlovely in the youth of its drab and mahogany, full of great and little boy's playthings from top to bottom, in all these summer and winter nests he was always at home and always welcome."¹³

That living in a house after painful changes have taken place is not easy, Holmes expressed in his discussion of the Professor's house: "What changes he saw in the quiet place! Death rained through every roof but his, children came into life, grew to maturity, wedded, faded away, threw themselves away."¹⁴ Because of these changes he was led to believe that "we die out of houses just as we die out of our bodies. Men sicken of houses until at last they quit them as the soul leaves its body when it is tired of its infirmities." Although living in a house may seem unbearable after the occurrence of sad incidents, yet it is not without great reluctance that one leaves the house where many years have been spent. "Houses shape themselves noticeably on our inner and outer natures. It is never a home until we have crusted it with the spoils of a hundred lives besides those of our own past. See what these are and you can tell what the occupant is."¹⁵

So closely does a house wind itself into our beings, that when one is determined to leave because staying is painful, he finds it painful also to depart. The words of the Professor illustrate this point: "I had no idea until I pulled up my domestic establishment the other day, what an enormous quantity of roots I had been making during the years I was

planted there. Why, there wasn't a nook or corner that some fiber had not worked its way into; when I gave the last wrench, each of them seemed to shriek like a mandrake, as it broke its hold and came away."¹⁶

Thus we see that the ideal home in Holmes' writings is one that is established upon the firm foundation of love. The home erected on this foundation must consist of a complete understanding of each other's feelings and natures by the founder's tact, consideration and loyalty. In order to impress the outsider that it is an ideal home, it must have about it a genuine atmosphere of cheerfulness and hospitality.

1. Holmes, Oliver Wendell, *The Autocrat of the Breakfast Table*, p. 259.

2. Ibid.

3. "At the Turn of the Road," Holmes' *Complete Poetical Works*, p. 300.

4. "At the Turn of the Road," Holmes' *Complete Poetical Works*, p. 300.

5. "The Parting Word," Holmes' *Complete Poetical Works*, p. 40.

6. "Homesick in Heaven," Ibid, p. 169.

7. *The Autocrat of the Breakfast Table*, p. 134.

8. Ibid, p. 51.

9. Ibid.

10. Ibid.

11. Ibid, p. 326.

12. Ibid, p. 313.

13. Ibid, p. 256.

14. Ibid, p. 254.

15. Ibid, pp. 252, 253.

16. Ibid.

(To be continued)

Dalton, Ohio.

HISTORIES OF LOCAL CHURCHES

XIII. Bethany Church, Imlay City, Michigan

By Milton Gascho

The Bethany Mennonite Church is located a mile and a half south, and two and a half miles west of Imlay City, Michigan, a prosperous rural town of approximately two thousand, situated in a thriving rural community, on good railroads and trunk lines. It is about fifty-five miles north of Detroit, a very good market for dairy products and potatoes. Since the church at this place is comparatively young, it is possible to gather quite detailed information regarding its history.

In order to understand the history of this congregation we must go back to 1888 when Peter Ropp and his family moved from Huron County, Ontario, to Huron County, Michigan. They settled on a farm near the Pigeon River in a community where other Mennonites and Amish were settling. Two of his brothers-in-law also settled in that section of the "thumb" of Michigan at about the same time. These families with others organized and built a church in Berne, a small village located one mile north of what is now Pigeon. Peter Ropp was ordained minister of the congregation on July 5, 1897.

The church grew and prospered. Reports of the fertility of the heavy black clay soil in that community spread, and occasionally another family would move in and increase the number of believers at that place. In 1903 a man named Andrew Schaaf moved on a farm several miles west of Berne from Waterloo County, Ontario. As a little boy he came from Germany to Canada with his Lutheran parents. He grew up in a Mennonite community and after his conversion left the Lutheran Church because he felt that its teachings did not correspond exactly with those of the Bible as he understood them. After examining the teachings and customs of several denominations, he joined the Mennonite Church. He lived near Pigeon about six years. When his boys came to the age where they were about to start out in life for themselves, he began to look for more land. He looked about in that community, but could not find a farm that suited him. One day he met a man who told him of a farm for sale near Imlay City, a town about sixty miles

south. He went to see the farm and, after looking it over, did not like it. However, he inquired about other land for sale in that community and was finally taken to a farm owned by a man named Wm. Walton. As soon as he drove into the yard he began to like the place. It had a very large, well-built house, two good barns, and other buildings. After he had looked over the place, he was so well pleased with it that he told the owner that he would bring his wife to see the farm and if she was satisfied with it he would buy it. When his wife came she was as well pleased as he had been. He bought the farm in March, 1909.

Several years after Peter Ropp's son, Moses, had married one of Andrew Schaaf's daughters, Peter Ropp sold his farm. This was in the spring of 1917. He moved into a house in Berne and bought a 207-acre farm two and one-half miles west and one and one-half miles south of Imlay City. His son Moses moved on the farm and worked it that summer. Peter Ropp moved there on the thirteenth of October in the same year. He came back to the Berne congregation every few weeks and helped with the ministerial work for some time after he had moved away. A young man, Alfred Wideman, was ordained to the ministry to take Brother Ropp's place November 8, 1917.

Peter Ropp had no sooner decided to move to Imlay City than another son, David, and a son-in-law, Isaac Kennel, who had both been renting farms in communities about forty miles north of Lansing, Michigan, began thinking of buying farms. The land around Imlay City was not so high priced as it was at other places and consequently they moved on farms near their father.

About the twelfth of July, 1917, John W. Neuhauser of Manson, Iowa, was near Pigeon visiting his son William, who had married a young woman from the Pigeon River Congregation (a Conservative Amish Mennonite congregation). Incidentally, he was also in quest of land, and after investigating the possibilities of locating near Imlay City, bought two adjoining farms near Peter Ropp. His

son John moved on one of the farms and his son-in-law, John E. Webb, moved on the other. In the spring of 1918 John S. Roth and Daniel Steckly also moved into the community. They had sold their small farms near Pigeon and bought larger ones near Imlay City. A number of families also moved there from Pigeon later.

These people would not all have come to this community if they had not expected to meet together for worship. In fact, that was one of the first things they thought of when they moved there. They organized their first Sunday school March 20, 1918. David Ropp and J. Neuhauser were superintendents, and J. S. Roth was secretary and treasurer. They had the privilege of using the Mattoon Schoolhouse for Sunday school and church services until they had the work on the church completed. They did, however, sometimes meet at the homes of members.

The congregation was organized on Saturday evening, June 29, 1918, at the home of Isaac Kennel. Jacob K. Bixler of Elkhart, Indiana, was present and had preached in the schoolhouse the evening before. On Sunday, June 30, this group held its first communion service at the home of Andrew Shaaf.

During the time they were organizing their Sunday school and congregation, they were also active in securing a place of worship. There was a vacant Baptist church building standing on the west side of the road a half mile north of Peter Ropp's farm on some land owned by a man named Perry Spencer. This building had not been used for approximately eighteen years. It had been moved there from a place a mile south and a half mile west of Imlay City. The land it was standing on had been leased to the Baptist Association of Attica Township by Mr. Spencer's father "in consideration of five dollars for ninety-nine years or so long as it may be used as a church site (or for church purposes)." At first there was some question whether or not the lease had expired and the land gone back to the owner, giving him the right to dispose of it as he pleased. Accordingly, Mr. Spencer told Peter Ropp that, if he would remove the sheds off the place along with the church building and leave the ground in a tillable condition, he could have it for one dollar. A bill of sale was then written up January 18, 1918.

As soon as weather conditions permitted, the work of moving the building to its new location on Peter Ropp's farm one-half mile south and one-fourth mile east began. The building was moved off the place April 23. It was not yet off the place when Mr. Spencer received a letter from a Baptist minister in Detroit, an official of the Baptist association or conference. He stated that he believed Mr. Spencer was making himself liable for selling the church, since it would still be some forty years until the lease would expire. The letter demanded a hundred dollars for the privilege of selling the building. This, of course, alarmed Mr. Spencer, and he showed it to Peter Ropp who immediately interpreted it as a mere scheme whereby that minister wanted to add a hundred dollars to his salary for that year. They talked the matter over and decided to go to Imlay City and ask the advice

of Mr. Shumar, an attorney. He told them to keep on moving the building so long as no one served any papers on them, and, in case any one did, they were to leave the church stand immediately where they were. They never heard any more from any one demanding money for the privilege of using the building.

The new location for the church was on one and three-fourth acres of land that had been donated for use as a church site and a cemetery by Peter Ropp. They put a basement under the building, a frame structure twenty-eight by fifty feet. They replastered the walls, resingled the roof, varnished the woodwork and benches, installed a furnace, and had everything ready for the dedication service, September 22, 1918.

The dedication sermon was preached by J. K. Bixler on the text, Mark 11:17, "My house shall be called of all nations the house of prayer." The complete program and some other information, as given in a letter written by Laura Neuhauser, September 30, 1918, to the *Gospel Herald* and printed in the October 10 and 17 numbers of that paper, follows:

Dear Herald Readers, Greeting:—

We at this place have many reasons to praise God. On September 22 we held our Dedicatory Services with the following program:

Forenoon

9:45 A. M. Sunday school.

10:30 A. M. Talk, "The Why of Sunday School Work," by E. S. Mullet, Nappanee, Ind.

11:00 A. M. "Scripture Reading and Talk on Personal Consecration," by Silas L. Weldy, Wakarusa, Ind.

11:30 A. M. Dedicatory Sermon by Jacob K. Bixler, Elkhart, Ind.

Evening

7:00 P. M. Song service.

7:15 P. M. Talk, "The Call of the Hour to the Church," by Jacob K. Bixler.

7:45 P. M. Talk, "Christian Faith and Missions," by E. S. Mullet.

8:15 P. M. Sermon, by Silas L. Weldy.

Quite a number of the brethren and sisters from the other congregations were here. We were very glad for their presence. Bro. Mullet remained with us till Thursday morning. He gave instructions on singing and talks on Sunday school work each evening.

On Sunday, September 29, we held our regular services and in the evening organized our Young People's Meeting with the following officers: David Ropp, Moderator; J. E. Neuhauser, Secretary; and Ephraim Schaaf, David Ropp, and J. E. Neuhauser the Program Committee; Anna Ropp, Chorister.

Sept. 30, 1918.

Laura Neuhauser.

For several years after the dedication members continued to move in. One of the first of these was Simon W. Sommer, a minister who came from Oscoda County, Michigan, where he had been in charge of the Sunnyside congregation, near Comins, north of Fairview. He had been sent there by the Indiana-Michigan Conference and had labored there a number of years. His church was composed of Mennonites who had moved into that community, and who later found it was very hard to make a living there. Consequently, many of them moved away. At the time the Conference asked Brother Sommer to change his location, there was only one family left. This family later went to the Fairview congregation. There were a number of families who moved to Bethany after he came. A letter written to the *Gospel Herald*, June 2, 1920,

states that ten members were received by letter.

On June 30, 1920, the Michigan Sunday School Conference was held at Bethany. There were a good many visitors there at that time. Ministers and Sunday school workers were present from most of the congregations in Michigan and a number came from Indiana. Quite a number were present from the Berne congregation, near Pigeon, Michigan.

During the years 1922 and 1923 crops were not so good as they had been, and some of the members who had gone quite heavily into debt found themselves losing out on their investments. If they could not make good at farming they must look for other work to do. About fifty-five miles south of Imlay City was Detroit, at the peak of its growth. There was a great demand at this time for carpenters and workmen. Those people who saw that they were not prospering on the farm then turned toward the city. Joseph Ropp and his sons were among the first to move out of the community to Detroit. Others, including David Ropp and Isaac Kennel, soon followed. These people came to the Bethany Church quite regularly every two weeks during the summer and as often as was possible during the winter. During this time Peter Ropp had, because of financial difficulties, sold his two-hundred-acre farm and bought a smaller one. He lived there several years and, when he sold it in March, 1925, he also went to Detroit. He did day work in the city and most of the time he was working with a group of men who built sidewalks in the subdivisions of the city. He also was quite regular in coming to Bethany every two weeks, but when cold weather started he began to consult with the others about having a place of worship in Detroit.

He had already made some investigations and had found that there were a number of Mennonites in the city who had come there from other communities. After looking around they found a building that had been used for a dwelling that, by removing a partition, would have a room sixteen by twenty feet in which they might have services. This building was rented at twenty-five dollars a month; and the first meeting was held in it on the first Sunday in December, 1925. That was the beginning of the present Detroit Mission. Since then the Mission has grown, has its own place of worship, and conducts a number of activities, such as Sunday school, Young People's Meeting, and Vacation Bible School.

On June 5 and 6, 1926, three bishops of the Indiana-Michigan Conference, D. D. Troyer, Oscar Hostetler, and D. J. Johns, were at the Bethany Church for the purpose of ordaining a bishop for that congregation. Peter Ropp and Simon Sommer were both in the lot, and as a result Peter Ropp was chosen and ordained bishop.

However, Peter Ropp did not like to work in the city, and after his ordination as a bishop, felt that a younger man should take up the work of conducting the Detroit Mission. He accordingly asked the Mission Board to find another man and began looking for another place near Imlay City. In March, 1927, he

(Continued on page 27)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

By the time this reaches the readers, if God permits, the new year will be drawing near. The march of time goes steadily forward, whether we are ready for it or not, and we must submit to its progress. Happy are our lives, if in this onward progress of time we are ever in that place where God is pleased with our lives and can speed our journey with His blessing and favor. Paul said to the Roman brethren, "I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ" (Rom. 15:29). And when we read the story of how he did come, in chains as a prisoner, and see him thank God and take courage, we may learn that God is not hindered in bestowing His blessings by the privations that may come to our lives by the evil doings of men. There are some things that it is our privilege to plan as did Paul, provided we plan them in the same spirit and walk in that path of assurance which enabled him to speak of his goings as he did. May such an assurance be our lot during the coming year.

You will notice that the topics this month have some additional suggestions for the Juniors. Junior workers will take note of these and make such use of them as they can, for their own fields. Perhaps you may have some suggestions to make to the Editor that may help him to shape these additional helps to the greatest advantage and profit for the boys and girls. Let us hear from you.

Look over the topics planned for the coming month. Note the opportunities that may be found in them to meet the needs in the development of the lives of those in your congregation. Make prayerful use of these opportunities, and God will surely bless your service.

I. BIBLE CHARACTERS—MIRIAM (Jr.).—Ex. 2:1-10; 15:20, 21

Topic for January 10

MOTTO

"Be ready to every good work."

MEDITATIONS ON THE TOPIC

I. **Miriam.**—Amram and Jochebed had three children. One of these was a girl whom they named Miriam. When Moses was only three months old a very cruel decree of the king of Egypt made it necessary that the mother of Moses do something with him. The decree of the king required that he be put to death, but no true mother could do this. She rather hid him as long as possible. Now that he had grown so much that he could no longer be hidden, she placed him in a little boat of bulrushes, which she put in the flags by the river brink. Here little Miriam sat and watched what would become of the boy. But we believe the mother prayed that God would protect and save her boy. Heb. 11:23. What a clever part Miriam played in saving her brother when the daughter of Pharaoh came down to bathe at this very spot! She offered to find her a nurse. Who would be so well qualified as a nurse for Moses as his own mother? Thus Moses was kept by his mother till the daughter of Pharaoh wanted him for her own son.

In later years when Moses had grown to manhood, and was called of God to lead the people of Israel out of Egypt, Miriam was there to encourage the people by her prophetic songs. One of these she sang after they crossed the Red Sea in triumph over Pharaoh and his host, whom God allowed to drown because they tried to hinder the people of Israel.

When Miriam and Aaron sinned against Moses, God rebuked Miriam by sending on her the plague of leprosy to show her that she must not talk against God's chosen min-

isters. When Moses prayed, God healed her, but required that she be put out of camp seven days so that the people would remember how wrong it is to sin against God's chosen leaders.

II. **Junior Program Suggestions.**—This topic is selected especially for the Juniors and lends itself to adaptation easily. The stories that cluster around the life of Miriam may well be assigned to different ones to relate. The Juniors themselves may do this, or the story may be drawn from them by questions to the whole group. Some of the more mature can gather up the lessons from her life as a whole, or these lessons may be drawn out as each story is told in connection with her life. It might be well to have the seniors have their program in connection with the Juniors and to develop the topics assigned to them in the presence of the Juniors, since the latter will have many points of interest in connection with the topics for seniors. If this plan cannot be arranged conveniently some of the older ones might assist in a special program to be given by the Juniors.

OUTLINE STUDY

I. Who Was Miriam?

1. The only girl in the family of Amram and Jochebed.—Num. 26:59.
2. Her parents were of the tribe of Levi.—Ex. 2:1.
3. She became a prophetess.—Ex. 15:20.

II. Miriam and Moses and Aaron.

1. How she helped to save Moses' life.—Ex. 2:3-9.
2. How she took part in singing.—Ex. 15:20, 21.
3. When Miriam sinned.—Num. 12:1-15.
4. The people were to remember her punishment.—Deut. 24:9 (See Num. 12:10).
5. God used her with her brothers.—Micah 6:4.
6. Miriam died at Kadesh.—Num. 20:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Work—A Select Passage from the Scriptures of the Outline.
2. Tell the Story of How Miriam Helped to Save Moses.
3. When Did Miriam Lead in Singing?
4. What Sad Mistake Did Miriam Make? How Was She Rebuked?
5. Lessons for Me from the Life of Miriam.

For Seniors.

1. The Value of a Godly Home Like Miriam's.
2. Miriam's Service for Israel.
3. The Danger of Disregarding God's Chosen Servants.

PERSONAL THOUGHT

There are many little services that can be rendered which are of priceless value to the cause of the Lord if we are willing to give our service to the Lord.

SEED THOUGHTS

Girls that are wanted are home girls,
Girls that are mother's right hand;
That fathers and brothers can trust in,
And little folks understand;

Girls that are fair on the hearthstone,
And pleasant when no one sees;
Kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or a soft word,
The wrath of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.—Sel.

Mother

"To you who watched our infancy,
And ne'er forgot your care;
To you who bathed our fevered brow,
And thought not of your share;

To you who called us from our play,
And after prayers were said,
Kissed our eyes and tucked us in
Before you sought your bed:

To you who solved our problems
And taught us not to cry;
To you who answered every plea
And wish and whim and sigh:

To you we give our gratitude,
For what your love has given
Not wealth of gold, but wealth untold
In love sent straight from heaven.

God bless our mother, who for us
Has sacrificed and won,
And may she live to see the man
She prayed for in her son.—Selected.

ALL FOR JESUS (Consecration).—Mark 10:17-31; Luke 14:25-33

Topic for January 17

MOTTO

"Glorify God in your body, and in your spirit, which are God's."

MEDITATIONS ON THE TOPIC

I. Jesus Receiving All.—He asks nothing less than all. He wants all there is to us—body, soul, spirit. He wants all that we possess or control. He wants our will. Of the evil in which we may have been indulging, He asks our willing surrender for His sake. Everything that we ought not to be, He wants to change to what He wants us to be. Some of these changes involve our own action as well as the inward change that He will make in us. We must put away from us the evil and He will accept our surrender and receive our consecration to His will for us.

He wants absolute sway in our being, or nothing. He does not ask for all because He is desirous to be a despot over us; but because any other way would make it impossible for Him to do for us what is for our good. If we still hold only a small allegiance to the enemy of souls, we reject His right to our life and shut Him off from our heart allegiance. There can be no divided allegiance between two beings who are so opposite in aims and purposes as Christ and Satan. They are absolutely against one another. There is no neutral ground to occupy between Christ and Satan; between righteousness and unrighteousness; light and darkness. Therefore there is no other right thing to demand of His followers than to require a forsaking of all that they have that they may yield complete submission to His will.

But Jesus will not force Himself upon us as unwilling subjects. He will lead us to see our need of Him and then welcome us into His fellowship; but we must be willing to let Him have the dominion.

II. Junior Program Suggestions.—The Suggestive Assignments are under two heads: **What We Can Forsake, and What We Can Give.** A junior will readily understand a number of evils that must be given up for Jesus. This list could be tabulated on a chart at their dictation, or it could be worked out by one to whom it is assigned and then added to by the group afterward. The same could be done concerning good and lawful things that we could deny ourselves of that the greater and better work might be done for Jesus. Take up the words of the song "A Full Surrender" which will be found under the head of "Seed Thoughts" and assign it to individuals by verses. There is enough suggestive material in the song to make an interesting meeting. If some of the verses have a little too deep material for the junior mind, they can be assigned to a senior who is able to make them more simple for the grasp of the junior.

OUTLINE STUDY

I. The Importance of Consecrating All.

1. The condition of discipleship.—Luke 9:23-26; 14:33.
2. Unfits one for the kingdom without it.—Luke 9:59-62.

II. Some of the All That Belongs to Jesus.

1. All earthly ties and possessions.—Matt. 19:23-29.
2. All our being.—Rom. 12:1; I Cor. 6:20.
3. A wholly separated life.—II Cor. 6:14-7:1; I Thes. 5:23.
4. Our life service.—II Cor. 5:15.
5. Our heart's affection.—Col. 3:1, 2; Eph. 6:6.
6. Our choices.—Heb. 11:25, 26.
7. Our pleasures and our pains.—II Cor. 6:4-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. What Can We Forsake for Jesus?
 - a. All Things Evil.
 - b. Good Things to Do His Work.
 - c. Whatever Would Hinder Full Obedience.

2. What Can We Give to Jesus?

- a. "My hands, my feet, my head, my heart."
- b. "My money, labors, burdens, cares."
- c. "My time and my talents; my loftiest powers."
- d. "My warmest affections, my sunniest hours."
- e. "My voice, my pen."

For Seniors.

1. Why Jesus Requires Our All.
2. What "ALL" Includes.
3. Practical Consecration.
4. The Blessings That Follow the Consecrated Life.

PERSONAL THOUGHT

Do we know what a wonderful opportunity we have to make the greatest possible success by giving Jesus absolute sway in our being?

SEED THOUGHTS

A Full Surrender

"A full surrender I have made,
I've given all to Jesus;
My all is on the altar laid,
I've given all to Jesus.

"My hands, my feet, my head, my heart,
I've given all to Jesus;
I've not retained a single part,
I've given all to Jesus.

"My loss or gain, my hopes and fears,
I've given all to Jesus,
My health and strength, my grief and tears,
I've given all to Jesus.

"My money, labors, burdens, cares,
I've given all to Jesus,
My voice, my pen, my songs, my prayers,
I've given all to Jesus.

"My life, my love, my family,
I've given all to Jesus,
For time and for eternity
I've given all to Jesus."—Johnson Oatman.

"Not mine or thine to question or reply
When He commands us, asking how or why:
He knows the cause; His ways are just—
Who serves the King must serve with perfect trust."—Sel.

"My life, my love I give to Thee,
Thou Lamb of God who died for me;
Oh, may I ever faithful be,
My Saviour and my God."—R. E. Hudson.

THE DEITY OF JESUS CHRIST—
Heb. 1:1-14

Topic for January 24

MOTTO

"I am Alpha and Omega, . . . the first and the last."

MEDITATIONS ON THE TOPIC

I. Jesus is God.—Subtle philosophers boastingly call man divine, because he has been created in the image of God and has received gifts and powers like unto his Creator. These same philosophers call Jesus divine because they think Him a super man. But we would not follow their subtle philosophy because it leads us from the truth about ourselves and takes away our hope in Jesus Christ as the Son of the living God. "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name

of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Jesus could not have been acceptable as a Redeemer of fallen men, if He had only the power and attributes of men. There is no man who can redeem the soul of man through his own virtues and abilities. Only He who came from the highest glory, as God Himself, and accepted the humiliation of becoming man that He might become the Redeemer is qualified to satisfy the Father by His atonement. It is unfitting that we should worship men. It is not becoming to worship angels of God's creation. But to Jesus Christ it has been said, "Thy throne O God is for ever and ever," and "Let all the angels of God worship Him."

II. Junior Program Suggestions.—The recital of the simple facts concerning Jesus, will satisfy the junior mind better than a discussion of the controversies of men concerning Him. It would be wise to exalt the character of Jesus, His words, and His works, and by these show that He was more than a man. Through the inspiration that comes from the wonderful words and miracles of Jesus that declare His deity, lead the boys and girls to see that His marvelous love invites them to share with Him in the glories of heaven and that they may even now come and worship Him as God by devotion and consecration. Work out the details of the service from the outline suggestions for Juniors. Name or have the juniors name some of the actual things Jesus did and said that showed His deity. It would be well to memorize some of the hymns that never die showing forth the excellence and worthiness of Jesus (See "Seed Thoughts").

OUTLINE STUDY

I. How the Deity of Jesus Christ Is Marked.

1. Because of His preëxistence.—Mic. 5: 2; Jno. 17:5; Phil. 2:6, 7; Col. 1:17; Jno. 1:1.
2. Because of His work.—Jno. 1:3; Col. 1:16; Heb. 1:2, 10.
3. Because of divine attributes:
 - a. All powerful.—Isa. 9:6; Matt. 28: 18; Col. 2:10.
 - b. Everywhere present.—Matt. 18: 20; 28:20; Eph. 1:23.
 - c. Knowing all things.—Matt. 11: 27; Col. 2:2, 3; Rev. 2:23.
 - d. Eternity.—I Jno. 1:1-3.
4. Because He is approved as an object of worship.—Matt. 2:11; Matt. 14: 33; Jno. 5:23; Phil. 2:10.

II. How the Fact of Deity Should Affect Us.

1. To give more earnest heed.—Heb. 2: 1-3.
2. To steadfastness and confidence.—Heb. 4:14-16.
3. To complete obedience.—Heb. 12:25.
4. To reverence and godly fear.—Heb. 12:26-29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memory Work—A Select Passage from the Outline.
2. Jesus Is God:
 - a. Because of His Beginning.
 - b. Because of His Works.
 - c. Because of His Knowledge.
 - d. Because of What the Father Said.
3. What We Owe to Jesus as a Divine Being:
 - a. Our Love and Obedience.
 - b. Our Worship and Praise.
 - c. Our Service of Body and Mind.

For Seniors.

1. Jesus and the Father.
2. Jesus As God in the Flesh.
3. Our Proper Attitude toward Jesus Christ.

PERSONAL THOUGHT

What matchless love that has given such a poor and unworthy being as I the privilege of approach to Jesus Christ because He was willing to come down in humility to my plain that, by His blood, I may be exalted with Him in glory!

SEED THOUGHTS

Oh Could I Speak the Matchless Worth

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In tones almost divine.

"I'd sing the precious blood He spilt,
My ransom from the dreadful guilt,
Of sin and wrath divine:
I'd sing His glorious righteousness,
In which all perfect heavenly dress
My soul shall ever shine.

"I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

"Well the delightful day will come
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace."
—Samuel Medley.

"Oh for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"
—Charles Wesley.

TRAINING THE MIND FOR CHRIST.
—Prov. 2; Col. 3:16, 17.

Topic for January 31

MOTTO

"Learn to maintain good works for necessary uses."

MEDITATIONS ON THE TOPIC

I. **Mind Training for Christ.**—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto the God and Father by him." Every activity must have in it that all important name if it would be acceptable before God. No activity that is out of harmony with His Spirit and the purpose of His coming in the world can derive any blessing by claiming the name of Jesus. It is useless to follow a chosen path and call it a service for Jesus unless it is done really and truly for Him from the heart. It is much more useless to follow a path that brings evil in the world and call it Christian.

Many are pursuing an education that in many respects is good and useful, but they are doing it for their own selfish aggrandizement. They do not train the mind for Christ but for their selfish ends. Others follow a training of the mind that is positively evil and for evil ends. We cannot think of them as Christians, for to pursue an education to the glory of God and for the cause of Christ there should be both the motive of seeking to glorify Him as well as the pursuing of a course that will contribute to that end.

I can learn to read and to write and to think to the glory of God. I might use the same gifts to the glory of myself or the cause of a vain and ungodly world. I may study many subjects and exercise my mind in a way that will make it more serviceable in activities for the Lord. These are perfectly lawful and practical provided I keep that

attitude of consecration to His service which will place all my powers at His will.

II. **Junior Program Suggestions.**—The juniors are often in that stage of life when others must choose largely as to how their time is to be used. If they go to school they are supposed to spend their time on subjects that others have decided are for their improvement. The program can suggest ways to exercise the mind that will mean real improvement. If we teach them in the good things which make their minds useful, and point out the evils that militate against these good things; we will reinforce the boys and girls so that they may even protest when some unconscientious teacher suggests unwholesome thoughts. Right thoughts always reinforce the mind. Get some of these right thoughts before the boys and girls if possible before the evil ones enter; then they will be prepared to withstand or to rebuke the evil. True education is not alone in book learning. The mind is trained by doing the tasks at home in the very best way and learning to do the needful work of life with carefulness and accuracy. Knowledge of the Bible and a knowledge of nature interpreted by the Bible, the Author of nature, gives the very best of training for a useful mind in the service of Christ. The Scripture outline will be suggestive to the juniors as well as the seniors. Always use the Scripture in all the junior meetings to reinforce your lessons.

OUTLINE STUDY

I. Ways in Which the Mind May Be Trained for Christ.

1. By meditation in wholesome thoughts.—Phil. 4:8.
2. By meditation in the law of God.—Psa. 1:2.
3. By meditation on the works of God.—Psa. 77:11, 12.
4. By finding Christ in the Scripture study.—Jno. 5:39.
5. By learning how to properly apply Scripture.—II Tim. 2:15.
6. By a properly balanced knowledge of science.—I Kings 4:29-34; Eccl. 1:12-18.
7. Recognizing God in His works.—Psa. 19:1-6.
8. By right thoughts about His Word.—Psa. 19:7-14.
9. By a full consecration.—Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Good Things to Think About:
 - a. How to Live in My Home.
 - b. Things That I Can See in the Earth and Sky.
 - c. Things Which the Bible Teaches.
 - d. Good Things Found in Other Books and Papers.
 - e. Instructions of Good Teachers.
2. Things to Avoid:
 - a. Thoughts of Evil People.
 - b. Folly in Bad Books and Papers.
 - c. Instructions of Bad Teachers.

For Seniors.

1. The Motive of All Training—Christ.
2. The Way of Right Training.
3. The Blessings of a Mind Trained for Christ.

PERSONAL THOUGHT

The mind is a gift from God and should be used in consecrated service for Him who redeemed us by His precious blood.

SEED THOUGHTS

Better

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling;
To rescue the fallen is good, but 'tis best
To prevent other people from falling.

Better close up the source of temptation and crime

Than deliver from dungeon and galley;
Better put a strong fence around the top of the cliff

Than an ambulance down in the valley.

—Joseph Malins.

Whose Place will you Fill?

"Up the mountains of life are new steeps to explore;
On the streets of life many an unopened door;
There's a song of life yet with new notes to be sung;
There's a future that waits for the hearts that are young.
Then what are you fitting for? Whose place to take?
And what place will you make lad? What place will you make?"

REJOICING IN SONG.—Psalm 96

Topic for February 7

MOTTO

"Make a joyful noise unto the Lord."

MEDITATIONS ON THE TOPIC

I. **Rejoicing.**—Joy finds expression in various ways. We may have a joyful countenance. We may speak joyful words. We may show our joy by a quicker step. We may show joy by doing a kindly deed. And not the least way is to let our hearts flow out in songs that express the feelings of our hearts and give out the feelings to others who hear.

It depends much on what kind of joy we have as to what kind of songs we shall sing. The song of the drunkard may have a kind of joy, but his song is far from expressing holy joy that belongs to the one who sings his songs in praise to the Lord. Men glory in their attainments and sing praises of one another to the glory of men. There is a measure of joy in their songs but it does not glorify God, nor work to the welfare of the souls of men. But when we get a glimpse of God's goodness and His real glory, there is neither deception nor sham in the praises we may sing, and there is a good foundation for every joy we may feel for the good that He has done for us. God never disappoints any of His true ones who come to Him for a blessing. People may pretend to be happy in a false hope in the Lord, and sing songs of joy; but their joy will be short lived if there is no real surrender from the heart that produces joy unspeakable and full of glory, which no man or any event of earth can take away.

If our hearts are full of true joy in the Lord, let us sing the praises of Him who has called us out of darkness into His marvelous light and put a new song in our mouth, even praises to our God. The words and the very tunes may express the inward joys that come from a real blessing from heaven.

II. **Junior Program Suggestions.**—This is a topic in which young and old may have a part. However the juniors might have songs that particularly were written for their understanding. It might be well to gather a list of reasons for joy in the Lord. Distinguish between the joys that are merely fleshly and the joys that are springing from gratitude and praise to God. As this list is formed by the help of the juniors, then have suggestions of songs that would appropriately express some of these joys. As each reason for joy is impressed, sing some of the songs that express the joy. Appropriate selections of Scripture to reinforce the reasons for joy should not be neglected. Make the meeting a real upbuilding, rather than a mere entertainment.

OUTLINE STUDY

I. Causes for Rejoicing in the Lord.

1. Joy is a gift of God.—Eccl. 2:26.
2. Salvation causes joy.—Luke 2:10, 11; Isa. 12:2, 3.
3. His presence produces.—Psa. 16:11.
4. His Spirit bears the fruit of.—Gal. 5:22.
5. The hope of glory.—Rom. 5:2.
6. Because of His goodness.—Psa. 136:1, 8, 15, 21, 31, 43.

II. Expressing Joy in Song.

1. For the privilege of worship.—Psa. 122.
2. For the great things God has done.—Psa. 126.
3. For God's goodness, mercy, and truth.—Psa. 100.
4. For deliverance.—Psa. 30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Songs of Joy that We May Sing:
 - a. For Gifts from God.
 - b. For Help That He Has Given.
 - c. For Happiness in Our Hearts.
2. Select Some Songs That Express Joys You Feel.

For Seniors.

1. The Joy of the Christian.
2. Songs That Joyful Men Have Sung.
3. Songs That Express My Joys.

PERSONAL THOUGHT

Do our joys find the expression in such songs as saints delight in?

SEED THOUGHTS

"These things have I spoken unto you, that my joy may be in you, and that your joy may be full" (Jno. 15:11).

The joy given by Christ to His people is not dependent on external conditions. It springs from internal possessions. Joy therefore is a much greater possession than mere happiness. Happiness comes or goes, according to the frowns or smiles of external fortunes. But joy remains because it has its origin within, rather than without, and because it springs up from the deep and inexhaustible sources within the soul itself. All without may be dark as deepest midnight, but all within may be bright as clearest noon-day; without may be only the world's harsh discords, but within there may be celestial harmonies. This joy was the blessed gift of Christ to His followers before His crucifixion and after His resurrection; it was also His parting legacy as He went back to His place on His Father's throne. This is the blessed peace which the world can neither give nor take away.—Selected.

"Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee,
Hail Thee as the Sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day."—Vandyke.

"Eternal source of joys divine,
To Thee my soul aspires;
Oh, could I say "The Lord is mine"
"Tis all my soul desires."—Sel.

There is no agency in the world that is so seriously affecting the health, efficiency, education, and character of boys and girls as the cigarette habit. . . . Nearly every delinquent boy is a cigarette smoker. . . . Cigarettes are a source of crime.—Herbert Hoover.

PERSONAL EVANGELISM

(Continued from page 16)

with whom you are so intimately acquainted you may reach when others fail.

7. Because it will strengthen your own spiritual life. I once heard a great preacher and pastor say that when young people have once had the joy of helping bring some one to Christ they are spoiled for the world—the world can furnish no such joy. Even though you may not succeed in winning the one with whom you work, you will receive a blessing for your effort.

8. Because of the results of personal work. No other kind of Christian work will yield such a rich harvest for the average worker as will personal work. Christ won His outstanding followers by the personal appeal. Moody was always anxious for the close of the service so that he could deal with individuals. One never knows what the result of a word fitly spoken will be. On his first visit to America, Gypsy Smith asked Mr. Sankey if he remembered visiting a Gypsy camp in England where he placed his hand on the head of boy saying, "May the Lord make a great preacher out of you, my boy." "I am that boy," he added.

A Sunday school teacher once stepped into a shoe shop and spoke to a boy about his soul. D. L. Moody said it was the first time he realized he had a soul, but it led him to think, and finally led him to Christ.

IV. Jesus as a Personal Worker

1. Jesus was a master fisherman with both net and line. He was a master preacher or teacher. He preached to the group, and "many believed on him." It seems that personal work was one of His preferred methods of work. His outstanding followers seem to have been won by the personal appeal. The "Follow me" directed to the individual was successful.

2. He did not feel Himself too great a teacher to speak to the individual. In fact, He was too great a teacher to neglect the individual. He was ever ready to talk and to eat with publicans and sinners in order to make the personal contact. He had a perfect balance between attention to the group and attention to the individual.

3. He used every opportunity to do personal work. At the well, even though worn and tired, He dealt with the Samaritan woman. He was ready to stop and address Himself personally to Zacchaeus, even though the crowd thronged Him. He took time to speak to the rich young ruler, who wanted to know the way of life.

4. We may learn from Him methods of personal work. Take for example His work with the woman at the well: (1) He captured her attention by speaking of the thing in which she was interested—water; (2) He led her to see her own need, and created in her the desire for the living water; (3) He pronounced Himself as the one for whom the world was waiting—"I that speak unto you am he." The steps in successful personal work are: Making the contact, showing the need of salvation, and showing the source of salvation.

Chicago, Ill.

LOCAL CHURCH HISTORIES

(Continued from page 23)

moved on a farm near Almont, about seven miles southwest of the Bethany Church. He is still on that farm and is engaged extensively in the dairy business.

During the summer of 1927, Simon Sommer left the community, and he is now helping with the work of the Berlin and Martin's Creek congregations in Ohio.

At present the Bethany congregation is moving along normally. Sunday school and church services are held every Sunday when the weather permits. There seems to be an increasing interest in Young People's Meetings, and there was some talk at the business meeting on New Year's day about getting a singing instructor into the community to help improve the singing by teaching the younger people the rudiments of music.

One of the activities of the church is a series of meetings every year or two. The first revival meetings were conducted by B. B. King, July 9 to 13, 1919. Other men who have conducted meetings at Bethany were Silas Weldy, S. E. Allgyer, J. S. Shoemaker, David Garber, E. B. Stolfus, Ray F. Yoder, and J. K. Bixler.

Sunday school has been one of the most regular of the activities of the congregation. Since the beginning of the church there were always a good many children present. The Sunday school attendance has been as high as 120 in summer and in winter sometimes as low as thirty. The average attendance for 1929 was about forty. Some of the men who were most active from the beginning in Sunday school work were David Ropp, Andrew Schaff, Isaac Kennel, Richard Wideman, Ira Plank, and Ephraim Schaaf.

The first Young People's Meeting was organized at the time of dedication. It was kept up continuously during the summer months, but was usually discontinued during the winter. So many people moving to the city or into other communities decreased the number of young people considerably and in the spring of 1928 no evening meetings were started. There was no Young People's Meeting from the fall of 1927 until January 12, 1930, when they again were started under the leadership of Isaac Kennel.

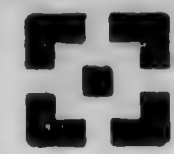
The present outlook for the church seems to be quite favorable. There is among the people a spirit of progress. There is a great possibility of doing much good by the proper teaching of the children that are now enrolled in the Sunday school. There is also much that might be done by way of interesting non-Christian neighbors in the plan of salvation and the love of God toward man.

Imlay City, Mich.

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us like a wise father to a greedy child and says: "Give that to Me." He comes to make us give because only by giving can we truly receive; not to take from us our joy, but that by giving to Him we may receive more joy.—John H. Denisen.



BIBLE STUDY



BIBLE STUDY COURSE

IX. Revelation

By the Bible Study Editor

The closing chapters of the book of the Revelation have to do with two aspects of the kingdom of the Lord. The twentieth chapter gives a brief account of the thousand years between the fall of the world kingdoms and the end of the world period of time. The last two chapters give a description of the new heaven and new earth and the glory of the eternal kingdom of the Lord.

The problem of the relationship of these chapters with other and earlier prophecies concerning the kingdom will suggest itself. Here again will arise the significance of this prophecy in relation to the people to whom the prophecies were first given. The question of the place of the Jew in the purposes of God arose with the apostle to the Gentiles. It was Paul who said, "Hath God cast away his people? God forbid." He also said, "What shall the receiving of them be, but life from the dead?" and, "How much more shall these, which be the natural branches, be grafted into their own olive tree" (Rom. 11:15, 24)? The times of the Gentiles will certainly come to an end. The purpose of God who sealed unto Himself the 144,000 of the twelve tribes of Israel will come to pass for that group and for the people whom they represent.

The kingdom of the Lord Jesus Christ will be one of particular glory unto Himself. He will be the King of kings and Lord of lords. There will be those who will rule and reign with Him, but His will be the "blessing, and honour, and glory, and power" (Rev. 5:13). See also Rev. 7:10-12. It will be a kingdom that is constituted of all the nations and kindred of the earth. Rev. 5:9; 7:9. While this is true in a general sense, the kingdom will be primarily one in which the Jews will share in particular interest and glory. The 144,000 who bore the Father's name, and who have borne the honor of the Lord, having been with the Lamb, and being the firstfruits unto God and unto the Lamb are the representatives of those who shall constitute the main body for the kingdom period, the Jews. Rev. 14:1-5. This agrees with the thought of the apostle in relation to the restoration of the Jews and the fulfillment of the gracious promises of the Lord as revealed through the prophets.

It is evident that the prophets presented differing phases of the time and glory of the kingdom of the Jews, yet all must be considered as being some particular phase

of the kingdom. Many of the prophecies may be spiritualized and apply to the Church, but many of them can not thus be spiritualized with any degree of coherency or reasonable interpretation. Into the thousand year period of the twentieth chapter of Revelation may be placed the honor and glory of Jesus Christ and His saints and the glory of the kingdom of Israel as a great people. The conditions of this era are such that it is possible to have fulfilled in it all that the Lord promised Israel of great power and glory under their coming King and great Messiah.

The Thousand Year Kingdom of Christ.— Rev. 20

I. The nature of the kingdom.

1. There were thrones and them that sat on them.—v. 4.
2. Judgment was given to them that sat on the thrones.—v. 4.

Note.—These thrones were not the same as the twenty-four thrones upon which were seated the twenty-four elders who were around the throne and the four living creatures, mentioned in Rev. 4, 5. Those were called "seats" and they who sat upon them looked for another day when they should rule on the earth.—5:9, 10.

II. The nature of those who should rule with the Lord.

1. Souls of those who had been beheaded for the witness of Jesus.—v. 4.
2. Those who had not worshiped the beast nor his image.
3. Those who had not received the mark of the beast.—v. 4.
4. Such as the above, who, having been slain, lived again.—v. 4. Cf. v. 5.

In such a case as the above, it is impossible to classify present Christians as those who had been beheaded and live to reign with Christ. During the reign of the beast and false prophet and up to the time of the great Armageddon battle, there will be many who will witness for Christ and the Word at the cost of life. It is the reward of faithfulness to such saints that the Lord brings them again with resurrection glory to sit with Him and to reign with Him in His kingdom. There are, then, two classes of saints who shall reign with Christ: The saints who preceded the tribulation period—the class of the four and twenty elders—and those who witness during the tribulation period.

Note.—This presence of saints who were dead, and living again, who shall reign with Christ a thousand years accounts for the presence of all the saints when the Lord shall return in glory, with the saints and angels present with Him. The saints who shall be caught up at the appearing of the Lord prior to the tribulation period, and who shall "ever be with the Lord," shall be with Him also when He shall take upon Himself the power and glory of His kingdom

for a thousand years. The question as to the appearance and the nature of the ministry and life of the saints who are with the Lord while reigning with Him is one that is conjectural. Suffice it to be such as was the nature of our Lord and His ministry on the earth for forty days after His resurrection from the dead.

III. The reign of Christ for a thousand years.—v. 4.

1. It is with the resurrected saints.
2. He shall rule the nations with a rod of iron.—19:15. After the crushing of the kings and their armies (19:21), the nations will be smitten and ruled over.—19:15. This corresponds with Daniel (7:9-14; 2:35, 45), also the judgments upon the nations (Zech. 14:16-19).
3. The blessing upon the Jew and the righteous. This will be the golden age of Israel, when the two nations Judah and Israel, shall have been returned and reunited, when the house of the Lord and the kingdom will be glorious, when the prophecies of Isaiah for peace and prosperity shall have been fulfilled.
4. This is the first resurrection.—v. 5.
 - a. The rest of the dead lived not again until the thousand years were finished. This presumes that some lived again and others did not live again. This condition can not apply to a spiritual resurrection. Note the condition after the thousand years were finished: All the dead, small and great, from the sea and from death and hell, were delivered up to be judged according to their works. The first resurrection must apply to a physical resurrection of saints who live again and reign with Christ as a blessing of their resurrection—the first.
 - b. Those who are not in Christ, and who do not die in the Lord, do not rise again, and have no part or place in the thousand year period of the Lord's reign with His saints. They do not come forth from their graves, from the sea nor from death and hell until the thousand years are finished.

IV. Conditions under the thousand year reign of Christ.

1. People are not deceived by the devil.—20:3. There are no evil spirits to go forth to deceive men, none to possess individuals to do wonders, none to instigate hatred amongst brethren.—II Cor. 2:10, 11. There will be no Eve who can say, "The serpent beguiled me."
2. Jerusalem, the center of the Word of God for the world.—Isa. 2:1-5; Micah 4:1-7; Zech. 14:16-21. All shall know the Lord, and shall learn of Him, with a new heart and purpose. There shall be no more personal and fanciful interpretations of the Scriptures.
3. The nation of Israel will come into their promised glory.—Isa. 11, 12; Joel 3:18-21; Zech. 8, etc. There will be no peculiar spiritualization of material promises to the Jews for the benefit of a Gentile people. Gentile blessings are spiritual. Those of the Jews shall be material as well as spiritual.

Prophecy will have unmistakable fulfillment.

4. Righteousness will reign supreme.—Zech. 14:20, 21. The Lord will rule with a rod of iron.—Rev. 12:5; 19:15; 2:27; Psa. 2:9. No neighbor will accuse another neighbor of misleading him. Evil examples will be swiftly punished. Justice will not be long delayed. Men will fear to do evil.

Note.—This aspect of the kingdom will make it one of terror to all who do not love the Lord. The law of the Lord, His presence, and the righteousness of His rule, with the worship of His house will be oppressive to them, while it will be a glory to all who love Him. Yet, none will be able to say that they have been influenced to evil by the act of others.

5. The restored kingdom and temple of the Lord in the land of promise.—Ezek. 40.
 - a. The restored people.—Ezek. 37. Note especially vv. 11-28.
 - b. The new temple.—Ezek. 40-43. This temple was measured with a line of flax and measuring reed. All chambers and walls, the sanctuaries and the altars, were measured and the offerings stipulated. This differs in every way from the former temples and altars, but is similar in the manner of sacrifice. In the New Jerusalem that comes down from God out of heaven there is no temple nor sacrifice.—Rev. 21:22.
 - c. A new division of the land for the sanctuary.—Ezek. 45:2.
 - d. A new allotment of land for the priests and Levites.—Ezek. 45:4, 5.
 - e. A new allotment of land for the city.—Ezek. 45:6, 7. Note that this allotment of land for the city is not the same as the present site of Jerusalem nor is it the same as the dimensions or location of the New Jerusalem. See the name.—Ezek. 48:35.
 - f. A new distribution of the land among the returned tribes.—Ezek. 47:13-23; 48:1-35.
 - g. The living waters and the seas.—Zech. 14:8; Ezek. 47:1-12. In the new heaven and new earth there will be no seas.

V. Purpose of the kingdom.

1. A fulfillment of the promises to the Jews.
2. The blessing of the promises to those who enter into the kingdom of Heaven.—Matt. 5:1-12. There are certain covenants made to the Gentiles, as well as to the Jews, that will be fulfilled in this kingdom. Spiritual blessings are present ones, and there are those which will not be fully realized until fulfilled in the new heaven and earth.
3. The proving of God's method of salvation by faith. The thousand years will end, by the loosing of Satan, the deceiving of nations, and an attack by them against the camp of saints. These nations had been ruled over and blessed by the righteousness and mercy and loving kindness of God, but their hearts had not responded to a living faith, and honor to Jesus Christ.
4. The proving of human nature. Four things which men say will make men responsive to God and to good have been tried:
 - a. Freedom from the influence of the devil.
 - b. The truth as it comes from God—the Bible.
 - c. The goodness of God in material blessings.
 - d. The environment of good example.

God proves that these are not the deciding factors in man's attitude toward God. Each man is responsible himself to God. The

heart of man is subject to his own will. It is evil. "The imagination of man's heart is evil from his youth" (Gen. 8:21). The flood did not change it; the thousand years of blessing did not change it. The only appeal to the heart of man is the love of God through Jesus Christ. If this is not effective, it is because the individual **will not** yield his heart to God. This has been God's method in dealing with men through all ages.

VI. The ending of the world dispensation.—Rev. 20:7-15.

1. The seventh thousand years, the sabbatic age, of the world comes to an end.—v. 7.
2. Satan is loosed out of his prison.—vv. 7-9.
 - a. He is unchanged—still a deceiver of men.
 - b. He deceives the nations that are in the four quarters of the earth, Gog and Magog. These nations had been subjected to judgments in order to oblige their attendance at Jerusalem to worship the Lord and to learn His will. At heart they were opposed to God. Such are easily deceived by Satan.—v. 8.
 - c. He gathers the nations (innumerable) to battle against the saints.—vv. 8, 9.
 - d. They shall go up on the breadth of the earth. They shall come from every quarter of the earth. This will be a general gathering of all who were not loyal to God from the heart. They waited for leadership that was after their own mind, and found it in Satan.—v. 8.
 - e. The camp of the saints, and the beloved city, will be compassed about by the nations under the leadership of Satan, to destroy the saints.—v. 9. In this connection note that the dimensions of the city and environment, comprising the camp of saints, was measured with the line of flax and reed. It is a temporal camp, even though it remains for a thousand years.
3. The victory of the Lord with His saints.—vv. 9, 10.
 - a. Fire come down from God out of heaven.—v. 9.
 - b. The nations in the battle against the saints were devoured by the fire.—v. 9.
 - c. The devil that deceived and gathered the nations to battle was cast into the lake of fire and brimstone.—v. 10.
 - (1) He shall be tormented day and night forever and ever.
 - (2) It is the same lake of fire into which the beast and false prophet are. That is, they still exist in the lake of fire after one thousand years. This is not annihilation. If after one thousand years they are present in the lake of fire and brimstone, how long will it take to accomplish annihilation? This same lake of fire is the place of consignment for all whose names are not written in the book of life. It is not annihilation, but eternal torment.
4. The great judgment day.—vv. 11-15.
 - a. The great white throne with God seated upon it.—v. 11.
 - (1) God sat upon the throne to judge.
 - (2) The heaven and the earth fled away from the face of God.
 - (a) There was no place found for the heaven and the earth which fled away from the face of God. This is the passing away of the present heaven and earth. The heaven is that of the firmament above, not the heaven of God's abode.

- b. All the dead stood before God in judgment.—v. 12, 13. A general resurrection of the body, which the earth and sea will give up, and the spirit's return to the body. Death and hell will give up the spirit.—v. 13. Without this resurrection and reuniting of body and spirit there would be no resurrection. It would be a new creation, a new being. God will change the body as He requires that our minds and spirits be renewed.

- c. The books were opened—the books of men's deeds. Cf. v. 13. Men are judged according to their works.
- d. The book of life was opened—the record of those who are saved from judgment and from the lake of fire.—v. 12, 15.
- e. Death and hell were cast into the lake of fire.—v. 14. In the new heaven and earth there will be no more death and hell, for there will be no more sin. See Rev. 21:4.
- f. The second death. This is the second and final separation from God. The first death is the separation of the spirit from the body because of sin, which is a condition of spiritual death—a separation from God. The second death is a final separation of the soul from God because of sin.
- g. The final disposition of those who are not found written in the book of life—the lake of fire.

The number of the beast is 666. The number of the things that belong to his kingdom is six: The beast, the false prophet, those who are not written in the book of life, death, hell, and Satan.

While this judgment of the world ends with such a picture of sorrow and despair, the vision and revelation of Christ does not end without giving the destiny of those who were written in the Lamb's book of life. This account is given in the remaining chapters of the Revelation.

IS IT WORTH THE COST?

"Do you play cards?" "Do you dance?" "Do you drink wine?" "Do you go to the theater?" These questions in quick succession were asked of a woman who was speaking to a poor wreck in a rescue mission. To each question she made a firm reply, "No." The man then said, "Very well, then you may talk to me, but I won't listen to one word from the fine folks who are doing on a small scale the very things that have brought us poor wretches where we are."—W. W. Hamilton, in Sunday School Builder.

PERFECTION IN TRIFLES

A friend once saw Michael Angelo at work on one of his statues. Some time later he saw him again working on the same statue, and said upon seeing so little seemingly accomplished, "Have you been idle since I saw you last?"

"By no means," replied the sculptor. "I have retouched this part and polished that; I have softened this feature and brought out the muscle; I have given more expression to this lip and more energy to this limb."

"Yes, but all these are such trifles," answered his friend.

"It may be so," said Michael Angelo, "but recollect that trifles make perfection and that perfection is not a trifle."

—D. Carl Yoder.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE WAR QUESTION AND THE COMING DISARMAMENT CONFERENCE

Whence come wars (among mankind at large) and fightings among you (the religious wars of nineteen centuries)? Come they not hence, even of your lusts that war in your members?—Jas. 4:1.

The World's Disarmament Conference in February looms in the horizon. It is well for writers, especially Christian writers, to discuss in advance some of the considerations that will face these statesmen in their deliberations.

In the first place, it is well to keep in mind what the late Dr. J. H. Jowett commented on the eve of the Washington Disarmament Conference:

There will have to be a terrific conversion if war is to cease, for you still have the human heart to deal with—that awful cauldron in which all men's evil passions are heated. Washington will bury a lot of Dreadnoughts, but not the old Adam.

Men are seriously and hopelessly divided as to the question of disarmament. Some say increase, others say decrease—both can not be right. Which side are we on?

The first question we may ask is: "Has the world so soon forgotten the last war with its 10,873,000 dead, its 20,000,000 wounded, its 9,000,000 war orphans, its 5,000,000 war widows, its 10,000,000 refugees, and its staggering debts without parallel in the history of the world, weighing down most nations to the point of bankruptcy? This all without counting the moral and spiritual losses which are beyond reckoning. The poem of G. Studdert-Kennedy is timely:

WAR

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God.
War!

Another phase of the war question is that "Youth are the scapegoats of warriors." No wonder a young man Walter W. Van Kirk, whose eyes are open writes grippingly in the *Epworth Herald*:

Young people have every reason to be interested in the world disarmament policy that gets under way at Geneva next February. Young people have always been the scapegoats of the militarist and his folly. And they always will. Youth, therefore, has more at stake in the success or failure of the conference than have the adults. If the conference fails youth will pay the price. And what a price it will be—wrecked dreams, blasted hopes, bullet-riddled bodies, broken homes, epileptics, cripples, and moral degeneracy. If the conference succeeds, youth may look forward to the future with confidence.

With so much involved, young people owe it to themselves and to society to familiarize themselves with the issues to be discussed at Geneva. This is particularly true of those young people who are committed to the Christian principle of live and let live.

Consider for a moment the human costs of the World War—10,000,000 known dead soldiers, 3,000,000 presumed dead soldiers, 13,000,000 civilians who died as a direct result of the

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

war, 20,000,000 combatants and civilians wounded, 9,000,000 war orphans, 5,000,000 war widows, and 10,000,000 refugees. What a pagan waste of life! And to think that this sordid, bloody barbarism is the work, largely, of men claiming to be both civilized and Christian.

Consider, too, the financial cost of the World War. It is conservatively estimated that the cost of that military catastrophe stands at a figure incapable of being imagined—\$337,000,000,000. And the cost of the preparations that led up to that military carnival represents an even larger figure. It is impossible to throw \$337,000,000,000 to the winds of hate without reaping a whirlwind of financial and industrial disaster. The young people of to-day will pay for the folly of their fathers for the rest of their natural lives.

Another question. Who lost the late war? **Everybody!** It is not within the province of war to get us anywhere but into a financial morass, into a moral jungle, into a state of savagery in its worst form.

Listen to the almost incredible statement by President Hoover, that armaments are bringing the world to starvation.

The world expenditure on all arms is now nearly five billion dollars yearly, an increase of 70% over that previous to the great war. . . . Of all proposals for the economic rehabilitation of the world, I know of none which compares in necessity or importance with the successful result of that (disarmament) conference.

The United States alone in 1931 spent the enormous sum of \$380,000,000 for its navy and \$351,000,000 for its army. To be ready for the "next war" seems to be the slogan of far too many statesmen and writers. This is bad psychology and worse Christian profession.

No wonder that a well-known former supporter of war, who went to the battlefield, changed his attitude on his return, and now says:

I hate war. I hate war because I have seen it. I hate war for what it does to our own men. I have seen them come in freshly gassed from the front line trenches. I have watched the long, long trains loaded with their mutilated bodies. I have heard the raving of those that were crazed and the cries of those who wanted to die and could not. I hate war for what it forces us to do to our enemies, slaying their children, with our blockades, bombing their mothers in their villages. I hate war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorship it puts in the place of democracies, and for the starvation that stalks after it. I hate war, and never again will I sanction or support another!

With these fearful realities of the past war, we must also face squarely the nature of warfare as it will be in the future. If half is true one hears of the deadliness and awfulness of devices prepared for future wars, may God help the nations. No wonder a warrior, Field Marshall Haig, of Great Britain, no pacifist, no nonresistant man, appealed to the churches of the world to make his business impossible.

Another vital question, Why so many guns when people are starving? From July 1,

1930 to April 1, 1931, the United States did not spend a cent on relief of unemployment; while in the same nine months \$2,124,737,000 were spent on preparations for future wars, and expenses resulting from past wars!

Devere Allen has suggested that to make disarmament a success, it must be more than a disarmament of mere instruments of war. He maintains we must disarm along "All Five Fronts." (1) **Legalistic Disarmament.** We must refuse to give war any status wherever, as a means to an end. (2) **Political Disarmament**, that is, a cessation of all law-making that expects to secure advantage, at the expense of another country. (3) **Psychological Disarmament**, that is, statesmen, writers, warriors, and the press must never create the atmosphere which stirs the blood of the masses. The common people, the everyday men, usually do not want war. The working classes have a distaste for war. (4) **Economic Disarmament**, which in reality seems to be the basic cause for war, the lust for things, greed for gain. He claims that the employment of economic advantage for national gains always, in time, brings dire consequences. This seems true. (5) **Disarmament of Man Power.** He states that a hundred years ago workers for peace had the task of persuading men from using war as a first resort, now as a last resort. He argues the need of man power withdrawing itself from the war procedure. In plain "English," do something of a different nature in a crisis or emergency than fight.

This brings us to the only absolute solution to it all—the Gospel, which alone can change the hearts of men. The Holy Spirit in the heart, can fill the heart with love to the extent that an enemy can be loved, that goods may be lost without retaliating in kind, and militates against the evil by a positive nonresistant attitude, by "overcoming evil with good." Good will to the man that takes the coat, blessings for curses, food for an enemy, drink for the man that spitefully uses us, prayer for the man in the wrong—this would be fighting a **BLOODLESS** and **HARMLESS WAR**. It would be what Jesus meant when He urged Christian to be "harmless as doves." This will make for **DISARMAMENT IN THE REAL SENSE OF THE WORD**. God speed any movement that makes for peace, but doubly speed the return of His Son, the **PRINCE OF PEACE**, the Umpire of the Nations, the Hope of the World.

NEWS FROM OUR NORTHERN NEIGHBOR—CANADA

Good will toward men.—The Angelic host.

The spirit of good will from God toward men was evident on that illustrious night, and has been ever since. What makes life in this world doubly beautiful is to have such an attitude toward others, especially one's neighbors. When the editor first moved to Canada, this expression was heard on every side: "The people in the United States know very little about Canada and the Canadians." This is changing—thanks, in some measure, to the automobile, and the excellent scenery and good roads of the Dominion. May the spirit of good will increase with the years. Some events of the month in the Dominion are of deep interest to Americans.

Prosperity is beginning to return to Can-

ada, although the depression in many places was not as marked as in the United States. The wheat producing area and the section which was struck by the drought felt the hard times the most. However, the spirit of generosity on the part of the government and people prevails. The government of Ontario, as well as the Dominion government, matches every dollar raised by private subscription for relief. This all helps the situation greatly. Hundreds of carloads of wheat poured into Vancouver and crowded that port to capacity. In one day alone, 2,545 cars of grain headed west, compared to 1,112 on the same day a year ago. Seventy-four steamers are expected to leave Montreal before the close of navigation, carrying more than 4,000,000 bushels of grain. The rising price of Canadian wheat has heartened the farmer, helped the railroads, and increased the capacity of the farmer to buy manufactured articles from the industrial east. We hope the lessons of the depression may not be lost.

A miracle seemed to have been wrought "up north" when the "Farnworth," a grain carrier, completed its journey from Canada's new port at Churchill, Hudson Bay, to London. This brings Canada's grain growing belt 600 to 1,000 miles nearer London. This consignment carried 227,000 bushels of wheat. The New Lookout writes thus:

They said that it couldn't be done. The wise men of the East and the simple men of the West agreed that the scheme was ridiculous and impossible. But to-day it is an accomplished fact. The Hudson Bay railway has been built, the great new grain route has been opened, and London has been brought a thousand miles closer to the bread-basket of the world. Yes, the ships have sailed from Churchill, with cargoes of wheat, and they have landed in London ahead of schedule. Marine and aerial surveys show that the Hudson Straits are quite free of ice at least four months of the year, whilst ice-breaking equipment will increase this open season. There is clear water at Churchill for an average of six months annually. There is a grain elevator up there with a reported capacity of 2,500,000 bushels, and the Churchill port is capable of tapping the richest and wildest grain area in Canada. It was more than maritime history that the steamship Farnworth wrote on October 3, 1931, when, "with every light agleam and her whistle blowing hoarsely," she sailed up the Thames with a cargo of Canadian wheat.

Canada's new total population has reached 10,353,778. With no preventing providence, and the blessings of God, the future should see millions more settled on her immense unopened places.

This is an increase of 1,565,829 over the census of a decade ago, the Dominion Bureau of Statistics announced yesterday. The 1921 population was 8,787,949.

The report issued by the bureau is a preliminary one, subject to correction, as allocation of certain classes of absentees has still to be made. By provinces, it follows:

Province	1931	1921
Canada	10,353,778	8,787,949
Prince Edw. Island	88,040	88,615
Nova Scotia	512,027	523,837
New Brunswick	408,255	387,876
Quebec	2,869,793	2,360,665
Ontario	3,426,488	2,933,662
Manitoba	699,841	610,118
Saskatchewan	921,281	757,510
Alberta	727,497	588,454
British Columbia	689,210	524,582
Yukon	4,213	4,157
Northwest Territories	7,133	7,988
Canadian Navy	...	485

The people of Canada still believe in the future of their nation, for in the call for \$150,000,000 they over-subscribed this to the amount of about \$75,000,000. This was a real show of confidence in the nation's stability and future.

Another item of interest is the way the Dominion government worked a "Mountie"

(member Canadian Royal Mounted Police) into the Communist organization of Canada, and procured all the firsthand information they wanted. They then brought the leaders to justice, gave them a fair trial, and gave them mostly five-year sentences, to be deported at the expiration of the sentence. They likewise showed that any political organization which advocates violence to overthrow and change a government is treasonable, and consequently not Canadian. This now makes it a criminal offense to be even a member of such a party. The evidence taken at the trial will be kept, giving other courts access to the same, but prosecutions have ceased, giving men time to leave the party. By this way they have shown a spirit of good will, but also a veiled warning to men who like Russia better than Canada.

May the two neighboring Anglo-Saxon nations, United States and Canada so conduct themselves that God may give us a great future, as He has a remarkable past. May godliness be our bulwark, Christian homes our stand-by, and a true Christian spirit in our hearts our hope. Blest, may we be a blessing.

THE MYSTERY OF SADHU SUNDAR SINGH

Be thou faithful unto death, and I will give thee a crown of life.—Jesus Christ.

Observant Bible students notice that the Bible uses seemingly secondary words with remarkable intent. In the above passage the Lord does not say, as He is often misquoted in saying, "until death," but "unto death." In other words, the crown spoken of is a martyr's crown for being true, even at the cost of life. We trust if the widely known Christian, Sadhu Sundar Singh, shall never be seen alive, that this was his experience in the wild country of the Afghanists, in the mountains of Tibet. The following account in "World Dominion," by R. McCheyne Paterson, is informative to the many who have read some of the writings of Sadhu Sundar Singh:

The dark cloud of mystery that hangs over our friend and fellow-missionary has not yet been lifted. No news that is trustworthy has yet reached us from that "closed land" which, more than two years ago, swallowed up its apostle. For Sundar Singh was eminently the apostle to Tibet, though every "closed land" about this great continent of India had a great attraction for him. He visited Afghanistan, where he was miraculously preserved from men who look upon every Christian as one whom it is a virtue to kill. He faced death at the hands of blood-thirsty dacoits in order to enter Nepal with the Gospel of Peace and Good Will. He always, however, looked upon Tibet as the land to which God had called him for life and death. The bare facts are simply told. Sundar Singh recovered sufficiently from his consumptive throat to make the journey into Tibet, as he usually did when the passes were open. Two of his great friends, European missionaries, accompanied him as far as they were allowed to go, to the borders of that land "forbidden to all Europeans and outsiders." The Sadhu promised to meet them at that place two months later, before the snows came down again and closed up the passes. If he could not come he was to send a message to them there.

After the two months had passed his friends went to that spot, but no Sadhu came back, nor did any message from him reach them. One very suspicious rumor has reached India by way of Darjeeling. It is that the Sadhu died of cholera in Tibet. In India this is a well-known excuse put forward when an undesirable person, such as an enquirer, has been done away with by foul means. "The blood of the martyrs is the seed of the Church."

Here is an extract from a little book called by him, At the Master's Feet: "The value of service is seen in that when a man serves and assists others he really assists himself. When in Tibet a man was in danger of dying owing

to severe cold (this was the Sadhu himself) and he saw another man on the point of death in the snow, he lifted him up on his shoulders. By the very process of effort and friction both bodies obtained warmth and so both were saved." He also tells in another place of a Tibetan who was at that time with himself, and who refused to help the poor man found dying in the snow, but said, "I must save myself." He found that poor man later on overwhelmed with the cold and quite dead. "He that saveth his life shall lose it."

DANGEROUS CONFORMITY IN CHINA

Under the title, "What Price Registration?" the China Fundamentalist gives a communication from M. A. Hopkins at Tenghsien, Shantung, China, describing what is involved in the registration of educational institutions under the Nationalist Government. It apparently costs no less than a formal repudiation of the distinctively Christian character of the college. The Shantung Christian University has, for example, been forced to take the name Chee-loo University, and drop the word Christian. The following is a translation of the commencement program: The assembled body respectfully stand; singing of party song; three bows to the party flag and picture of Dr. Sun, the late leader; respectful reading of Dr. Sun's will; bowing the head in three minutes of silence before the picture of Dr. Sun; opening remarks by the vice-president; address by Mr. Chu Ching Nung; presentation of diplomas; conferring of degrees; words of instruction by Mr. Ho, president Shantung Provincial Bureau of Education; awarding of prizes; dismissal.

It is observed that there is no religious exercise, the name of Christ is not mentioned, and there is what is practically idolatrous reverence given to the picture and memory of Dr. Sun. The article goes on to say: "Many Christians present were astounded and grieved. . . . Mr. Ho . . . is an avowed atheist, and one of the most relentless persecutors of Christianity in all China. Such commencement exercises in a Christian institution is little less than high treason to the Lord Jesus Christ. Fortunately, this travesty was not performed in the University Chapel."

One remembers earlier days when men and women died rather than place a pinch of incense on an altar to a Roman Emperor, saying that while it was a trivial act, it was an infinite disloyalty. Would there were more of that uncompromising spirit these days, and less zeal to get temporal benefits and a comfortable arrangement with the world.

On the other hand we see J. W. Vinson, missionary of the Southern Presbyterian Church in China, among the "noble army of martyrs" who praise the Lord. Newspaper reports tell us he faced the rifles of his assassins bravely, saying that his death would send him immediately to heaven. Let us honor such persons in these days of weak-kneed faith. "Be thou faithful unto death and thou shalt receive a crown of life."

—Selected.

SUFFERING MENNONITES IN MANCHURIA

When the Waldenses of the seventeenth century were tortured and massacred by Irish Catholic and French troops sent into their valleys, Cromwell not only intervened politically but called on the people of England to make a nation-wide collection in their churches for the relief of their fellow Christians. We have no Cromwell to-day, and the League of Nations, which is supposed to voice the conscience of civilization is silent in the face of Russian and anti-Christian atrocities.

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Nebuchadnezzar relateth his dream.

N EB-U-CHAD-NEZ'ZAR the king, "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 ² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.	B. C. 570. a ch. 3. 4; 6. 25. 2 Chald. It was seemingly before me. b ch. 3. 26.
---	---

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

refugee tells of the frightful cruelty with which the present rulers of Russia have broken up the homes of these peaceful people and sent them in filthy trains to work in the lumber camps of Siberia. Families have been separated, children lost. Thousands have succumbed to cold, hardship, overwork and lack of food.

At first large companies of Mennonites were able to escape—and through the efforts of the Canadian Mennonite Board of Colonization in Saskatchewan more than 20,000 are now safe in Canada. Others have fled across the Siberian border into Manchuria. Here they are in great extremities

from want of food and clothing. They are in constant danger of being deported as alien paupers by the Chinese authorities. Such a return to Russia would mean death.

The American Mennonites are a small group. They have given to the limit for the help of their fellow Mennonites in the persecution. They need the coöperation of American Christians generally. We are proud to read of those collections in 17th century English churches in behalf of "the slaughtered saints on Alpine mountains cold." We have a chance to make history of a like goodly sort by denying ourselves in behalf of the Mennonite Christians on the wintry

plains of Manchuria. Contributions should be sent to the Mennonite Relief Fund.
—S. S. Times.

CHRISTIANS IN CHINA PROTEST THE INTRUSION OF DR. SHERWOOD EDDY

"The China Fundamentalist prints an announcement of the Bulletin of the National Christian Council, in which the coming of Dr. Sherwood Eddy is announced in some "evangelistic meetings." He is under the auspices of the Y. M. C. A., and the "fullest co-operation of the churches" is desired—as always. The China Fundamentalist goes on to protest against this invitation and the intrusion of this man into the Christian circles of China, under the banner of the Y. M. C. A. and the National Council. Dr. Eddy is described as a pronounced "modernist, socialist and Soviet sympathizer." Conservatives in America will agree to these terms. Moreover, these three characteristics seem to go together. Given any one of the three, the other two are generally also to be found. All are the result of putting trust in man. The modernist trusts his mind and his own goodness; exalted by these thoughts, he believes he can regulate society and produce a utopia, that is socialism; consequently he tries to see good in an experience like that which Russia is having where modernism has ended in atheism, its logical goal; and socialism has ended in despotism, which is its logical goal."

THE HAPPIEST WORKMEN

All employees of the Gaw-O'Hara Envelope Company of Chicago must put a specified amount in the savings bank every week. A bank teller sits by the paymaster every Saturday and collects the deposits. The worker, of course, can do what he pleases with his savings, but if any employee will accumulate \$500 toward the first payment on a home, George D. Gaw will contribute an equal amount. This bonus has been in operation ten years, and President Gaw finds that home-owning workmen are happier and more efficient. He regards his contribution as a highly profitable investment.—Selected.

INTERESTED TO THE END

Physicians attending Thomas A. Edison during his illness last summer advised the installation of an electric cooling system. The machine quickly reduced the temperature and humidity of the sickroom bringing the aged inventor both comfort and benefit. On the second morning after the air conditioner was put in, Mr. Edison was out of bed examining with critical interest one of the new coolers.—Sel.

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Christian Monitor

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"Of Good Report"

By Mary Miller

"A Dinner of Herbs"

By Vera Snyder

William Cowper, Famous Hymn Writer and Farmer's Poet

By Bernhard Ragner

Scriptural Activities for Our Young People

By Milton Good

Inspiration and Revelation

By Fred S. Brenneman

Reminiscences of a Worker in the Missouri Field

By J. R. Shank

Hagey Mennonite Church, Preston, Ont.

By Mary Etta Gingrich

The Home in the Writings of Holmes and Lowell

By Irene Eschliman

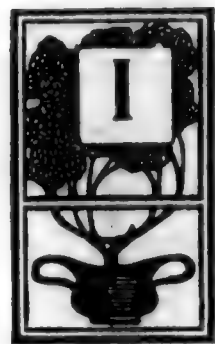
Jesus—The Master Teacher

Reviewed by Clayton F. Yake

"AS OTHERS SEE US"

"Of Good Report"

By Mary Miller



REMEMBER with what elation I discovered that when it is cold we shiver because the shivering helps keep us warm; and that when it is warm we sweat because the moisture helps keep us cool; and when we are excited the heart beats faster because the nervous system needs more blood. I felt that I had discovered the secret of the ages—the one principle on which the plan of the world hinged. Every result was a cure for the ill that caused it! The entire plan was a cycle—and a perfect one.

About the time I had so conclusively settled the problems of all ages, through impulse I made a misstep in decorum, and criticism came. I rationalized, justified myself, and decided that people were stupid and did not understand and simply wanted to talk. Then my recently arrived-at conclusion obtruded itself and automatically applied itself to the new situation. Criticism came from a cause and came back to cure that cause. I had acted foolishly and the criticism came back to be applied to my foolish tendencies and to act as a future preventive.

The Bible repeatedly suggests that God's men and women were well liked by their neighbors and acquaintances. Barnabas and Timothy were "of good report" and bishops and deacons ought to be. Joseph and Daniel were court favorites, and David was a general favorite. Esther and Ruth and Rebecca and Rachel were the admiration of their circle of acquaintances. Jesus grew "in favour with God and man." And a great many of us sit and mope and rationalize and excuse ourselves because we are in general disfavor with the public.

A girl who professed high standards, and yet with slight temptation abandoned herself to her impulses, stopped repeatedly at her friend's house on her way home from work uptown and asked, "What are people saying about me now?" Her question was an acknowledgement that she carried a guilty feeling—an admission that she had done something she herself knew was questionable and gave people license to talk. A rather popular college girl through some indiscreet behavior became the attack of gossip and tried to stop it by letting people know that "Such talk must be stopped!" She might as well have tried to stop an attack of pneumonia by merely saying, "It must be stopped!"

Gossip, I fear, has had more than her just share of blame. Professional gossips who glory in staining reputations and gloating over victims are, after all, rare creatures. Most people are kind and well-wishing, if given a fair chance. The grandmothers of our town jealously resent any accusation of gossip at their quiltings—but they admit that now and then they "talk things over." They wouldn't though, if people didn't give

them a cause, and these dear old grandmothers sincerely wish they wouldn't. They are sorry that "people will go and get themselves talked about."

Boys, I think, like dogs, judge character intuitively. They have no motive in liking or disliking. They simply follow their feelings. The cause of the like or dislike lies in the person in question. Humanity as a whole is not dissimilar to boys—or dogs either in this case.

Clear, sane, unprejudiced thinking will not attack any character and continue its attack for any length of time without a stimulating basis. Public opinion is usually a fair estimate of character. If a man's neighbors, the people of his town or church or neighborhood, dislike him, the man must look inside of himself for the cause. It will do no good to blame the people; that will never extract love from them.

Officials and men in public positions have two or three favorite consoling phrases they apply as soothing remedies for the general disrepute their indiscretion or lack of judgment frequently gets them into—"People don't understand," "Rumor will have her say," and, "We are warned that the world will hate us." All three alibis so far as ill repute is concerned, are automatically pricked bubbles. It is true that often people don't understand but they can judge much better what is good and fair than they can live it—and besides, Christians are bidden to refrain from appearance of evil. And it is true that



THE BRIGHT SIDE



There is many a rest in the road of life,
If we only would stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaleth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure:
It may be the love of a little child,
Or a mother's prayer to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

—M. A. Kidder.

people will talk—but why must we be the one they talk about? Why do we persist in furnishing them subject matter?

Christ indeed warns us that the world will hate us, and it hated Him. The "good" churchmen hated Him because His teaching contradicted theirs and the crowds left them and followed Him. The admittedly bad people—the down-and-outs—followed Jesus about and He talked and ate with sinners and walked about on the hills with them. They loved His company. When people disliked Jesus, it was not His character, but His principle. When they dislike us—in nearly every case—it is not our goodness nor our principle but our lack of it. It is usually our failure to live up to our own professed standards—our failure to live the "pure religion" we profess—to do good and to be good. The world lets us set our own standards and then expects us to live them.

Criticism is a challenge—a call to cleaner living. It "leads us to water" and the wisest thing we can do is to drink.

Hesston, Kansas.

WHAT IS A FRIEND?

What is a friend?

I will tell you.

It is a person with whom you dare to be yourself.

Your soul can go naked with him.

He seems to ask of you to put on nothing only be what you are.

He does not want you to be better or worse.

When you are with him you feel as a prisoner feels who has been declared innocent.

You do not have to be on your guard. You can say what you think, so long as it is genuinely you.

He understands those contradictions in your nature lead others to misjudge you. With him you can breath freely.

You can take off your coat and loosen your collar.

You can avow your little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands.

You do not have to be careful.

You can abuse him, neglect him, tolerate him.

Best of all, you can keep still with him. It makes no matter. He likes you.

He is like fire that purges all you do.

He is like water that cleanses all that you say.

He is like wine that warms you to the bone.

He understands, he understands.

You can weep with him, laugh with him, pray with him.

Through and underneath it all he sees, knows and loves you.

A friend, I repeat, is one with whom you dare to be yourself.—Selected.

The Holy Spirit's power proceeds along the line of the Word of God.—F. B. Meyers.

CHRISTIAN MONITOR

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No. 2

A DINNER OF HERBS

By Vera Snyder



DOROTHY BELMONT sighed as she shut the door after the square, clean-cut shoulders of her professor husband. The living room was littered, and the dining room furniture was in general disarray. But the kitchen! The thought of that blue tiled kitchen in its present state made her shudder. But with a true woman's instinct she paused long enough in the living room to put a few chairs in place, fluff up the davenport cushions, and gather up the scattered, gaudy sheets of paper.

"Monday morning," she breathed at the blue Dutch kitchen clock which pointed to eight, "and this kitchen will take at least an hour to clean. Oh, how I hate to clean up a dirty kitchen, and cook cereal, and do the thousand and one things over and over every single day of the year! I wish I had married a millionaire, and had lots of clothes, and maids to take care of the twins."

With the air that gladiators must have worn when they went to a hopeless fight, young, pretty Mrs. Belmont began to clear the dirty breakfast dishes from the tiny porcelain-topped kitchen table. In spite of her hatred for such work, Dorothy began to hum Liszt's, "Liebestraum" as she put the double boiler on the stove, measured out just exactly five teaspoonfuls of wheatena, and began to stir the cereal into the hot milk.

Because she was a modern mother, the kitchen waited for its cleaning until the cereal had been cooked. Ten o'clock was the twin's feeding hour, and, with her, ten o'clock was not a minute before or after the hour. The schedule must be carried on even in the face of Harvey's evident aggravation at late meals. But when one has twins, and they are the first babies, one's husband may become a secondary worry.

A long, heart-rending wail came from the second floor as Dot was pouring the fluffy, white cereal into the tall glass jar, sterilized for that purpose. "Oh, my!" she thought. "Wilma, why don't you sleep till it's time to wake up?" But as the second long cry followed the first, she dropped the spoon into the steaming cereal and ran up the stairs.

"Sh-h, honey, don't waken Wilda," she cautioned. But as she pulled up the shade,

the first plaintive girlish cry was joined by another more insistent, heavier voice.

"Well of all things; did you have to wake up, too, Wilda?" She laughed as she cuddled both little bodies into her arms. "Twins may be a nuisance, especially when they both wake up at the wrong time, but just the same they're mighty sweet!"

Dorothy gazed into the two blinking pairs of wide blue eyes, then glanced at the flannel nighties, one pink and one blue. The two little bundles were as alike as two fluffy, tiny, yellow chicks, and even now, when they were three months old, Dot knew each apart only by her cry. She always kept Wilma in blue and Wilda in pink, too. Both were chubby and fat; both had curly hair; and both had blue eyes. Yet Wilda's cry was rather heavy and boyish, while Wilma's

OUT OF THE NIGHT

By Stella Kauffman

The night surrounding me is dark,
My heart is filled with fear;
My groping hand can find no stay,
There is no shelter near.

I tremble thus, alone, afraid,
I feel my helplessness;
I know not God, yet loud I cry,
"God, help me in distress."

Then all fear flees, for suddenly
A light dispels the night,
And there is Christ who takes my hand
And says, "I am the Light."
West Liberty, Ohio.

bore a note of femininity. Harvey Belmont whose ear was not tuned to these slight tonal differences in voice was compelled to use the color method of recognizing Wilma from Wilda.

Putting her young progeny back into a handpainted ivory crib, Dorothy went into the bathroom to prepare their bath. Just as she drew two little pink embroidered dresses from a drawer, the doorbell rang. Taking only enough time to turn off the running water, and to fling the dresses on the tray with the clean woolen shirts, bands, and stockings, she rushed down the stairs to the front door.

"Good morning!" greeted a young, dark-eyed, moustached man. "Are you the lady of the house?"

Thinking savagely, "Another salesman!" Dot answered in a slightly acid tone, "Yes, I am."

Whereupon the young man proceeded to demonstrate the reasons why every housewife should not be without his handy combination cherry seeder and potato peeler. Each time he paused to renew his breath, Dot began to remonstrate with vigor, but before the first few words had been said, the salesman had got his breath and was off on another reason. Just at the tenth reason a familiar babyish squall from the nursery was flung into the room. The salesman's eyes lighted, and in a wreath of victorious smiles he exclaimed: "And that, my dear young mother, is the last and biggest reason why you should have this handy, safe, sanitary, household device!"

Almost hysterically Dorothy began to talk. "I'm sorry, but I can't be bothered to-day, and if I could I wouldn't, because my husband is a poor young professor, and we're buying the house, and that is twins, and we've mortgaged the car, and the bath water is getting cold, and it's nearly ten o'clock, and a thousand other reasons!"

As she spat out the last words she almost caught the chagrined young man's coat tails in the door. With one rush to the kitchen to turn out the gas, and another rush to the bathroom to test the temperature of the water with the floating thermometer, she was all ready for the babies' bath. The squall and the feminine wail were now relentlessly publishing the fact that it was ten o'clock.

Thinking with a rueful smile of the still cluttered kitchen, Dorothy hurriedly performed the rite of bathing, and in a flurry put both babies into the crib and proceeded to the kitchen for the bottles of cereal. Before putting the nipples on the bottles she put a teaspoonful of sugar in one bottle for Wilma—the other was just plain cereal and milk for Wilda. Dr. James had said that Wilma's constitution required more sugar than Wilda's did.

When she arrived at the nursery with the bottles in her hand, the twins were contentedly looking at each other, and making gurgling, cooing sounds in their tiny, white, creased throats. Then, looking for a blue embroidered dress to distinguish Wilma, she realized that she had put a pink embroidered dress on each twin. She looked crazily from one to the other. Which was Wilma and which was Wilda? Which got the sweetened cereal; which got the plain?

At the sight of her and the bottles, the two little mouths popped open; the one

child in the back made chuckling, pleased sounds, the one in front emitted insistent, more boyish noises. Dot smiled, for the twin in back had Wilma's voice—the one in front was Wilda. Just as she leaned over to give the bottles to the hungry, noisy tots, she realized that in the anxiety of trying to think which was which, she had forgotten which bottle contained the sweetened cereal! There was nothing to do except return to the kitchen and make up two new bottles. This she did to the now unmistakably disgusted and outraged tune from the nursery.

Dorothy had no sooner started to clean up the kitchen for the second time, than the doorbell rang again. Hastily wiping her hands on the tea towel, she fled through the dining room to the door.

"Telegram for Mrs. Harvey Belmont," piped the small, freckled messenger boy. "Sign here, please."

With trembling fingers Dorothy opened the yellow envelope and read the message.

"Answer? queried the boy.

"No," she replied.

When she was alone Dorothy sank down into the davenport as if her strength had suddenly gone from her. "Well, wouldn't you just know that Della would choose a time like this to come?" she sighed. "I wonder if she realizes what it means to be poor, and to have twins, and to do all of your housework? But, no, how could she?"

That noon at the luncheon table Dorothy told Harvey the news over the gingerbread, whipped cream, and coffee.

"Just think Harve, Della Stanford! Why she should ever think of me now that she's married the Stanford millions is more than I can see. She probably just wants to impress me with her clothes and jewelry."

"Why, Dot, you shouldn't say that," ventured Harvey Belmont in his thoughtful way. "She used to be a nice girl, 'way back when we were all going to college together."

"Oh, I hope she hasn't changed. Perhaps she's just lonesome—I don't think they have any children. Maybe too, she's tired of staying in hotels—or else she feels duty bound to come here."

"Well, ask her to stay all night any way. You girls can sleep in the guest room. Is there any thing I can do to help you before I go back to school? Want any groceries?"

That afternoon was one of the busiest that Dot had ever spent. First she planned the menu. Sitting at the luncheon table she thought hard before putting down articles on the pink memorandum pad. With her pencil at her lips she looked at the Dutch clock and murmured, "I don't care what she does think, I'm going to have a very simple dinner. There's no sense in my trying to put on a lot of style when we can't afford it."

When she began to peel the potatoes she smiled and thought of the black-eyed, moustached young salesman. She rather wished she had a potato parer now; there were so many things to do! She was glad she had thought of having potatoes *au gratin* because she could prepare them a long time ahead, and thus be saved a bit of the last minute rush.

While she was running the vacuum sweep-

er over the living room rug, the twins called from their room again. She had almost forgotten that it was time to feed them! Running to the kitchen she warmed the milk in the little blue double boiler and flew upstairs again. When she had successfully stopped the two hungry little mouths she took up her cleaning where she had left off. An odor of scorched food began to permeate the living room. Dot needed only another whiff to know that the potatoes were burning. Quickly turning off the sweeper she hurried to the kitchen. The air was already blue with smoke and the potatoes were irretrievably, hopelessly burned.

"Well, I'll have to peel some more," she sighed. "I do wish I could afford to keep a girl."

As she pared the second panfull of potatoes, Dot couldn't help shedding a few tears of self-pity and exasperation. But with a toss of her proud little head she wiped the tears on her sleeve and laughed, "It really is funny—twins, burned potatoes, cleaning,

LIFE IS SHORT

Let's smile and be kind—life is so short
And most of the way so rough,
The times are trying, the road upgrade,
And always trouble enough.
Yesterday's hurts we'll try to forego—
And to-morrow's cares can wait,
To-day with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge
And paying back wrong for wrong—
Thy patience and love and forgiveness,
Meet slights with a smile and a song;
The sad world with all its repining,
Its bitterness, care and tears,
Needs the wealth of your loving kindness
To sweeten the sin-soiled years.

Yes, life is too short to be hateful
Of scorning any you meet,
Then strive to be pleasant and gentle,
To always smile and be sweet;
For the sunshine of love is needed
To warm the world with its light,
And to shed abroad its effulgence
To bless humanity's night.

—Margaret Scott Hall.

guest for dinner and so on! Well, I'll show Harvey that I am a capable helpmeet. A lot of women wouldn't do it, but really nothing else matters as much as Harve's love and the twins. I love them—I am happy with them!"

When Harvey came home after his last class Dot put him to undressing the twins while she combed her hair, changed from her wash frock into a light blue silk dress and finally slipped a starched, frilly white apron over her curly head. Then she went down to put the last touch to the dining room table.

"Thank goodness, this is Spring! I won't have to buy flowers for the table. I can use some of the jonquils along the south side of the house, and maybe some of the red tulips from the back yard."

Just as Harvey tucked the twins into the

ivory crib with their bottles, the doorbell rang. Dorothy, busily arranging the centerpiece and debating whether she should use the few red tulips for the table or put them in the living room, dropped the flowers she was holding. "So soon," she murmured to herself as she hurried to the door.

Dorothy forgot that Della was the Mrs. James Percival Stanford, and that she was just plain Mrs. Harvey Belmont, as she saw her old chum on the front porch. The two women, so different in appearance and treading walks of life so far apart, clasped each other in the manner of intimate friends.

Dinner went off quite well. Harvey proved to be at his best and kept them interested and entertained with stories about his college work. Della seemed to be quite willing to sit and be amused at these humorous sketches. Just how much amusement she really had was a question in Dot's mind. Was she being merely polite? Dorothy was anxious to be alone with her friend where she could observe her more closely.

"Della," said Dot as they left the table, "you must be quite tired from your trip. Suppose you rest in your room while Harvey and I do the dishes. Come, I'll take you up."

At the top of the stairs Dot whispered, "Want to see the twins?" Della nodded and followed Dot into the darkened nursery. The twins were sleeping—scarcely seeming to breathe. One held her bottle in the grasp of her tiny pink fingers, and at intervals the rosy lips tugged slightly at the nipple. The other had flung her bottle away and it lay lonely, empty, and discarded at the top of the pillow. Proudly Dot stepped back so that Della could see them better. Della looked and exclaimed without enthusiasm, "Dot, they are beautiful children! They both look so much like you."

When every dish had been put away and Harvey had settled into his chair to read the evening paper Dot went quietly upstairs to find Della. She found the guest room empty. Della's suitcase was opened and the lingerie and toilet articles on the bed. The richness of that one small suitcase, its fittings and contents, almost took Dorothy's breath. The filmy gowns, the weblike silkiness of the laces and ribbons were such that she had never hoped to own. Truly Della should be happy with all these lovely things!

A slight creak of the rocking chair in the nursery caused Dot to turn in that direction. Opening the door carefully she saw in the dim light from the hall Della holding one of the twins close and gently rocking back and forth in the hand-painted ivory chair.

Della put a warning finger to her rouged lips, quietly arose and slipped the tiny curly-headed twin beside the other little form in the bed. With a parting pat of the covers she tiptoed to the door.

"Why Della dear, whatever is the matter? You've been crying!" Dot exclaimed as she saw Della's tear-streaked face and swollen eyes. "Come into your room and tell me all about it."

Sitting on the dressing table bench Della Stanford, proud society woman and wife of

one of the most powerful stock brokers in Chicago, told Dot how terribly lonesome she was for the real friendship and love which was lacking in her life, and how she longed for a home and children. Wiping away a few vagrant tears with an inadequate lace handkerchief, she said, "It was that baby of yours that started me Dot. While you were busy downstairs I heard a little cry from the nursery. So I went to see what the trouble was. I have schooled myself against children. Our set doesn't tolerate them, but I didn't want the other baby wakened. When I turned on the light the crying stopped and she lay there blinking at the light. And something inside of me seemed to snap. All my hunger for a child swept over me and I had to take the baby and hold her tightly against my empty heart. She didn't seem to object and so I rocked her to sleep—imagining that she was truly mine.

"Oh, Dot, you don't know how blessed you are—twins! I wish one were mine. I'm sick of society life. It's eat and go to parties, eat and go to the opera, eat and go somewhere all the time. I'm sick of it! If only I could have a home like this with children

of my own and a husband I could love and work for!"

Dorothy opened her eyes wide as she remembered the wish she had made only that morning. Hers had been just the opposite, but she knew now that she was happier with Harvey and the twins than Della was with her luxurious home, fine clothes, and money.

"Sometimes the monotony of keeping house and caring for babies is almost unbearable, Della," she sympathized. "But," she added, "I'm happy."

"Run along downstairs, Dot, and I'll be down as soon as I look more presentable." And Della arose and began to rearrange her hair.

Dot perched herself on the wide arm of Harvey's chair with a thoughtful look in her eyes.

"What's the matter, Girl?" he asked without looking up from his paper.

"Oh, I was just thinking of that proverb in the Bible that says, 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' That fits Della's case and mine quite well!" And she told him Della's story.

Wadsworth, O.

SCRIPTURAL ACTIVITIES FOR OUR YOUNG PEOPLE

I. In Business

By Milton Good

This is the first of a series of three articles on Scriptural Activities by different writers. The two to follow are Social Life and Church Life. They were originally given before the Young People's Session of the Ontario Sunday School Conference. We believe they will make interesting and helpful reading for all.

In venturing into the discussion of "Scriptural Activities for Our Young People in Business" I do so realizing that it is an extremely interesting subject to a goodly number of our young people. I thoroughly believe that our young people of to-day are facing the problem of their business life in a way that perhaps few of our forefathers, and certainly not the majority of our older brethren and sisters, found themselves at the same stage in life.

Years ago a young man's vocation in life presented no great problem to him, in a Mennonite home. His father in all probability was a farmer and when he was old enough and in a position to start his business life—there was a farm for him. In fact I doubt that he ever in his boyhood dreams thought of being anything else but what his father was, and let me say here that the business of farming is a business that perhaps offers less resistance in living lives according to our profession, than any other business that I know of. Since it is a fact, however, that our people, and especially our younger people, are entering and are about to enter various vocations in life, we must face it as such, and it is then that we find the interest in a topic such as we have before us.

Before going any further, however, let us get a clear conception of what is included by the word business. Business here is used in the largest sense of the word, and may

mean a pursuit, an occupation, a trade or a profession. It does not necessarily have to do with buying and selling as we usually think of it, and while it includes these, yet it may also refer to any other vocation in life. In speaking of business we must also remember that we are referring to it not as it is altogether too generally conducted to-day; but rather as God intended that it should be conducted. In the mind of God there is no antagonism between work and worship—both are necessary. William Evans says, "Religion and business are not to be divorced. There need be no conflict between the ledger and the Bible, the Church and the counting-house, Christianity and commerce." The Apostle Paul found nothing incompatible with his profession of Christianity and his allegiance to Christ in the fact that while preaching the Gospel he followed his trade as a tentmaker. Jesus Christ himself was a carpenter by trade. With Paul and Christ business and religion went together, even as they can to-day.

At this point it becomes evident that there are some businesses that a Christian could not engage in without injuring his Christian life, and since that is the case we have this problem of engaging in businesses that are legitimate and are not injurious to our Christian living. In Col. 3:17, we have the words, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." According to God's Word, then, any form of busi-

ness which does not meet with Christ's approval and which cannot be conducted to His honor and glory is a business in which the Christian cannot participate. There is no doubt but that a Christian's activity in any business that destroys the physical, mental, moral, or spiritual well-being of man, is strictly excluded. That the sphere of the Christian's business activity is limited is evident, and when it comes to scriptural activities for our young people in business, referring to Mennonite young people, then I wonder whether the sphere of business activity is not limited even to a greater extent.

The Mennonite Church has a peculiar testimony to give to the world and in the giving of that testimony she is observing doctrines that have lost their popularity with the majority of Christian professing people. Especially do I think of the doctrine that attracted much attention during the World War—the doctrine of nonresistance. Surely the world has a right, now in times of peace, to expect of us just as strict an observance of that doctrine in every other phase of life, and especially in our business life. May God direct us in our business activities so that we may give our part of the testimony that is to be given by our beloved church through the business activities of her members.

Having found a legitimate vocation does not, however, altogether solve our problems in our business life; they must be solved as they present themselves. Nevertheless there are some things which, if kept in mind, should help us in dealing with these problems. For instance: We must recognize that **business is but a means to an end and not the end itself.** Paul was a tentmaker by trade but a Christian by profession and calling. He only used his trade in order to fulfill his calling. You may be a farmer, a merchant, a tradesman, or you may be engaged in any other legitimate occupation with certain duties to do, the performance of which you consider a pressing obligation. But may you ever remember that by your profession and calling you are a Christian and as such you are only interested in your business to the extent that it will help you in the fulfilling of your calling. When a man allows his business to so absorb his time that he forgets that as a Christian he is called to immortality and eternal life, or when he buys merely to possess and hoards for the sake of hoarding, then he is violating a fundamental Christian principle that should control the Christian in business. He ought to conduct his business for Christ only as a means to an end, that end being the service of the Master.

There is something else that we should remember—the thought embodied in I Cor. 7:29-31: "But this I say, brethren, the time is short: it remaineth, that . . . they that buy [be] as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." We must recognize the fact that we are simply stewards of God, that the funds He may entrust to our care are simply trust funds, that we are not at liberty to do with

them as we please. We are to use this world and not abuse it, but ever remember that as stewards of God's bounties we will be called upon to give an account of our stewardship.

We come now to the very practical side of our subject, the spirit in which a Christian conducts his business. Here we see the Christian as the world sees him. He is not at home in his secret closet, but in his office; not in private, but in public; not proclaiming the Gospel directly, but offering goods for sale; dealing not with God, but with man, not with his Savior, but with his neighbor. To be a Christian in business does not necessarily mean that you have to talk religion to all your customers or that you have to deliver a Gospel message with every sale, or even put a Gospel stamp on every letter you mail. Not that these things are wrong, by no means for if judiciously used much good may result, indeed much good has resulted from such Christian activities. But it must not be overlooked that serious harm has often come from this kind of testimony when the person giving it contradicted it by his own life. To be a Christian in business does mean, however, that you apply the principles of Christ to your business and in applying His principles you are not forbidden from honorably accumulating money. It is not of necessity sinful. William Evans gives two reasons why a person should make money: 1. To provide a living for himself and for those who are rightfully dependent upon him. 2. To be able to give to him that needeth, the man that would work but cannot, the widow, the orphan, the sick, the afflicted, the oppressed, and for the support and extension of the Gospel, the work of the Church both at home and abroad.

The principles of Christ in business. "What!" Some one says, "Love in business?" Most certainly. "Thou shalt love thy neighbor as thyself" is not only applicable in some phases of life; but applies to our business lives as well. Were it not possible to conduct a business on such a principle, then we had better quit business than lose our souls. What we cannot do as Christians we have no right to do at all.

Again, honesty and truthfulness should be preserved at any cost. I'll venture to say that most of us here this evening have heard statements similar to this one, "You cannot conduct a business without being dishonest in some degree." If that statement were right, but it isn't, we could only answer that it may not be absolutely necessary either to conduct business or to live as far as that is concerned; but it is absolutely necessary to be truthful.

That such a business life is not according to the natural inclinations of man is evident. Wherein, then, lies the secret of making such business activity possible? The Bible repeatedly tells us that our outward actions are to be controlled by inward principles, and therein lies the secret of success for Christ's man in business. Only as we are willing to allow our businesses to be controlled by these inward principles—the principles of Christ—can we fully realize the possibility of such business activity.

It may be true that there are many opportunities for acts of dishonesty in the business life; but it is just as true that there are more and greater opportunities to be living testimonies in our business activity than there are perhaps in any other phase of life. May God help us young people to live such business lives that the influence that goes out to those with whom we come in contact,

may be such that they may see the reality of the Christ life even in business.

My fellow young Christian—would you succeed in business? Seek to have a legitimate business, apply scriptural standards, trust in the Lord and "whatsoever thy hand findeth to do, do it with thy might."

Waterloo, Ont.

THE MOST IMPORTANT WORK Dedicated To My Mother

By Nadine S. Roth

"Oh Mother! See my Valentines!"

"Look Mother, I got six!"

"We had so much fun!"

Dorcas Denny's four schoolboys burst into the living room where she was mending.

"Yes, yes, they are quite nice," she said, as she kept right on mending a sock.

"But mother," exclaimed Alfred disappointedly, "You didn't even look!"

Dorcas laid aside her mending with something akin to a sigh. The boys never left her a moment's peace. No wonder she never caught up with her work.

"Now you boys have awakened baby," she chided as she heard two-year-old Sally's insistent cry. "James, go get her before she tumbles out of bed."

"Now," she was going to tell them to run along, but the bright eager faces of her boys made her change her mind. Somehow she thought of her own wayward younger brothers. She must not let her boys grow away from her in like manner. It seemed impossible to regain a boy's lost confidence, and with a strangely softened manner, she took the baby on her lap and spent a precious half hour looking at Valentines.

"Mother," said Lester, "John Roberts never got a Valentine."

"You know," explained James, "he's the last boy that came to stay at Reeds. The boys all make fun of him and call him 'Goofie'."

"You call him 'Goofie' too," said Sam.

"I don't any more, and I like him," retorted James.

"You shouldn't make fun of anybody," began Dorcas.

"We don't any more," defended the boys.

"I like him, he's a fine fellow," said James, then added, "I know he felt awfully bad."

"Didn't the teacher give every one a Valentine?" asked Dorcas.

"No, she didn't give any!" said Lester.

"You boys should have given him one."

"Well, I wanted to give Ted one, and Joe, and Chester, and—and you said we didn't have much money to spend for Valentines this year," interrupted Sam.

"Well," said Dorcas thoughtfully. She knew one of her faults was letting her heart run away with her head, "Well," and suddenly she yielded to the impulsive desire to help the boys make their generous thought a fact.

"If you boys will hurry and get your work done. I'll make some Valentines and you can take them over to the boys at Reeds."

"Oh Mother, will you, really! You're so good."

"Come boys, let's hurry," and out they went slamming the doors behind them.

Dorcas smiled, saying, "Such boys!" and laid aside her work. She then rummaged through an old trunk for pretty pictures and bits of ribbon. Then getting kindergarten scissors and an old catalogue to keep Baby Sally out of mischief, she settled down and cut, pasted, and painted till time to get supper. The boys, with chores all done, crowded around her so that she could hardly finish.

"There now, be sure you come back before dark!" and Dorcas gave each several Valentines to take to the homeless little waifs, Mr. and Mrs. Reed kept for two dollars a week.

"Oh Mother, you're a real fellow!" said James, awkwardly stroking her hair, "and I'll learn the charity chapter to-night."

"Bye, Mother, thank you for making these," and with several waves of the tightly clutched Valentines, they were gone.

The hands of the living room clock pointed to five-fifteen. With dismay she surveyed the littered floor and the stack of unmended clothes. She sighed as she remembered that no potatoes were peeled for supper, but again she saw the happy boyish faces, and again she felt the awkward caress of James coupled with the promise to memorize the much neglected charity chapter. James had been rather hard to understand of late anyway. Dorcas breathed a prayer for guidance in managing her fourteen-year-old boy and started to work.

"I wonder," she said softly, "If making Valentines was not the most important work I did to-day!"

"SEEK YE FIRST"

Queen Elizabeth asked a rich English merchant to go on a mission for the crown. The merchant remonstrated, saying a long absence would be fatal to his business.

"You take care of my business," said the queen, "and I will take care of yours."

When he returned he found his business had greatly increased in volume, and he was richer than when he left.

Seek first the kingdom of God, and his righteousness! Do business for Christ's kingdom, and He'll do business for your little world! Should losses come He will see that they are ultimate gain.

WILLIAM COWPER

Famous Hymn Writer and the "Farmer's Poet"

By Bernhard Ragner

One immortal hymn and half a dozen deathless epigrams assure lasting fame to William Cowper, that brilliant, melancholy genius whose bicentenary was celebrated in England last year.

Cowper has been called, with accuracy, the "farmers' poet." He it was who coined the epigram, "God made the country and man made the town." He sang the wholesome joys of life, of health and virtue, as revealed in the titles of his poems—"The Garden," "The Winter Evening," "The Lily and the Rose." He is masterful in his humorous painting of the tame hare, the postman's horn, and the sound of church bells across the snow.

His poetry and prose are eminently quotable, and certain piquant phrases have become an inextricable part of our language. Often, we use Cowper's metaphors, like those of Shakespeare, without knowing their fatherhood. He put Robinson Crusoe into poetry, and so produced an imperishable line, "I am monarch of all I survey." He wrote the proverb, "Variety's the very spice of life." He summarized the anti-war doctrine in two lines:

But War's a game which, were their subjects wise,

Kings would not play at."

And he reduced the power of evil to its correct proportions:

"For Satan trembles when he sees
The weakest saint upon his knees."

Fish was a favorite food with him, and so he christened himself "the most ichthyophagous of Protestants." Quite seriously, he thanked God for "the cup which cheers and not inebriates—a cup of tea."

But, his best-known phrase, is contained in a hymn which has been sung millions of times the world over. In matchless verse, it portrays the poet's faith as he battled with the grim goblins of insanity. Even in despair, he could believe that "behind a frowning providence, God hides a smiling face." This hymn, it has been said, "is a lyric of high tone and character, rendered awfully interesting by the circumstances under which it was written—the twilight of departing reason." Because of its melodious beauty and fervent faith, it will endure as long as the English language is spoken. If Cowper had written nothing except

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm,"

his place in human history would be secure.

A hymnal minus Cowper's hymns is as improbable as a church without a Bible. We sing them, almost every Sunday, without realizing the tragic story of his life. "There is a fountain filled with blood," yes! that hymn is by William Cowper. He is a saint of hymnology, and the stars in his crown, so to speak, include: "Oh for a closer walk with God!" "A glory gilds the sacred page."

"Sometimes a light surprises." "Jesus! where Thy people meet, there they behold Thy mercy seat." "Hark! my soul! it is the Lord."

The dominant note of his hymns is peace, thankful contemplation, and trustful, reassuring faith. Many of them, perfect in structure, are marked by a streamlike cadence. He wrote them because he had resolved to "make religion poetical and poetry religious," frankly avowing. . . .

"I who scribble rhyme
To catch the triflers of the time,
And tell them truths divine and clear
Which couched in prose they will not hear."

Few but poignant are the facts of his life. He was born in Berkhamstead on Nov. 26, 1731. His mother died when he was six, but her influences remained; years later, her maternal love was "still legible on memory's page" when he wrote his poem "On the Receipt of My Mother's Picture." He studied law, practiced it for a while, and refused a political office because he feared it had been improperly obtained. Finally, he turned to literature. . . . "Despair made amusement necessary and I found poetry the most agreeable amusement."

Innocent recreations and tender friendships filled his life. He had a genius for provoking loyalty. His letters are masterpieces, full of humor, gentle sarcasm, anecdotes and acute remarks. He was charitable to excess. Loving jest and laughter, he had an exquisitely gracious gift of creating both. He loved animals, comradeship, and above all, life in the country. He worked steadily and persistently, with enjoyment.

And still, his life was a tragedy. Clouds of despair obscured his brain. Gloom oppressed his shy and sensitive spirit. An illogical pessimism caused his reason to decay. He was the pitiful victim of fatal delusions—that he had committed the unpardonable sin, that his soul was lost, that he should kill himself. In fact, during periods of insanity, he attempted to take his own life, as he confesses, "by laudanum, cord and knife."

His chief consolation, during these fits of melancholy, was poetry. This is a bizarre remedy for madness, but it worked—alas, only in part—for Cowper. And so, to quote Mrs. Browning, "from a maniac's tongue was poured the deathless singing!" It was this "deathless singing" which permitted Cowper to escape from the fantasies of his disordered brain. It also compelled him to concentrate, to use his own words, on "the manners and arts of rustic life . . . temperate wishes and industrious hands . . . health and gaiety of the heart." So, a semblance of peace and calm was restored to his troubled spirit.

Incidentally, English literature was greatly enriched by this poetic cure for Cowper's mental derangement. For he revealed himself as a poet of first order, who inaugurated

a new spirit in English verse. He brought a sense of humor, which most poets before him had lacked, to his poetical task. In clear, crisp English, he chanted the simple, human affections. Benjamin Franklin, no mean literary critic, wrote of his poetry: "There is something so new in the manner, so easy and so correct in the language, so clear in the expression, yet concise and so just in the sentiments, that I have read the whole with great pleasure, and some of the poems more than once."

Two hundred years after his birth, we can read (quoting Mrs. Browning once again):

"Through dimming tears his story,
How discord on the music fell, and darkness
on the glory.
And how, when one by one, sweet sounds
and wondering lights departed.
He bore no less a loving face because so
broken-hearted."

His voice is stilled, but his accents ennoble the English tongue. He is gone, but the majesty of his hymns can never die.

He passed away in 1800, comforted by the loving ministrations of genuine friends. "The expression upon his countenance," it is recorded, "was that of calmness and composure, mingled as it were with holy surprise."

Paris, France.

SERMONOGRAMS

As suspicion enters, love goes out.
Conscience is the chamber of justice.
A grain of prudence is worth a pound of craft.

Gold is no balm to a wounded spirit.
Contempt will kill quicker than revenge.
Friendships multiply joys and divide griefs.
Discretion in speech is more than eloquence.

A man must wake up to make his dreams come true.

Experience is the father of wisdom and memory the mother.

Men like vehicles make much greater headway when on the level.

Death has nothing terrible in it that life has not made it so.

There are too many cranks in the world and too few self-starters.

The man who keeps blowing his own horn usually stays at the small end.—D. Carl Yoder.

THE GREATEST NEED IN AMERICA

Calvin Coolidge made the following significant statements touching the greatest need in American life today:

"We do not need more national development; we need more spiritual development."

"We do not need more intellectual power; we need more spiritual power."

"We do not need more knowledge; we need more character."

"We do not need more government; we need more culture."

"We do not need more law; we need more religion."

"We do not need more of the things that are seen; we need more of the things that are unseen."



EDITORIALS



"Let Us Go On"

We do not know if our readers have made New Year's resolutions or not. Neither can we tell how many resolutions, if any were made, are already broken and thrown to the scrap heap. The opinions of people concerning such resolutions vary a great deal. Personally we can see no reason why New Year is not a good time for us to make resolves to do better than we have in the past. On the other hand, there is no reason why we cannot make such resolutions at any time in the year that we are impressed to do so. Of one thing we may be sure, however, that good resolutions are rarely kept in the sheer strength of human will power. If we are to make any progress along the line of worth while things we must have the help of the Lord.

There are many expressions found in the Bible that would make excellent material for resolutions, whether at New Year or some other time. In our Bible study recently we came across an interesting "bunch of lettuce (let us)" in the book of Hebrews. We want to consider some of these. We feel sure that all of us can get spiritual help from them whether we formulate them into resolutions or not.

1. **"Let us therefore fear"** (Heb. 4:1). Why should the writer of Hebrews advise us to fear? Do we not have the repeated admonition, "Fear not?" There is a certain sense in which the fear of the Lord has a legitimate place in the heart even of the Christian. There is a fear that is reverential and that is closely allied to faith. But the fear referred to here is the fear that incites to watchfulness, to be on guard that we do not come short of the opportunities and responsibilities that life brings to us, to be careful that we do not fail to exercise the faith in the Word of God that we should in order to enter into the rest He has prepared for His children.

2. **"Let us labour"** (Heb. 4:11). The Christian life is not one of idleness. God intends that we work out our own salvation, and that we are diligent in good works. Let us labor faithfully in His service.

3. **"Let us hold fast our profession"** (Heb. 4:14; 10:23). There is something pathetic about the person who is continually losing out in his Christian life, who is wavering in his attitude and is being tossed about like a wave of the sea. The apostle admonishes us to "hold fast the profession of our faith without wavering." Let that be our sincere resolution.

4. **"Let us therefore come boldly unto the throne of grace"** (Heb. 4:16). We have a great High Priest in heaven in the person of our Lord Jesus Christ. He knows our infirmities, knows just what it is to live in the flesh, for He lived on earth for over thirty years, and was tempted just as we are. Let us come boldly before His throne, for He will help us in every time of need.

5. **"Let us go on unto perfection"** (Heb. 6:1). God wants us to make advancement, to grow and develop in our life and service for Him. We may not be able to reach perfection in the absolute sense, but by His grace we may reach a state of relative perfection in Him. Let us strive to reach to the highest things that we are capable of attaining. Why be satisfied with the lower planes of Christian living?

6. **"Let us draw near"** (Heb. 10:22). God is not a great and terrible God whom no one can approach, but an earthly priest. We can all draw near to Him through our Lord Jesus Christ, through the new and living way that was opened up by the shedding of His blood. "Let us draw near with a true heart in full assurance of faith." What a privilege to draw near and to live near to His precious bleeding side!

7. **"Let us consider one another"** (Heb. 10:24). It is a fine thing to be considerate of others, and how often we forget to consider the rights and feelings of our fellow beings! But the apostle speaks especially of being considerate "to provoke unto love and to good works." Let all our actions be such that will lead people to the things that are noble and good. May none of our deeds cause others to stumble or sin.

8. **"Let us lay aside every weight"** (Heb. 12:1). The apostle here compares life to a race. The contenders divest themselves of all that may be a weight or a hindrance to them in their running. So there are weights that are impediments to our Christian progress. Little sins and failings or weaknesses hinder us much more than we are often aware of, and if not gotten rid of may cause our ultimate failure. Let us run with patience, but may we have no patience with the weights that hinder our progress.

9. **"Let us have grace"** (Heb. 12:28). We certainly need it, both in our dealings with each other and in order to serve God acceptably. The grace of God not only brings salvation, but enables us to live day by day in reverence and fear so that we flee from sin and live for God. "Let us have grace."

10. **"Let us go forth therefore unto him"** (Heb. 13:13). The writer of Hebrews was speaking of Jesus' suffering without the gate, or the reproach of the cross. Let us follow Him in suffering and take up the cross daily and follow Him. To the question, "Must Jesus bear the cross alone?" the true Christian will at once answer, "No, there is a cross for me." Let us go forth unto Him and glory in the cross.

11. **"Let us offer the sacrifice of praise to God continually"** (Heb. 13:15). What a fitting close to this group of verses beginning with "Let us!" If we have followed the admonitions of the preceding ones we should have no trouble in living lives of praise to God continually. Our

words will echo His praise. Our song of praise will never be hushed. And our lives will tell continually for His praise and glory. These are high ideas to strive for; the loftiest resolutions any one could offer. But they are Biblical and are part of God's will for our lives. Therefore, "Let us go on."

"Lives of Great Men"

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Thus sang Longfellow in his beautiful Psalm of Life. The thought comes to us anew as we think of the noted men in American history whose birthdays we commemorate in February. Outstanding among these we find Washington and Lincoln. Of recent years there has been a tendency to disparage the characters of these as well as other men whose names stood high in the affairs of men. A certain class of people seem to think it their duty to "debunk" everything great and noble that has been associated with the lives of men who held high positions in the past. Just what good purpose is served by muckrakers who try to defame the character of Washington and to belittle the great-heartedness of Lincoln we do not know. We are reminded here of the words of Shakspeare, which may be applied to gossips who deal with living people as well as those who dig into history to unearth all the filth and slime they can find.

"Who steals my purse steals trash; . . .
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Naturally we can not commend everything that was done by Washington and Lincoln. We do not believe in militarism and carnal warfare. But if we can enrich our own lives by following in their footsteps in so far as they acted righteously and nobly we can all receive some help from the lives of these "great men." May the truthfulness of Washington and the honesty of Lincoln inspire the youth of our land to emulate these much needed virtues. And may all of us strive to lead such lives that those who follow after us may at least find something noble that they can pattern after with profit.

Are We Learning the Lesson?

It is quite a common thing to talk about the present economic depression, to bewail the hardships that it has brought and is still bringing, and to express the fervent wish that it may soon have spent its force and that prosperity may again smile upon our land. But ever and again comes the thought that God has a purpose in permitting this condition to come upon and to prevail over our land, as well as the whole world.

It is interesting to notice that the prophets of the Old Testament in many cases describe conditions very much similar to those that exist in the world to-day. At two different meetings which we recently had the privilege of at-

tending special attention was called to some of the messages of the minor prophets, the small books at the close of the Old Testament which we are very apt to overlook. In the first chapter of Haggai the prophet reproves the people for their neglect of the Lord's house. The people spent their money on their own dwellings, and lived in luxury in their "cieled houses" while the house of the Lord was allowed to lie waste. Is this not descriptive of the materialism that has swept over our land during the past decade or more? People seemingly have lived only for the material things and have neglected the spiritual things of the Church, the Lord's spiritual house. And then the prophet told them very plainly that the Lord had brought drought and depression upon the land because of their neglect. "He that earneth wages earneth wages to put it into a bag with holes" (Hag. 1:6). Is that not descriptive of the way the means of many people have disappeared in the past year or two? Let us take to heart the message of the Lord through the prophet when he says, "Consider your ways." Perhaps a sincere repentance on the part of our nation, a turning to God, away from the idols of materialism, would be the means of bringing relief from the present stress. And perhaps the Lord is using this depression to lead us back to a proper regard for spiritual things.

The prophet Habakkuk also gives descriptions that seem to fit the cruelty and violence that are characteristic of the present times. The violence, the lawlessness, the crime of all kinds that prevails to-day is something appalling, even as it was at times in the days of Israel. God allowed heathen nations to punish them for this, but called them back to a spiritual revival, to lives of faith and prayer, and rejoicing in the Lord. Read these two short Old Testament books and see how many lessons you can get that will apply to all of us in this season of financial and spiritual depression.

A New World

People delight in talking about a new order or a new world that is dawning in this period of stress. No doubt there are many things that we should learn anew, but in the final analysis we will find it to be true to a great extent as Solomon expressed it: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Eccl. 1:9). In our reading we recently found this in a tract:

"Modernists tell us that this is a 'new world' and therefore we need a 'new version of the Bible' or a 'new interpretation.' This attitude is not only unspiritual but unintellectual chatter. Where is this new world needing a new Bible? What is so new in this world?

"The old hatreds, the old lusts, the old sins are all here, and the old war is harnessing itself for a fresher welter of blood that it may revel in it as it has done ever since the impassable sky looked down on the first murder nearer to God's environment by some thousands of years than now, and upon the first war inspired by the same wild beast that still lurks in the lair of the same old human heart.

"No! It is not a new world demanding a new Bible, rather it is an old world needing an old, old Bible."

There may, however, be a new world in the hearts of men if they accept the blessed Gospel of our Lord Jesus Christ as it is taught in the good Old Book. But there will never be a new world until the Son of God Himself returns from heaven to reign in righteousness.

CHRISTIAN LIFE

THE LIGHT OF LIFE

II. Jesus and Belief

By Geo. J. Lapp

Relation of Religion to Life

Jesus did not resort to vagaries. He used parables and similes, illustrations and metaphors, but all were so well placed that taking them in their setting there could be no doubt as to their meaning and application. He so closely related religion to life that any follower would realize at once that the Way of Life was something to be lived and that all religious teachings and principles applied to the whole being and conduct of the individual from the heart to the hands. Eating, drinking, trading, marrying, rearing the family, traveling and toiling—all were as much a part of religion as one's inner spiritual experience. But in His teachings He made them the natural outgrowth of His own indwelling. The Spirit would bring to the individual the keen sense of the living Christ within the heart, which would of course involve a spiritual birth, death to sin, and being made alive unto God through the Son. But along with and preceeding this rich religious experience must be belief—believing that He is and that He is a rewarder of all them that diligently seek Him and that He is indwelling in the heart and life. The former comes to one from conviction, and the latter from actual religious experience. The former comes from an inward sense of guilt, and the latter from an inward sense of divine indwelling.

Jesus Teaching About Believing

Now let us note the certainty and simplicity of it all. We must here freely quote Jesus' own teachings regarding believing and also carefully examine all such implications from the manifest motives behind His miracles and other ministry. A few hours of fellowship with several of His disciples convinced them of His worthiness and they were led to believe that He was the Messiah. Jno. 1:41. Following the wonderful verses of Jno. 3:16, 17, Jesus declares in the eighteenth verse, "He that believeth on him (the Son) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Again in verse 36 we read, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jesus said to the centurion in Matt. 8:13, "As thou hast believed, so be it done unto thee," and to the blind men in 9:28, "Believe ye that I am able to do this?" In Mark 5 and Luke 8 he said to the ruler of the synagogue who had come to him in behalf of his daughter, "Be not a-

fraid, only believe," and in Mark 9:23 He makes the sweeping statement, "If thou canst believe, all things are possible."

In the conversation with Nicodemus Jesus referred to His own teachings regarding the new birth, etc., as earthly things or things belonging to our life this side of the grave and told him that if he could not understand those things how would he be able to understand heavenly things even though he was a teacher of the Jews. And if he could not believe the one how could he believe the other? Jno. 2:12. In Jno. 10:38 after having told the Jews that if He did not the works of His Father they should not believe upon Him, He said, "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." In Jno. 11:15 He gives as the motive of His absence from Bethany during the time of Lazarus' illness and again His presence after his death that they (His disciples) might believe. In John 20 Jesus challenges Thomas to examine His hands carefully and His side and not to be faithless but believing. On several occasions He rebuked His disciples for having so little faith. Matt. 8:26; 9:29, and others.

Believing Conditional

We have referred to several instances where Jesus directly referred to believing as a condition of healing. When the paralytic, according to Matt. 9:2-8, Mark 2:1-12, and Luke 5:17-26, was brought to Jesus and He instead of healing him immediately declared his sins forgiven the people murmured. Hearing their murmuring He asked them which was easier, to forgive sins or to tell him to take up his bed and walk. He followed this with a very significant statement: "That ye may know that the Son of man hath power on earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." "That ye may know" was as strong a challenge to believe as we have recorded anywhere in the New Testament.

Purpose of His Ministry

This leads us to a further analysis of the reason for His performing miracles. Did He heal, feed the multitudes, raise the dead, etc., just for the social and economical betterment of the people, or was there back of it all a deeper motive? Such declarations as the above and His statement in connection with the raising of Lazarus and the conditions He laid

down of believing in order to enable Him to do the work they besought Him to do, are too clear evidence that His ministry of healing and other works had back of them the motive to lead people to believe upon Him as the Son of God who came into this world to save men's and women's lives and souls for time and for eternity. Character, loyalty, devotion, and a living faith for and during this life and an eternal inheritance through Him beyond the grave! There can be no question but that He very consistently kept His great objective in view from the time one disciple said to another, "We have found the Messiah," up to the time of His crucifixion. His teachings on the coming of the Holy Spirit also contained predictions that when the Spirit should come He should bring to the believers a spiritual certainty which would leave no doubt in their minds as to the purpose of His ministry here and of His presence in the heart of every true follower.

Space forbids further analysis. But sufficient has been said to convince us that it is futile to advocate that it does not matter what we believe, as long as we are sincere. Jesus gave the kind and quality of belief too prominent a place for us to be indifferent as to what we believe. The Sermon on the Mount, in fact, all His teachings, are too strong in their direct expressions and implications concerning this one great factor in our spiritual relationship with God through Christ. While Jesus did not seem to be dogmatic in laying down certain things which we are to believe yet if we carefully follow His teachings we see that He runs the whole gamut of Christian doctrine regarding creation, God, Christ, the Holy Spirit, man, sin, salvation, heaven, hell, character, Christian graces, faith, hope, love, Christian conduct, etc., and very carefully lays down the principle of definite belief as the condition of the hope for the life that now is and the life that is to come.

Groundwork of Religious Belief

We come then face to face with the question, What, in the time in which we are living, is the groundwork of our religious belief? Where shall we begin in our believing? The apostle Paul in Romans 1 wrote that the invisible things of God can be comprehended from His creation but this was not the groundwork of Paul's believing. He simply used this as an argument to show that human depravity existed in spite of the knowledge men might have of God and the loftier sentiments they might have from a study of nature, alone; but the groundwork of real religious belief was contained in something more significant. Paul started at the other end in the beginning of his ministry, as did also the apostles before him. He began with the resurrection of our Lord.

Jesus made a number of references to His resurrection in His teachings to the disciples and one accusation made against Him by the Jews was that He had said, "Destroy this temple, and in three days I will raise it up." Dr. Kirsop Lake in his writings has very erroneously argued that the Christian believers at a very late date in the first of the second century used the resurrection of Jesus as an argument when the great controversies between the Christians and non-Christians took place. Because of this he expresses his doubts as to the resurrection's being essential to Christian belief and doctrine. It became the heart of the testimony of Peter at the time of Pentecost and he refers to it as an eyewitness. It was the heart of the later testimonies of Christian leaders from the eleven to Paul and others, including the early Church fathers. One can well see why it should have been, for on it hinged the very existence of the Christian faith, yea, the Christian religion itself. There can be nothing left for us but to believe in the resurrection from the dead, of Christ Himself as the firstfruits, and of all those who believe upon Him. Believe this and

the remainder of Christian doctrine will very largely take care of itself.

There is nothing that grips the soul so much as to be awakened to the great fact of the resurrection and what it means for the eternal future of man. It seals for us the revelation of God through the Lord Jesus Christ and brings to us the certainty of our relation to the Father as sons and daughters and heirs of an inheritance incorruptible and eternal. It makes believing everything taught in Holy Writ easy, and the observance of every Christian rite a joy, and every act of obedience to the teachings of the Word a sacrament. It makes Christian service worthy of our every sacrifice. It makes our every ministry to the needs of mortal man a service for the soul's sake that men and women may come to believe upon Him. If He had not risen from the dead, then would our faith be vain, and we would yet be in our sins and in the darkness of deepest despair. Belief is vital, a belief that definitely believes in the things that are essential to one's highest spiritual good and to the saving of the soul.

Dhamtari, C. P. India.

INSPIRATION AND REVELATION

By Fred S. Brenneman

The foundation on which the entire structure of the inspiration and revelation of the Bible rests is its authenticity and truth. That the books of the Bible were written by the authors to whom they are ascribed has been a long disputed question. It is generally conceded, however, that the books of the Bible are authentic. A very pertinent question is still much debated. Are the contents safe as to their statement of facts and are the events recorded historically correct? On the answer to this question rests the burden of proof for the inspiration of the Bible.

It is well to bear in mind at the outset that inspiration and revelation are not synonymous. God reveals His will to us through His Word and the Holy Spirit. Dr. Charles Hodge says, "Inspiration is the act of the same Spirit,—which communicates divine knowledge to the mind through revelation—controlling those who make that knowledge known to others." The word and will of God is revealed to man because he is filled with the Spirit. He receives divine revelation from God as Abraham, Isaac, and Jacob did. He who is inspired is not only filled with the Spirit, but there is also a flowing out. Moses was inspired to record what was revealed to himself. He was made to put God's will on record. There was not only an influx but also an efflux as well.

There is a danger that the illuminating work of the Spirit in the heart be called inspiration. There are different degrees of light. An older Christian has more revealed to him than a younger one, but writers of Holy Writ were equally inspired. There were no degrees of inspiration subject to intelligence, home training, or age as a Christian.

When God wanted His will recorded it was not necessary for Him to search for a genius. He used a human personality upon

whom He breathed. If we cannot explain just how this took place, that is not so marvelous. Neither can we explain how the Spirit brings about the change in the human heart and mind at conversion. We know that there is a change; because the criminal no longer needs prison bars to restrain him; the drunkard no longer needs to be tied to keep him from strong drink; the enemy loses all hatred and is filled with love. We see



SNOWFLAKES

By Ruth Heatwole

The tiny soft snowflakes are falling to-day,
They noiselessly, quietly frolic and play,
They're sheeting with whiteness earth's dingy brown,
And cleansing the roof tops over the town.
Some cling to the tree limbs, so lonely and bare
Till they're loaded with jewels, sparkling and rare;
Some blanket the prairies, some drift to the hedge,
Some stop at my window and drape on the ledge.

And somehow I'm certain that God's divine will
Is guiding each snowflake to where it shall fill
Its own little corner in purified grace—
Submissively lodging in its tiny place.

So be thou contented, Thou spirit of mine;
Why need you wonder, or worry, or pine?
If He guides the snowflakes down thro' the blue,

You may know He is tenderly caring for you.

La Junta, Colo.

the change and never doubt that something real has happened. Just because we cannot understand or explain does not cause us to say that in spite of the results there is nothing to it.

That the men, who are the authors of the books, were everywhere and always inspired is not the object. What they wrote is inspired. Their record is inspired. If the men had been inspired at all times they themselves would have been infallible, which is far from being the case. David, a man after God's own heart, fell deeply into sin. Not everything and every experience recorded is an index of spirituality and Christian life; for some of the things Solomon tried and said are false, but the record of them is true and inspired, hence infallible. In the Bible we find statements made by Satan and prophecies of false prophets recorded without error for our profit. The translations we have may have some errors, for there are no translations without error unless God has been pleased to work a miracle by using copyists to do an errorless job. When comparisons are made they agree so well that allowing that there is a chance for error there is so little possibility that no discrepancies appear.

Everywhere in the religious world men contend that parts of the Bible may be inspired. Not only parts but the whole and every part is inspired. What directed the writers to choose and record what they did? The historical data chosen have a direct bearing on Christian experience. The historical books are back of our most precious doctrines. Abraham was justified by faith, because he followed God, "not knowing whither he went." The office and duties of the priests are typical of the priesthood of Christ. These men of old foretold events, the fulfillment of which was proof that their, "Thus saith the Lord," was correct. Paul says that those things were written for our learning. By quoting three passages in Deuteronomy Christ overcame Satan. Not only were the writers of Holy Writ inspired in thought but also in the expression of thought. This does not make the author a machine. Each used a style which reveals individuality and personality. If God controlled his thoughts, does it make any more of a machine out of him to control the form as well as the substance, the word as well as the thought?

It seems almost absurd to try to prove the inspiration of the Bible, except that attacks made on the Bible call for evidences. It is the only logical conclusion because of the very nature of the case. The Bible gives the only accurate and conclusive account of the cause of things. It completely and simply gives the history of the redemption of the race. It treats fully and simply as well as completely on every important subject and issue that ever confronted man. It has a conclusive solution to every problem in life. Part of the Westminster Confession, speaking of the Bible, says: "The heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style, and the scope and completeness of its design, all indicate the divinity of its origin."

Historically, philosophically, scientifically, mathematically, and in every way its statements are correct. Why then should not statements concerning the Bible itself be correct? Christ was willing to establish His case on the prophecies about Himself. He used the Bible in His own defence. James M. Gray says, "The character of its contents, the unity of its parts, the fulfillment of its prophecies, the miracles wrought in its attestation, the effects it has accomplished in the lives of nations and of great men, all these go to show that it is divine, and if so, that it may be believed in what it says about itself."

Why do we believe in the inspiration of the Old Testament? Everywhere we feel the presence of God. Sometimes a prophet preferred to keep quiet because he was not fair of speech and did not know what to say. God told him what He wanted said. Consequently we find the expression, "Thus saith the Lord," or its equivalent, used 2000 times in the Old Testament. In the New Testament we find time and again instances where utterances in the Old Testament are referred to. Christ and the Apostles taught that "no prophecy ever came by the will of man, but man spake from God, being moved by the Holy Ghost." In II Tim. 3:16 we have Paul testifying that "All scripture is given by inspiration of God and is profitable" The Revised Version gives a little different rendering, but the revisers recognize the Authorized Version of this to be a better rendition. Instance after instance we find that a prophet or servant of the Lord wished to keep quiet but God put into the mouth of such a one what to say. Many of the prophets did not understand what they wrote, and wished to have it revealed. That they were able to foretell future events because of past experiences and the nature of the people is an absolutely false idea.

The New Testament is not so easily established. What can be said in reply to a theological professor who said: "Not one of the evangelists tells us he is inspired, and not one writer of an epistle except Paul?" We do not have subsequent writings which quote the New Testament like it quotes the Old as the Word of God. But how significant the unity of the Old and New is! They constitute one book. The New Testament is later and more important. That it is more important is evident from the fact that (as Dr. Gray says): "The New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old." The writers of the New Testament were of a higher order, better educated, and most of them were taught by Christ. They were more than prophets. Their apostleship distinguishes them as being more than prophets. To these men were given the keys to the kingdom. They were even inspired to speak, then how much more to write. These men directly claimed divine inspiration. James says, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Paul says, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spirit-

ual things with spiritual." Also, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God."

In one of the preceding paragraphs I touched on the fact that the Bible is inspired even as to form and in the selection of words. Only a few instances when the words were directly given, against even the recorder's will, will be sufficient. Balaam when asked to prophesy wanted to say one thing. God asked him to say something else and he said it, both he and God testifying to the fact. When Saul and his messengers came to the prophets, they prophesied, and then some one asked, "Is Saul also among the prophets?" We are told in this connection that the Spirit of the Lord came upon Saul and caused him to speak. When Caiaphas prophesied that one man should die for the people, it is recorded with the words, "This spake he not of himself." A mixed multitude, filled with the Holy Ghost at Pentecost, spoke in a language understandable to all. Time after time the inspired writers inquired of the Lord, "What mean these things?" which they had written. They did not understand all themselves. A. J. Gordon says, "With all possible allowances for human peculiarities of writers, they must have been reporters of what they heard rather than formulators of that which they had been made to understand." God says of His prophets, "Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt say."

Dr. James H. Brooks commented thus on the above passage, "God did not say, 'I will be with thy mind, and teach thee what thou shalt think,' but 'I will be with thy mouth and teach thee what thou shalt say.' This explains why forty years afterward Moses said to Israel, 'Ye shall not add unto the word I command you, neither shall ye diminish ought from it.'" Moses tells us seven times that the tables of stone were the work of God. David says, "The Spirit of the Lord spake by me, and His word was in my tongue."

Jeremiah was going to shirk because he did not know what to say. "Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth," are the words telling of Jeremiah's inspiration.

Jesus Himself claims plenary inspiration. He was prophesied about in Deuteronomy 18:18, where Jehovah says, "I . . . will put my words in His mouth; and he shall speak . . . all things that I shall command him." Again, "As my Father hath taught me, I speak these things," or "The Father which hath sent me, He gave me a commandment, what I should say and what I should speak," and "I have given unto them the words which thou gavest me." In the Sermon on the Mount Jesus said, "Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," show-

ing that He taught that the Scriptures are inspired as to their words.

I would show a lack of good judgment to say that there are no difficulties to encounter. The finite mind cannot comprehend the deep things of the Infinite except as the Infinite reveals itself to the finite. The simplest things are hidden from the wise and prudent, while the deep and mysterious things are revealed to babes. They see with the eye of faith and do not ask to understand every detail. The three wise men, friends of Job, were sure that the solution to the mystery of suffering was theirs. Job did not understand it, but he was sure that his Vindicator lived and the secret was finally revealed. God was pleased with him and commended him for his show of faith. To put away complete inspiration destroys the belief in the redemption, the resurrection, the Deity and divinity of Christ, and even the doctrine concerning the Creator.

Some raise the argument that there are discrepancies between statements in the Bible and natural science and history. Although we do not argue inerrant translation the discrepancies are so few that there is no cause for alarm. The burden of proof would lie with the objectors if they chose to prove. All such experiments have failed and the added light of such a diligent search has removed what objections there were. Dr. Charles Hodge says, "More light would remove them all." It is true that there are some differences in the narratives as given by the different writers, but they all tell the same story. God is the author of the entire Bible, and if we allow that an author may quote himself as he pleases, surely God may. In this connection the critics quote the inscription which was placed on the cross. That inscription was written in three languages and not one account contradicts the other in the least. The message in each case is "The King of the Jews." That is easily understood, because that was the chief accusation brought against Christ.

Another method of attack is proposed by some. They say that the variety of style shows essentially more than one author. Dr. Gray says, "Some think that if the writers were all alike inspired and the inspiration extended to the words, they must all possess the same style, as if the Holy Spirit had but one style." Unlike human authors, God knows no mother tongue, He has no idiosyncracies of speech, and has the power of adapting Himself to every circumstance. The difference in style shows that these writers were not mere machines. He who is able to bring about such a wonderful complexity and variety, and yet an unchangeable unity, in nature is surely able to adapt Himself to a variety, but still a unified expression of His will! Dr. Gray says: "His mind is seen in the infinite variety of expression which dictates the wording of every book."

Scripture itself declares that individual style was used. Paul says, "I speak as a man," or "after the manner of man." Paul in making these statements has no reference to the source of his message but the subject of it. When Paul in I Cor. 7:10 says,

"Unto the married I command, yet not I, but the Lord," and then in verse 12 says, "But to the rest speak I, not the Lord," does he declare himself inspired in the first instance and not in the second? Dr. Gray says in this connection, "By no means, but in the first he is alluding to what the Lord spoke on the subject while here in the flesh, and in the second to what he, Paul, is adding thereto on the authority of the Holy Spirit speaking through him. In other words putting his own utterances on equality with those of the Lord, he simply confirms their inspiration."

These fundamental views about the inspiration of the Bible are not only held by the few and unlearned. Who are the unlearned? They are not necessarily those who have the least education. There are, however, a host of highly educated men who hold these same and sensible views. Among them are Dr. Torrey, D. L. Moody, Dr. Gray, and others.

At the General Assembly of the Presbyterian Church in 1893 this statement was made: "The Bible as we have it in its various translations and revisions, when freed from errors and mistakes of the translators, copyists, and printers, is the very Word of God and consequently without error." At this meeting the greatest theologians and men most thoroughly acquainted with Hebrew and Greek were present.

As stated in the beginning of this paper, Inspiration and Revelation are not the same. Dr. Pierson is an authority for most of what I have to say on revelation.

First of all it is necessary that we take the right attitude toward the Word of God. God nowhere says that we should not critically study His Word. We cannot, however, study it like any other book, as so many advocate.

In the first place, the Bible invites a careful study. It wants to be studied intelligently and in full light. It is absolutely necessary that we accept the supernatural. The higher critics do not accept this and their lack of understanding is proof of the truth of the Bible. The Word plainly tells us that their foolish hearts will be led into deeper error and that they "shall believe a lie." God's Word agrees with everything around us, with all history and philosophy. It does not shrink from investigation, but invites and commands it. We read, "Search the Scriptures," and so on. Pierson says, "His Book of Nature, His Book of Providence, and His Book of Grace are in the same library and from the same author."

In order to intelligently understand and think about God and the Bible the student must master the Bible and its subject matter, as the one who wishes to pursue the profession of a doctor, lawyer, or geologist must master his subject matter. The higher critic's study of the Bible is altogether subjective. He starts out with his conclusions already drawn and nothing is added to his store of wisdom. The spiritual critic has an objective study because he studies the Bible to have its truths revealed to him. His conclusions are not formed beforehand.

The only conclusion one can arrive at

then is, that for the fullest revelation of scriptural teaching the most thorough acquaintance is necessary. As true as ever is the adage, "Ignorance is the mother of superstition." Christ shows the modern trend in less than fifty words. He said: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Let us now notice a few essentials in Bible study. The Bible does not define inspiration or God, but declares both. When God created man He made a form that is earthly, but He breathed into him the heavenly and divine. Just so with Scripture; the style, form, words, and letters are earthly, but there is a breath that is divine. Scripture was inbreathed of God. Furthermore the writers never did attempt private interpretation. They asked to have what they wrote revealed, and this was not always granted, probably to withhold any possibility of such private interpretation which might have led to error. Not even the angels saw or understood all. The most essential element to Bible study for revelation is well summed up in Dr. Pierson's words, "Scriptural criticism is the acknowledgement of a divine, spiritual, and supernatural element in the Bible."

We can only understand as our spiritual faculties are unhampered by any previously formed hypothesis of our own of some learned man. We must be filled with love divine and have our spiritual faculties enlightened. We cannot accept the doctrine of evolution and still have faith in the Bible. It removes the possibility of the belief in the cardinal doctrines: of God, of Creation, of Redemption, of Justification, of Resurrection, and all others as they are taught in the Bible.

The Bible proclaims the eternal truths of God, and makes no room for man-made hypotheses or explanations which set themselves above its own statement of Truth.

If the resurrection of Christ is removed there is no hope for the Christian now nor in eternity. Two noted English lawyers agreed to disprove the resurrection of Christ and the conversion of Paul. After a separated study of six months they again met. Both were now thoroughly converted. With conversion came the revelation of God's truth. In their work they very carefully and painstakingly searched the Scriptures for discrepancies, carefully weighed the evidences, and were convinced of the verities of the facts of the resurrection of Christ and the genuineness of the conversion of Paul, all by the logic, reasonableness, and simplicity of the case.

Nothing more appropriate could be given in conclusion than Dr. Pierson's words concerning the Book of Books. "It has the seal of God upon it,—the seal of His Omniscience in Prophecy, His Omnipotence in Miracles, His Providence in its history, His Truth in its accuracy, His Righteousness and Holiness in its morality and spirituality, and His Love in its benevolent mission and power. There never was another book like

it, and from beginning to end it has upon it the stamp of its Author!"

Kansas City, Mo.

FASTING AND FEASTING

Our Pilgrim fathers received a cold welcome to the shores of this continent, for the Mayflower entered Plymouth harbor amid a blinding snowstorm. Many were the privations of those early months. At one time there was only a pint of corn in the whole settlement and five grains constituted each one's share. Harvests failed in the fields, the game departed from the forests.

Starvation threatened the little band and consequently Governor Bradford appointed a day of fasting and prayer. Before the day arrived, however, a ship came into the harbor, bringing letters, food and medicine for the sick, seeds for a new sowing. What a dramatic deliverance!

So the day appointed for fasting was changed to a day of feasting and thanksgiving for God's benefits in preserving their lives.

In these days of plenty and luxury, how seldom do we appreciate the sacrifices of those who broke ground and laid the cornerstone for the comforts we now enjoy.—D. Carl Yoder.

THE TWO DOORS

At twelve o'clock, Thursday evening, December 31, the door of 1931 will be shut. Man can never and God will never reopen that closed door. Another chapter of life's story has been written and not a single word can be changed or blotted out. Another milestone has been passed on life's journey and whether the steps have been crooked or straight, no step can ever be retraced. The door is shut.

On the other hand, however, is an open door, the gateway to 1932. In everyone's heart is the desire to make the New Year the best of all years. 1932 is God's wonderful gift to every one, 365 days for rich and poor alike. God has a plan for us to live by and measureless power to enable us to fill our particular niche in it. The door of 1932 is opening.—D. Carl Yoder.

REQUISITES FOR LIVING

Here are Goethe's nine requisites for living:

Health enough to make work a pleasure.
Wealth enough to support your needs.

Strength enough to battle with difficulties and overcome them.

Grace enough to confess your sins and forsake them.

Patience enough to toil until some good is accomplished.

Charity enough to see some good in your neighbor.

Love enough to move you to be useful and helpful to others.

Faith enough to make real the things of God.

Hope enough to remove all anxious fears concerning the future.

• MISSIONS •

PERSONAL EVANGELISM

II.

By Milo Kauffman

V. Biblical Examples of Personal Workers

1. In I Kings 21 there is a splendid example of personal work. King Ahab had sold himself to do wickedness. He had taken the life of Naboth. The word of the Lord came to Elijah telling him to go down and deal with Ahab. Elijah spoke to the king the words of the Lord, pointing out his sin and the consequences of sin. As a result, Ahab repented, rending his clothes, putting sackcloth upon his flesh, fasting and going about softly. Because he humbled himself the evil was not brought upon him in his day, but was postponed. Elijah was led of the Lord, he spoke the word of the Lord, and his efforts were blessed of the Lord.

2. Another Old Testament example of personal work is that of Nathan with David. David had sin in his heart that was hindering him and giving occasion for the enemies of the Lord to blaspheme. God sent Nathan to show him his sin, and to tell him the consequences. As a result of this instance of personal work David confessed his sin, and was forgiven by the Lord. II Sam. 12.

3. A much cited example of personal evangelism in the New Testament is that found in the first chapter of the Gospel according to John. Andrew had been called to follow Christ. "He first findeth his own brother Simon, and saith unto him, 'We have found the Messiah.'" Andrew did a great day's work when he brought Simon to Jesus, for a great leader became a follower of Christ that day. One never knows what possibilities lie in the one he is bringing to Jesus.

4. In the same chapter we have the example of Philip's leading Nathanael to Christ. Philip had found the Christ and was desirous that others also should know Him.

5. In the eighth chapter of Acts is found another striking example of personal work by the Spirit-filled worker, Philip. While busily engaged in the Lord's work he was told to go to a certain place. He immediately went and there found a man who needed to be pointed to the Savior. Following the voice of the Spirit, Philip approached the man and preached Jesus to him. The Ethiopian readily accepted Christ and was baptized. Notice the following steps in Philip's dealing with his man: (1) He followed the leading of the Spirit; (2) he made the contact by speaking about what was of interest to the Ethiopian; (3) he preached Jesus; (4) he followed up his work by administering water baptism.

6. Evidently, Paul was not only a great preacher, but also a great personal worker. He worked with the persons that came to him at the prison at Rome. When before Felix (Acts 24) he reasoned with that ruler of righteousness, temperance, and judgment to come. To the unrighteous, intemperate, unjust Felix, Paul preached righteousness, temperance, and judgment to come, striking at the very core of the sinful heart, and causing the ruler to tremble. As far as we know Paul did not win his man, but he made him think, and cleared himself before God.

VI. Advantages of Personal Work over Other Types of Evangelism

1. It is the most direct method. In personal work there can be no question who is meant, for we can say, "Thou art the man." In preaching, too often the message is shifted to some one else, but in personal work this cannot be done.

2. It shows personal interest—an interest that cannot be felt in public or mass evangelism. The heart of man will respond more readily when the person feels that the worker is interested personally in him.

3. This kind of work can be done by all. It does not take a preacher or a great leader to do it. All can do it, with varying degrees of success: the educated and uneducated, men and women, old and young, strong and weak, rich and poor.

4. It can be done any time and anywhere. We may have revival meetings once a year, preaching once or twice a week, prayer meetings once a week, but personal evangelism can be done the year round, every day of the week. It can be done in the home, on the street, in the shop, on the cars, after meetings, at work, at play, at all times.

5. It furnishes a means for the strengthening of the spiritual life of all who will engage in it. A great blessing will come to the person who is able to win a soul to Christ, or who makes an honest effort to do so.

6. It is the surest method of Christian work. Aiming at one man is more likely to accomplish something definite than shooting at random. In battle the great cannons roar, but the rifles in the hands of sharpshooters get the men. H. C. Trumbull says, "As a rule, the intensity of the appeal is in the inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability of your appeal coming home to a single heart. I once heard Henry Ward Beecher say, 'The

longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'"

VII. When To Do Personal Work

1. It was the resolve of H. C. Trumbull to speak to persons on the theme of themes whenever he had the privilege of choosing the subject of conversation, regardless of whom he was speaking to. We should be watching always to speak a word for Christ to some one.

2. After one has had a conversation with a person, whether business or friendship, the question of salvation should be raised. Often after a business deal a person will be more than ordinarily disposed to speak of eternal things.

3. After a religious meeting is a good time to do personal work, especially after a meeting that has stirred hearts. The Christian worker should be watching for those who seem to be touched, or are under conviction, thus taking advantage of a well-prepared heart. Many times I have seen persons led to Christ after evangelistic meetings, who did not respond to the public invitation. Sometimes it took but a few words to win them. On one occasion three responded to the public invitation of the evangelist, but after dismissal, as the evangelist made personal contacts with sinners, five responded to the personal appeal. It is a good practice to have personal workers scattered through the audience, watching the effect of the Gospel message, and approaching, after the meeting, those who seemed touched but who did not yield.

4. In times of sorrow or disappointments. When hearts have been touched or broken by sorrow they will oftentimes respond to the Gospel appeal as they would not otherwise. In times of death or sickness the personal worker, with love and sympathy in his heart, can do much by expressing his sympathy and pointing the sorrowing ones to the only One who can comfort.

5. In times of leisure. When persons are in such circumstances that time hangs heavily upon their hands is a good time to speak to them about Christ: in the hospital, in the jail, in the prison. At such times people are glad to be visited, and are glad to speak on any subject that the visitor may choose. Being in an institution, like the above mentioned, also may make them easier to be reached. On trains, too, may be found people who are glad to carry on a conversation to occupy the time. D. L. Moody used to pray that the Lord would send him a seatmate to whom he could speak of Christ and of salvation.

6. Letter writing. One may do personal work with persons hundreds of miles away by letter writing. I believe much could be done in that way. The great Christian worker, H. C. Trumbull, was won to Christ by a letter from a friend. Paul realized the importance of the personal touch through letters, and did much for the cause of evangelism through letter writing. If you are burdened for some one, too far away to be reached by you in person, write a letter. Tell him you are interested in him, praying for him daily. It takes time, but will bring rich rewards. I have received letters from

some to whom I have written. One of these would pay me for all the time I have used in writing to the needy.

7. Whenever you have the time or the opportunity. When you find time to do personal work, search for some one with whom you may deal. Pray God each morning to bring some one your way, or to lead you to some one whom you can help. If you fail to take every opportunity to do personal work, you may miss the blessing of bringing a soul to Christ.

Chicago, Ill.

GLIMPSES OF WORK IN OUR RURAL MISSION FIELDS

II. Reminiscences of a Worker in the Missouri Field

By J. R. Shank

The writer has been asked for an article on the rural field, to be published in the Christian Monitor. From some angles I am reluctant to write an article, because I feel that there has been much said and written on the subject when there has not been enough action. I would rather see the convictions of our people expressed in an actual launching out in activities than to hear so much that savors of theory and ideal methods of procedure which have not been proved by actual experience. Nevertheless I have an urge from another angle that I pray may be the result of the effort of writing these few lines, and therefore I am venturing forth.

A little personal experience may help to unfold the facts that burden my heart and perhaps lay this burden on others who may reach out in a sincere effort in response to the call of the Master. Thirty-seven years ago I was living with my father and brothers and sisters in a rural section about five miles southwest of Bowling Green, Florida. We were isolated from the church of my parents' choice (Mennonite) and had to depend on the services of other denominations for a place of worship. One such denomination had died out and left an empty church in the community in which we lived. My mother had died and was buried at Bowling Green. My father was struggling with the problem of bringing up his family for the Lord and the Church. Isolated by the circumstances over which he had no control, but which the hand of Providence had laid upon him, he made an appeal to the Church to send an evangelist into that section so distant from Mennonite congregations. As a result brethren were sent, first from Virginia, a few years before my mother's death, and later an evangelist from Indiana.

These visits did not result in a great ingathering, but they were a comfort and strength to my parents and resulted in my own and my sister's conversion. It gave our neighbors a better view of what my parents stood for and caused a deep respect for their standards of life. It opened the

way for my father to begin a Sunday school in that empty church. But about this time also the opportunity came to return to regions farther north where we had the fellowship of a church of our choice. We left that rural field, but it has not left my memories to this day. Perhaps those who love a great show, for efforts put forth, are asking whether the money spent in that evangelistic effort was profitably spent. Perhaps it might have been spent to better effect somewhere else. And perhaps, if there had been a continuance of such efforts in that field, there would be a different story to



In the Osage River Country

tell. Nevertheless, the effort that brought to me such a blessing has a warm place in my heart. I cannot but feel that God was in it and that God still sends men out into isolated and neglected fields to find possibly but one, or two, or a few, who can be reached by the Gospel message.

About ten years after the visit of the beloved evangelist who led us to Christ, the writer was called to the ministry to serve in a rural field near Palmyra, Mo. This was an isolated section called Pea Ridge where there was no congregation of any denomination for a distance of some miles, and where services were not attended by any considerable number of the community. The Gospel seeds had been sown by the brethren from Palmyra, Mo. Here a little band of believers had stepped out and become members of the Church. Then I was called to step in and enter into the lives of a people who lived in very humble circumstances and

who needed the instruction and shepherd care of a pastor, who could love them and help them.

Under the oversight of our beloved minister at Palmyra, as an inexperienced young man, I entered upon this great task and found that the Lord is very ready to come to the weakest of His servants at all times and work for them and through them to accomplish His ends. Souls were added to the Church. Here we also learned, that not all who begin in a good work, go on. We tasted the sorrows of seeing some fall back. We tasted the travail by which some were again restored by prayers and personal effort and influences of evangelistic efforts. A church house was built and a little flock has continued to worship there for a period of twenty-six years, and is now under the care of Bro. Ira Buckwalter, who lives in that community. Should you visit that place, you will not find a large and prosperous congregation, but if the history of the souls who have been touched by the efforts there should be written one by one, I am sure that it would look quite different from that which is seen by the eyes of the thoughtless onlooker.

After three years at Pea Ridge I was called to a field on the Osage River country twenty-five miles southwest of Versailles, Mo. A little flock had been gathered there by the efforts of the brethren of the Mt. Zion congregation near Versailles. Here I moved with my sisters who then kept house for me. I have been in this section of country for a period of twenty-four years, and it is still my field of labor. Here the experiences of the Pea Ridge work have been repeated with its joys and its sorrows, its labors and prayers and tears. A church was built near a place called Carver, which continued to have regular services until a little over a year ago, when it was sold to an electric power company that bought up the lands adjoining the river and has made a large lake of the region. You can imagine how the people of these sections would scatter to the four winds in search of other homes.

We had other helpers in this field from time to time who spent more or less time in our midst and lived among the people. There have been opportunities to reach out into adjoining communities and there have been small flocks with a few members in some of these more distant appointments. While the church house was sold the work has not been closed. We located our workers in different centers where they could reach the scattered ones left and where, as opportunity opened, appointments could still be filled among the neglected communities of the various parts of the field. At the present time Bro. Protus Brubaker and wife are located near Sagrada, Mo., and are ministering to the little flock in that part of the field and reaching adjoining communities. They are south of the lake and somewhat isolated because the facilities for crossing the lake are not very convenient. My wife and I are

(Continued on page 55)

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

XIV. Hagey Mennonite Church, Preston, Ont.

By Mary Etta Gingrich

First Mennonite Settlement in Waterloo, Ont.

Late in the sixteenth century, or early in the seventeenth, Michael Gingrich was born at Alsace, Germany. He had two sons, Abraham and Joseph. In Europe, during the middle part of the seventeenth century, there was a great deal of trouble among these German people in regard to war. Finally the situation became so bad that a good many families moved to America, among them being Michael Gingrich and his two sons. This took place in 1747. These people settled in Lancaster County, Pennsylvania. In 1801, they moved to Ontario, because of continual discussion and argument in regard to war. Joseph was married to Anna Hackman. These people had several children, but it is the family from their son John, who was born December 11, 1875, and who was married to Anna Burkhard, that I wish to trace. They lived several miles north of the town of Waterloo, where they reared quite a large family.

My grandfather Gingrich was a son of John and Anna (Burkhard) Gingrich. He was born June 13, 1840, and later was married to Mary, daughter of Preacher David, and Elizabeth (Betzner) Sherk. She was born on February 4, 1837. After their marriage they moved to the east side of the settlement. In May, 1866, Mrs. Gingrich died, and Jacob B. married her sister Elizabeth.

In 1683 a group of German people from Crenfell on the Rhine moved to Pennsylvania. Others from Switzerland migrated in 1709, and settled in Lancaster County. They lived in peace and happiness under the British crown until people about them thought they should be made to fight as well as others. This stirred up these German people to the extent that they started moving to Canada. The first group left about 1795, and settled in the "Twenty," now Vineland. (In this district there are a number of hills and creeks. Each one is a certain number of miles from Niagara Falls. Vineland is on the twentieth hill, or in that vicinity, and therefore its name was "The Twenty.")

The people who moved at this time were Moyers and Kratzes. This put the idea into the minds of two adventurous young men, Samuel Betzner and Joseph Schoreg, who were brothers-in-law, to try the same thing. In 1799 these adventurers started out with their families. The journey took about two weeks until they reached the Niagara River. "Such beauty," they exclaimed as they saw the water rolling and tumbling over the rocks,

down to the whirling pool below the falls. Little Johnny who was all questions, seemed to have decided that they should know why he had a tongue. "Why does the water fall down instead of up?" and "Why does it rain when the sun is shining?" were some of his questions.

A pleasant day was spent at the falls. The next morning they spent a great deal of time searching for a suitable place to cross the river, and a place was eventually found. The wheels were removed from the conestogas, and the wagon boxes well lined with moss and canvas, to serve the purpose of a boat. They got into the boats and sailed across the river. After much excitement the Canadian shore as solid footing was under their feet, and in thanks to God, they had a prayer service before resuming their journey to Vineland.

The road from Vineland on had not been travelled very much, so the families were to stay at Vineland until the two men returned. Some Indians told them of the beautiful and fertile country, watered by a magnificent stream. This aroused their enthusiasm more than ever, so they pressed on to the north. When they got to the place described by the Indians, they found three temporary settlers who were traders. The one man's name was Preston, after whom the town three miles east of the new settlement was named.

The brothers were overjoyed with the truth of the Indian story, and at once set about to purchase the land. They found out that it belonged to Robert Beasley. They purchased 20,000 acres, then returned to Vineland for their families. In the spring of 1800 these men returned to the settlement.

The next year seven more families moved into the vicinity. In 1802 another young adventurer, Sam Bricker, from Bucks County, Pennsylvania, decided to follow the example already set. On his way he stopped at Toronto, and there was informed that the land purchased by Schoreg and Betzner was very heavily mortgaged. He at once journeyed to this new settlement and told them what he had heard. They were much amazed at the story and did not believe it, but finally were convinced from other sources.

Bricker and Schoreg were sent to Pennsylvania to raise money to pay off this mortgage. The people did not seem to care much about the situation their brethren were in, and almost decided to dismiss the subject when John Eby made another great effort, and persuaded the people to buy the entire 60,000 acres of

land to cover the mortgage. These men collected the money amounting to \$20,000, and put it in money bags. When they returned they paid for the land, and a deed was made, which was dated June, 1805.

A few years later these German settlers bought Woolwich Township which consisted of 45,000 acres. (The above mentioned deed is at the present time (1931), in the hands of Enoch S. Gingrich). The settlement had now become quite large and the need of education was realized, so about 1808 the first school of that section was built. It was located in a pine grove, and has always had the name of Pine Grove.

Up to this time there was no church building, so the people had services in the various homes, or else they would cross the river and walk to Berlin, now Kitchener. After the schoolhouse was built, they used it as a place to hold church services.

The Hagey Church

The Hagey Mennonite Church is situated about one mile northwest of Preston, at Hagey's Crossing. It received its name from the early Hagey families then residing in the district. There are at present quite a number of Hagey descendants in the community, but with a few exceptions, all are members of other denominations. The Hagey community is the oldest settlement of Mennonites in Waterloo County. Joseph Schoerg and Samuel Betzner were the first settlers who came from Pennsylvania in 1800 and located on the banks of the Grand River about three miles west of Hageys Church. Other families soon came in and this became the first Mennonite community. There was no meetinghouse until a number of years later and so meetings were held in the homes. The first place of worship in the county was built at Berlin 1813.

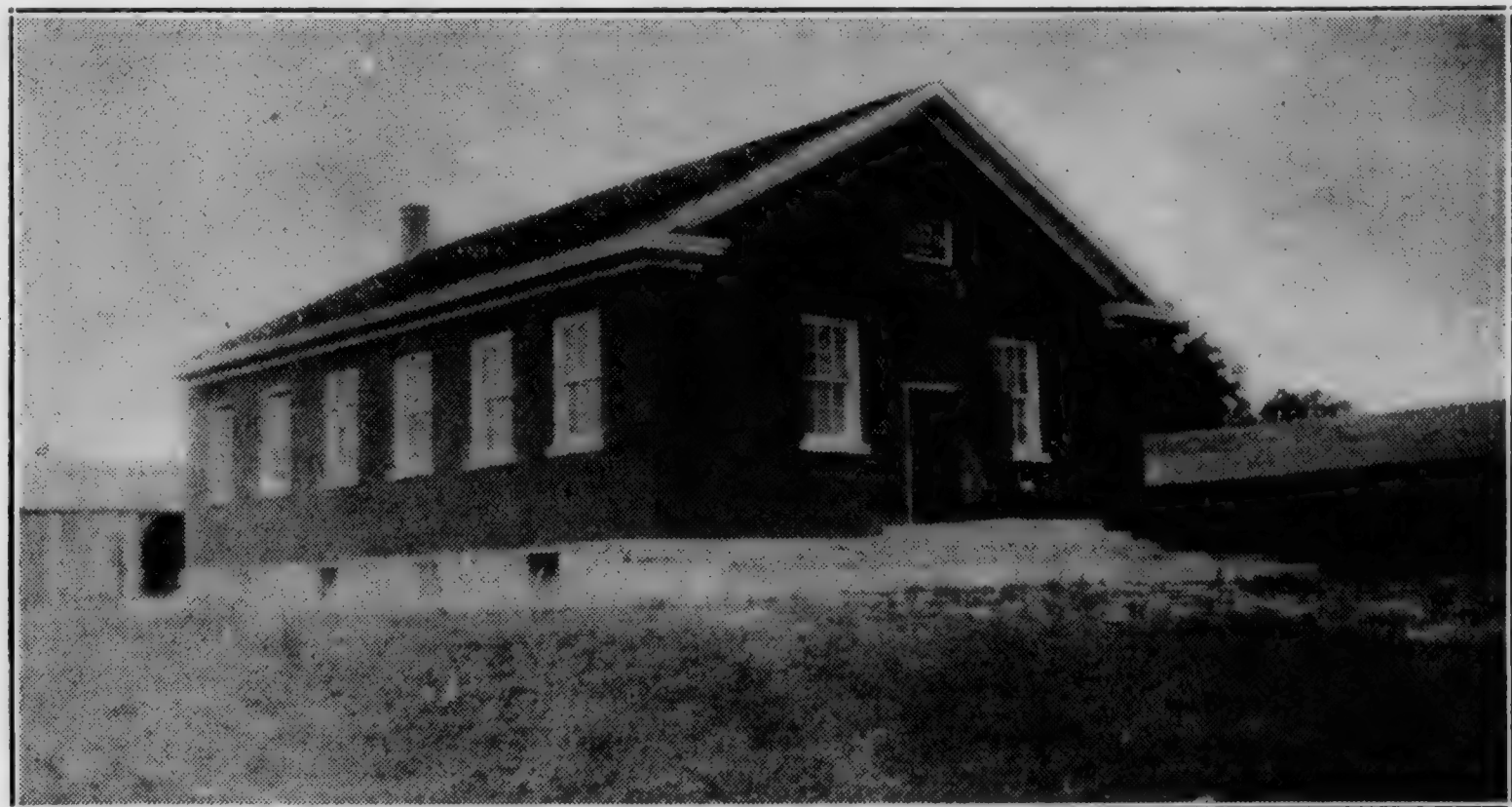
In 1835 a union house was built on the cemetery property adjoining the present church house. It was built for all denominations and we do not know to what extent the Mennonites used it. In 1842 the first Hagey Church was built on the present site. The land was purchased from John Hilborn for twelve pounds, ten shillings. It was deeded to David Snyder, Henry Bechtel, and Samuel B. Bowman, who were the first trustees.

The house was built to the same plan as all the other first Mennonite meetinghouses. In the year 1896 the inside was remodeled to provide a more modern seating arrangement. In this the Hagey Church was the first to make the change and it was not done without considerable opposition. In 1906 the house was painted inside and outside, and thus it remained for over twenty years.

One striking and peculiar feature of this church building was that the room had two aisles at the outsides, and the long benches,

which were straight and uncomfortable, were separated in the center by a partition about three and a half feet in height, which separated "de mansleit" from "de weipsleit," like the old brethren in those days thought it should be. This feature was removed in 1927, when definite steps were taken to remodel the building to more modern and comfortable lines. During the winter of 1927-1928 a basement was excavated under the old church building. During the following summer the roof was raised two feet higher, new and larger windows were put in, the lobbies were rearranged, the walls and ceilings replastered, and new benches were purchased from the Kitchener Church which had also been remodeled the year before and had purchased new benches. The old ones were good, but owing to the fact that the Kitchener Church had been enlarged, there were not enough benches. A cork carpet was laid on the floor in the new Hagey Church, and new light fixtures and a hot air furnace were also installed.

Previous to the year 1890 services were held every four weeks and from then on every two



Hagey Mennonite Church

weeks until about 1900. In the early days all the preaching and singing were done in the German language. From 1842 to 1890 was a period of very little change. There were no evangelistic services and no great efforts were put forth to win the young people. Some of the Hagey young people attended meetings of other denominations and eventually joined those churches. The Zion Methodist congregation, two miles north of Preston, consists largely of Mennonite descendants at the present time. Such familiar names as Groh, Snyder, Clemens, Hagey, Moyer, and Shantz predominate among them. In the town of Preston the Erbs, Wismer, and Hageys are found quite plentifully.

Noah Stauffer was the first Mennonite minister in Waterloo County who attempted to preach in the English language and the sermon was given in the Hagey Church.

About the year 1890 a change began to take place. John S. Coffman began to hold evangelistic meetings in the different churches throughout the county. A great many people were convicted of sin, and later joined the Church. In 1893 he held meetings for two weeks at Hageys and a large number were added to the Church.

Ministers and Deacons

Present ministers and deacons.

There is at present no bishop residing in the district. Benjamin B. Shantz the present minister was ordained by Bishop Jonas Snyder in 1908. Daniel Shantz, the present deacon, was ordained by Bishop Elias Weber in 1907.

Former bishops, ministers, and deacons.

Joseph Bechtel, born 1761, came to Canada from Pennsylvania in 1802. He was ordained in 1804 as minister. He settled at the confluence of the Speed and Grand Rivers. Here he lived for many years. He died in 1838, and was buried in the Hagey cemetery.

Jacob Bechtel, a deacon, came from Pennsylvania in 1800. He lived near the village of Blair and died in 1838.

Joseph Bowman, ordained as minister in 1802, born in Berks County, Pennsylvania in 1766, came to Canada in 1816, settled near the village of Blair. He died in 1840.

Martin Baer was born in York County in 1774. In the spring of 1801 he with his wife moved to Canada and settled about a mile east of Preston on the farm at present owned

to Canada with his parents in 1822. He located on the farm at present occupied by Irvin Hagey, a grandson, at Riverbank. On May 31, 1851, he was ordained as minister for that field of labor, and the following year he was ordained as bishop. He died in 1876.

David Sherk was born in September, 1801. He was the son of old Joseph Schoerg, the first pioneer settler in Waterloo County. He was ordained as deacon on July 2, 1837, and as minister on December 2, 1838, for Hagey and Strassburg. He died on September 19, 1882.

Abraham Oberholtzer was born November 3, 1834. He resided on the farm just northwest of the old Sherk homestead. He was ordained as deacon in 1889. He was the first superintendent of the Hagey Sunday School in 1891. The date of his death is not known.

Jacob B. Gingrich was born June 13, 1830. He was married to Mary Sherk, the daughter of old Preacher Sherk, and after her death he was married to her sister, Elizabeth. He resided on the old Sherk homestead. On July 2, 1878, he was ordained as minister for the Wanner and Hagey churches. He had a paralytic stroke just as he was beginning his last sermon in 1908. His death took place on October 11, 1921. His widow is still living with her son Enoch on the old homestead.

David Wismer was born October 1, 1889. He resided on a farm west of Blair. In 1902 he was ordained to the ministry for Hageys Church by bishop Jonas Snyder. About the year 1903 he moved to Kitchener, where he has since resided. When the Kitchener congregation divided he cast his lot with the Sterling Avenue people.

Sunday School

In the year 1891, on April 26, the Sunday school was organized, largely through the efforts of Anson Groh. The following officers were elected.

Superintendent, Abraham Oberholtzer.
Asst. Superintendent, John Wismer.
Teachers:

Anson Groh, English.
Levi Witmer, German.
Joseph S. Shantz, German.
John Gehman, English.
Daniel Rudy, German.
Jacob Gottsleber, German.
Mrs. Dan. Rudy, German.
Abram Bean, German.

The Hagey Sunday School was attended by the Wanner people until they organized a school in 1896. Of the first corps of teachers, only two are with us at present, Mr. and Mrs. Dan Rudy, and they are not on the teaching staff. Joseph Shantz was appointed as delegate to the Sunday school conference at Berlin in November, 1891. The Sunday school term lasted from April to November for the first number of years. From 1895 on, the school lasted all year.

Young People's Meetings

The Young People's Meetings were organized in 1907. The executive committee consisted of Norman Groh, Abram Wismer, Jessie Witmer, Ephraim Kinzie, and Delton Wismer. Meetings were held conjointly with the Wanner people every Sunday evening (alternately). To this time this method is still followed.

by Anson Groh. He was probably the first minister to be ordained in the county, being ordained in 1808 by Bishop Moyer of the Twenty.

Abraham L. Clemens, was born in Montgomery County, Pennsylvania, in July, 1781. He with his wife moved to Canada in 1809 and settled north of Preston on the farm at present owned by Menno Bechtel. In 1815 he was ordained as deacon for the Hagey field of labor. He died in January, 1845. John Baer, the son of Martin Baer, was born in 1804. He was a builder and contractor as well as possessor of his father's old homestead. Many of the old houses and barns in the community were built by him. In 1838 he was ordained to the ministry for Wanner's Congregation by Bishop Benjamin Eby. When the church was divided in 1837 he went with the "New Mennonites." He died in 1894.

Jacob Hagey was born in Montgomery County, Pennsylvania, in 1808. He came to Canada in 1822 and settled just outside of Preston on the northwest side. He was ordained as deacon for the Hagey church about the year 1840. He died in 1893.

Joseph Hagey, a brother of Jacob Hagey, was born in 1819 in Pennsylvania. He came

Present officers for the Hagey Y. P. M. are:

Arnold Gingrich, Leader.
Elton Kinzie, Asst. Leader.
Gladys Shantz, Committee Member.
Benjamin Shantz, Adviser.
Arnold Gingrich, Chorister.

Literary Society

There was a literary society organized about 1921, and it is still active. It was the first one to be organized among Mennonite churches in Ontario. The name is the Alpine Literary Society. A constitution was drawn up at the time of the organization, and was destroyed in 1928, when the house of the secretary was burned. A new constitution was then drawn up, and it has been of great value.

Present officers are:

President, Arnold Gingrich.
Vice President, Stella Langs.
Treasurer, Elton Kinzie.
Secretary, Marion Groh.
Committee Members: Isabelle Schmidten-
dorf, Evan Cressman.
Music Director, Edward Snyder.

Notes and Comments

We have an old English Bible that was donated to the church as early as 1850. It mentions the Hagey Brothers, as the founders, with John Hagey as Supervisor. We find no other record of this John Hagey.

Joseph Bechtel and Joseph Bowman were ordained as ministers before they came to Canada.

There are several Clemenses by name of Abraham or Abram who were deacons aside from the one at Hageys.

Abram C. was born in Chester County, Pennsylvania in 1803. He came to Canada and settled near Hespeler. He was a deacon for the Wanner Church.

Abram S. was born in Montgomery County, Pennsylvania in 1790. He came to Canada in 1825 and settled south of Breslau, for which place he was probably deacon. He died in 1867.

Preston, Ont.

richest individuals in the world! But all my knowledge was vague, and I felt its vagueness most with regard to the present state of the town and the preservation of its ancient buildings.

As we went along the street we noticed that the shops were like those of Old Jerusalem. The street died away into a sort of open common, bounded on the right by green gardens and olive woods, and beyond them was a sea of beautiful hues. Famagusta is, roughly speaking, a square of about a mile. What buildings are here! Millions of square yards of them, almost every stone still bearing the Venetian mason's mark. Walls thirty feet thick, great citadels, fragments of broken armor lying about in the ancient ash-heaps. Then round them all, hewn in places through the solid rock the mighty ditch, about sixty feet or more in depth. It was truly an imposing stronghold—this "ancient Famagusta."

When I reached the Land Gate I stood for some time taking photographs by the causeway; and wondering before I entered what I should find within. The view foreshadows within these ramparts a live and populous city. Utterly surprising then was the effect on us as we entered. Not a sound broke the stillness; not a soul seemed to be stirring. Now we saw the desolation, now realized that with all the fortifications, the profusion of its churches, Famagusta, is in truth a "sleeping beauty." Within, once the habitation of thousands, are empty spaces and a few kitchen gardens, date palms and an occasional fig tree, among which a few sheep were pasturing undisturbed.

What struck me most was the wonderful preservation of the masonry. The stains of the weather left a frown upon every thing, but there was no decay or crumbling. And

FROM THE HOLY LAND TO THE HEART OF EUROPE

II. The Glories of Famagusta

By Anis Ch. Haddad

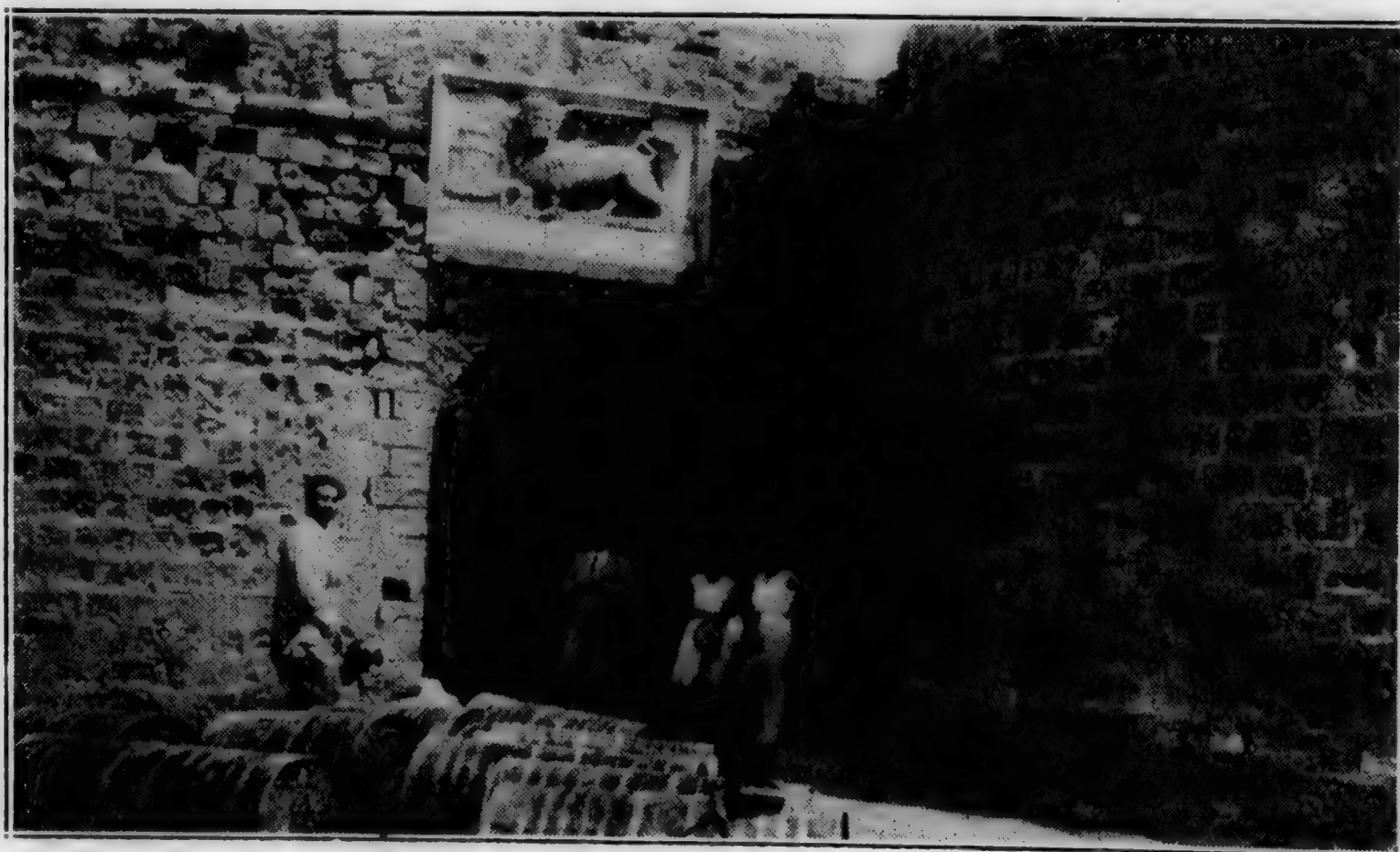
To any one looking at Cyprus from the ship it would seem that the road to Famagusta, which is situated on its eastern coast, lies over a dead level. I had studied the map myself and was delighted with this conclusion. It is true that, regarded as a picture, the whole country I passed through was a plain, but it was a plain that would rise for miles in imperceptible slopes and then descend abruptly in steep and dangerous banks. There were also some bits of exceedingly nasty road, and whenever we came to the slightest dip in the road, the driver went at a snail's pace. We drove for miles across the plain with beautiful peaks of the mountains showing in bold outline against the sky.

Plains which were bordered by mountains made me feel that I was travelling through Palestine. Far and near, over pale rocky expanses, flocks of sheep grazed as they wandered. Here we met men and women laboring together in their fields. Thus we might see a man and his wife, his sons and daughters, engaged in field work. They all seemed very good-humored and waved to us as we smilingly passed by.

At first, as we looked back, we could distinguish Larnaca—a straggling blot of green, lying at the foot of the mountains. Then it passed out of sight and the wonderful mountain ranges shifted their peaks into a new succession of citadels and reached away like tapering purple spears into the distance. In less than one hour's drive through similar scenery we came to another village—a mere cluster of cottages and we were surprised to learn that this is "Famagusta."

Let me endeavor to describe how this town presented itself to us on our arrival. We approached it by the "Land Gate" and observed from afar the noble fortifications, as perfect

as if they had been built yesterday. The massive walls of the city which are nearly seventeen feet thick and of solid stone were all taken from the ruins; we saw how impossible it was to take such a city except by famine or treachery. The walls stand now as impregnable and intact as when they were first raised. The old bronze guns of the Republic of Ven-



The Hoary Entrance to Famagusta, Cyprus

ice are still on the bastions in their original place, looking formidably towards the sea, but spiked and out of service. Of its past history I had known quite enough for the imagination to work upon. I knew it had been fortified. I knew also that Venice had left her mark upon it. Again, I knew that during all these periods it had enjoyed a commerce which is generally little realized. The merchants of Famagusta were then among the

what of the town? How am I to describe this beautiful place full of ruins? Now the passage widened into an open cavern of masonry, and at the end of this the interior of the town like a picture. To the left a lane, narrow and tortuous, lost itself among a collection of hovels. I passed through it. A paved incline led me up to a bastion and from thence I saw something of what the town is. I saw that about a quarter of it is occupied by a drowsy

village, rudely built of stones that had been parts of palaces, and above rose two great churches, one of them evidently a cathedral. The ruins are not grand and imposing, yet to me they are most beautiful and touching. The interior of the cathedral has lost nothing of its dignity, its noble proportions under the austere whitewash of a shrine of Islam. Its frescoes, it is true, have been painted over, its rich fittings have been swept away, but the sun still shines through the traceried windows on the Frankish tombstones lying at the foot of a Moslem pulpit. It is impossible to see all this without a feeling of intense sadness. In all directions the grass was growing on soil uneven and mounded with fallen and

saders. The sight affected me like a burst of devotional music. Amongst other things it occurred to me that outside Palestine, this was the most eastward town of all the crusading world—the town nearest to the Holy Sepulchre!

We went on farther. Here and there a shepherd was sitting under a palm tree; a group of children played, unmindfully, on a ruined wall; sometimes a voice called; sometimes a sheep-bell tinkled; and ever and again over the heaps that once were palaces, faint and yet crisp, came the long plash of the mild sea.

But fortunately the renaissance of activity has not destroyed the charm of the sleeping

"Not in another world as poets prate
Dwell we apart, above the tide of things,
High floating o'er earth's clouds on fairy wings:

But our pure love doth ever elevate
Into a holy bond of brotherhood
All earthly things, making them pure and good."¹⁹

After his marriage Lowell expressed several beautiful sentiments about the ideal attitudes that existed between him and his wife. They not only reflect what his life was, in this point, but also the conditions which he considered ideal. In the following quotation may be seen the felicity that was characteristic of their experience:

"Albeit I ask no fairer life than this,
Whose numbering-clock is still thy gentle kiss,
While Time and Peace with hands enlocked fly;
Since, with thy love, this knowledge, too, was given,
Which each calm day doth strengthen more and more,
That they who love are but one step from heaven."²⁰

The ideal attitude which leads to understanding and complete happiness between husband and wife is reflected in the following lines:

"A love that gives and takes, that seeth faults,
Not with flaw-seeking eyes like needlepoints,
But loving, kindly ever looks them down
With the o'ercoming faith that still forgives.
A love that shall be new and fresh each hour,
As is the sunset's golden mystery,
Or the sweet coming of the evening star,
Alike, and yet unlike, every day,
And seeming ever best and fairest now."²¹

This poem shows the relation between love and the reality of home:

"True love is but an humble low-born thing,
And hath its food served up in earthen ware;
It is a thing to walk with hand in hand,
Through the every-dayness of this work-day world,
Baring its tender feet to every flint,
Yet letting not one heart-beat go astray
From beauty's law of plainness and content;
A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home."²²

In close connection with the idea of happiness in the home are the beliefs about women in the home. In describing his own home and the difference his wife's presence in it made in its cheerfulness, he wrote that there was nothing that he could exactly phrase; but such things as the womanly presence, a smile, or a garment's rustle caused the whole dwelling to "put on her looks and ways." The realization that the house was no longer a home when she was gone, he expressed in the words:

"To learn such a simple lesson,
Need I go to Paris or Rome,
That many may make the household
But only one the home."²³

He said that she was to him what a lone star is to a tempest tossed sailor, full of hope and calm:

"For she into herself hath builded high
A home serene, wherein to lay her head,
Earth's noblest thing, a woman perfected."²⁴

The discussions which Lowell gives concerning the ideal woman, of course, are pen pictures of his wife. Among the faults which are not found in the ideal woman are lack of faith, jealousy, pride, untruthfulness, and a stained spirit. He enumerated many attributes



The Cathedral of Famagusta in its Present State

shapeless buildings. Hillocks of gray stones were scattered, and among them here and there was a group of palm trees watching over the sleeping village.

But what gave to the scene its most peculiar character still remains to be mentioned. It was a group of churches, most of them almost entire, which were standing in this solitude like a flock of scattered sheep. Wherever I looked a fresh one caught my eye. Many of them stood within fifty yards of one another and my eye and my arithmetic were quite bewildered by their number. These churches took me back to the time of the cru-

city, a charm which would be broken were villas and warehouses to cover the pastures where its group of churches stands in solitude. The new quarter is growing up outside the walls, and it is becoming a flourishing township, extending with its orange gardens far down the southern curve of the bay.

But on days like these, one loses count of time, and my watch gave me a start by telling me that our ship would soon be leaving the seaport of this famous and enchanted island of the Mediterranean.

Next Month: *Lazy Days on the Mediterranean.*
Jerusalem, Palestine.

THE HOME IN THE WRITINGS OF HOLMES AND LOWELL

I. The Establishment of the Home

By Irene Eschliman

(Continued from last month)

In Lowell's writings about the Home and its establishment one can find again greater emphasis placed upon the qualities necessary for ideal womanhood. He wrote little about courtship; but what he has given us shows that he too believed in love as the most important element in courtship and marriage. The best known and most outstanding example of this in his writings is the delightful little poem "The Courtin'"¹⁷ in which is described the courtship of two fine, modest, ideal, young people who were intensely in love. In one poem he expressed his belief

that pure love will be requited in these words:

"Love is thine, O heart, and surely
Peace shall also be thine own,
For the heart that trusteth purely
Never long can pine alone."¹⁸

In the poem which he addressed to his wife before their marriage he disclosed his ideas of love. He said that love was not satisfactory if it obtained only selfish ends. In order to be a worthy love there must spring from it a wide love for humanity. Even love, he said, does not transfer the lovers to another sphere but, rather, made them better able to live rightly here.

which she should possess: A deep spirit, love, natural sincerity, simple truthfulness, gentleness, meekness to bear, a noiseless spring of patience, graciousness in giving, the deep religion of a thankful heart, full peace, sure insight, firmness, and inseeing sympathy.²⁵ In the following quotation he describes at length his ideal woman.

"Not as all other women are
Is she that to my soul is dear;
Her glorious fancies come from far
Beneath the silver evening star,
And yet her heart is ever near.

"Great feelings hath she of her own
Which lesser souls may never know,
God giveth them to her alone,
And sweet are they as any tone
Wherein the wind may choose to blow.

"Yet in herself she dwelleth not,
Although no home were half so fair;
No simplest duty is forgot,
Life hath no dim and lowly spot
That doth not in her sunshine share.

"She doeth little kindnesses,
Which most leave undone or despise:
For naught that sets one heart at ease,
And giveth happiness or peace
Is low esteemed in her eyes.

"She hath no scorn of common things,
And, though she seem of other birth,
Round us her heart entwines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

"Blessing is she: God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

"She is most fair and thereunto
Her life does rightly harmonize;
Feeling or thought that was not true
N'er made less beautiful the blue
Unclouded heaven of her eyes.

"She is a woman: one in whom
The springtime of her childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears."²⁶

Lowell also wrote about the atmosphere and appearance of the house itself. In two instances he gave descriptions of rooms that were homelike as far as materials were concerned. The one he described in all appreciation of its homelike qualities. It is the humble one mentioned in "The Courtin'."¹⁷ Here he mentioned the cheerful fire in the fireplace casting reflections on the chinaware; relics of the family were displayed on the mantel. However, the main appreciation of the room is for the reason quoted in these lines:

"The very room, coz she was in,
Seemed warm f'om floor to ceilin',

In the description of the other room one gathers that it was a much more luxurious dwelling. He mentioned the glow from the grate, the inviting arm-chair, the fender, the books that he had enjoyed, the soft pillow that had gathered dreams for him. In spite of the comforts and luxuries of this home, it is not appreciated because the beloved woman is missing.²⁷

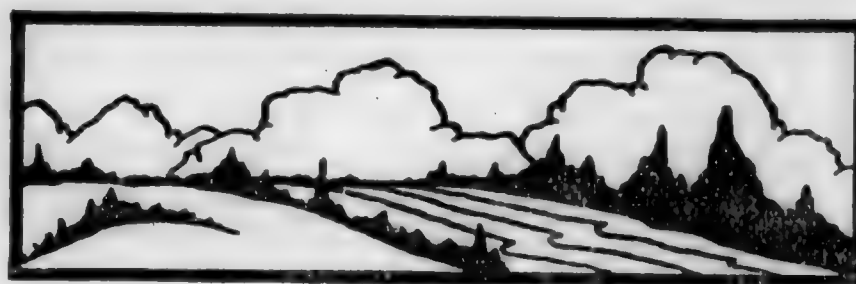
He wrote, as did Holmes, on the feeling of discontent that is felt with a house after a

sadness has come to one in it. He called it a "dead house" because for him it had died when she died.

"Were it mine I would close the shutters
Like lids when life is fled,
And the funeral fire should wind it,
This corpse of a house that is dead."²⁸

Hence, we see that in Lowell's writings, the ideal home is portrayed as one which exists because of a great unselfish love that, through its completeness, makes all mankind brothers. Some of the characteristics of this love are that it is capable of seeing faults but can also overlook them, and it always realizes that the best time is now. In order to have an ideal home an ideal woman is necessary. She is one who has the attributes of love, sincerity, faith, religion, meekness, patience, graciousness, insight, sympathy, and firmness. As to the building itself, it is insignificant. The stately mansion without love, or the beloved woman, is not a home, while the lowly hut, if love is there, is a home.

The attitudes of Holmes and Lowell, then toward all the general principles of love, courtship, founding of a home, and the relation between husband and wife, agree. Their main differences are in their treatment of the subjects and in the selection of phases for fuller discussion. Holmes' treatment of love is mainly philosophical with a sprinkling of sentiment, while Lowell's is almost entirely heartfelt and sincere sentiment. Holmes' discussion of the home and women in the home is in a cool, aloof manner of a mere spectator, while Lowell really knew one particular woman who embodied his ideals, and wrote about



YOUR OWN

What if your own were starving,
Fainting with famine and pain,
And yet you knew where golden grew
Rich fruit and ripened grain?
Would you hear their wail
As a thrice-told tale,
And turn to your feast again?

What if your own were thirsting
And never a drop could gain
And you could tell where a sparkling well
Poured forth melodious rain?
Would you turn aside
While they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without one cheering ray,
And you alone could show where shone
The pure, sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

"They're not my own," you answer,
"They're neither kith nor kin."
They are God's own; His love alone
Can save them from their sin;
They are Christ's own,
He left His throne
And died their souls to win.

—Selected.

her with the actual warmth of experience. It is interesting and surprising to find the likeness with which they discuss "dead houses."

17. Foerster, "American Poetry and Prose," p. 521.
 18. Lowell, James Russel, "The Rose," Complete Poetical Works, p. 8.
 19. "American Poetry and Prose," p. 507.
 20. Ibid.
 21. "Love," Lowell's Complete Poetical Works, p. 8.
 22. Ibid.
 23. Quinn, Baugh, Howe, The Literature of America, p. 411.
 24. "Irene," Lowell's Complete Poetical Works, p. 5.
 25. Ibid, pp. 4-5.
 26. Foerster, American Poetry and Prose, p. 506.
 27. Quinn, Baugh, Howe, p. 411.
 28. Ibid.
- Dalton, Ohio.

BIBLE STUDY

(Continued from page 61)

those who do His commandments.
vv. 14, 15.

- (1) They have a right to the tree of life.—v. 14.
 - (2) They have the privileges of the city.—v. 14.
 - (3) They are excluded who are evil.—the dogs, etc.—v. 15. They have their part in the lake of fire, and are not in the new heaven and earth.
 - d. He has sent his angel to testify these things in the churches.—v. 16. Cf. 1:1; 1:11.
 - e. He is the root and offspring of David, the promised King; and the Bright and Morning Star, the promise to Moses.—v. 16.
 - f. The blessedness of His coming.—v. 17.
 - (1) The Spirit and Bride (Church) pray Him to "Come."
 - (2) All that hear concerning it say "Come."
 - (3) Those who are athirst should come to Him.
 - (4) All who will may come to Him.
 - g. His testimony concerning this prophecy.—vv. 18, 19.
 - (1) Judgments added to those who add to it. v. 18. It is His Word.
 - (2) Blessings removed from those who remove any of the Words.—v. 19.
 - h. The certainty of His coming.—"Surely, I come quickly."—v. 20.
 3. John's testimony concerning the coming of the Lord and the prophecies of the Book.—"Even so, come, Lord Jesus." May it be even as He has said.
 - V. The benediction of John to the seven churches.—v. 21.
- It is remarkable that John goes no further in making comments on this wonderful testimony of Christ to the churches. He adds nothing more to it than his wonderful expression, "Even so, come, Lord Jesus." He adds his benediction and blessing to the churches which are to receive the message. A wonderful testimony as to this faith in the truth of this revelation. May we join him in this confidence and be watching for the day of His coming and glory.

May the Holy Spirit come upon us preachers, missionaries and Sunday school teachers and teach us this secret of the irresistible might of weakness, of doing great things for others through the power by which God does great things for us.—James M. Gray, in Christian Faith and life.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE SLAVERY OF SIN (Temperance Lesson).—John 8:31-46

Lesson for February 7, 1932

Golden Text.—Whosoever committeth sin is the servant of sin.—John 8:34.

To be a disciple means more than believing—it means abiding in the Word of Christ. A man who says that he is a Christian and does as he pleases lies to himself. Even Christ pleased not Himself, but did those things that pleased the Father; His example is worthy of following.

Abiding in Christ means: Safety (Psa. 91); increasing knowledge of truth (Jno. 7:17; 8:32); communion and power in prayer (Jno. 15:7); and unshakable steadfastness. Psa. 62:6.

Paul says, "All things are lawful for me" (I Cor. 6:12). He was free. Sin had lost its dominion over him. Not that he could not sin any more but that the grace of God enabled him to say "No" to the sins which enslave mankind and condemn to eternal separation from God. See I Cor. 6:9, 10. Free to choose—he never lost that—but with it came spiritual enlightenment to see the good, and good sense to choose it rather than its opposite. To say "No" is a greater freedom than to be led by sin to the slaughterhouse or the correction of the stocks "as a bird hasteth to the snare." (Prov. 7:22, 23.)

Braggadocia is a synonym of weakness. Boast not. The biggest failures boast the most. Israel had been and was even then in bondage to foreign powers. See their proud boasting in verse 33 of our lesson. But in a more terrible way Israel was in bondage to sin. Immorality had reached such a stage that virtue was almost unknown. Only Christ could free. Rejecting Him, they hastened on to the end of all sin—destruction—which reached its culmination in the destruction of Jerusalem and its attendant evils. And yet they boasted of their relationship to God. Jno. 8:41.

All sin enslaves (verse 34). Narcotic habits prove this physiologically. It is a physiological fact that all habit-forming drugs: tobacco, strong drink, absinthe, opiates, chloral, etc., destroy will power by destroying nerve tissue. As nerve tissue is destroyed, in the same ratio the appetite is increased. The power of resistance is diminished, but the power of sin increases until at last there is no deliverance but death, outside of Christ. And yet these addicts—blind as only sin can make them, slaves under a harder master than Simon Legree—boast of their knowl-

edge of life and liberty. If the unrestraint of the underworld is liberty, then slavery is preferable, but liberty is freedom to do what you ought, not license to do what you would.

JESUS AND THE MAN BORN BLIND John 9:1-41

Lesson for February 14, 1932

Golden Text.—I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Jesus went about doing good. As He passed by He saw. There are three kinds of people going through this world. Those who have eyes, but see not; those who have eyes and see, but do not; and those who have eyes to see and then do take advantage of the need of men to do them good. Jesus and those who would walk in His steps belong to the last class.

To what purpose is human misery and suffering? As a punishment of sin? Some say so, and sometimes it is so, but God has a greater purpose—that the works of God may be made manifest. Our blessed Lord was made perfect through suffering. Heb. 2:10; 5:8, 9. Suffering, in the various forms that afflict men, develops qualities of godliness that never would be manifested otherwise. This is the direct benefit to the sufferer. To that class of people who go about with eyes open and a willing heart, suffering humanity gives an opportunity for manifesting the love and works of God. Pure religion consists in helping others and in living a spotless life. James 1:27. In ministrations of love and mercy there comes into the life of the doer a nobleness and sweetness of character, unsurpassed for loveliness. We need suffering humanity about us to bring out the best in us.

Is all sickness the direct result of sin? No. Is it indirectly? Perhaps. But instead of bothering with origins it were better to be busy in relieving present conditions, as did our blessed Lord. Opportunities neglected can seldom, if ever, be recaptured. Life is short. Let us realize its brevity. If we are to do the works of God we must do them now. To-morrow's zeal will not undo today's neglect; and worse, indolence to-day will likely result in like indolence to-morrow and, eventually, in a wasted life, while humanity remains unhelped in spite of the fact that we passed by. Jno. 9:4.

Why did Jesus put clay on the man's eyes? Perhaps to make him more willing to wash. It is by washing at the fountain, "Sent" (Si-

loam), that we are cleansed (Zech. 13:1), our sins and filth are washed away, and our eyes are opened. The man went to the fountain blind; he left it seeing. So we come to Christ.

An ingrate who does not even thank God for His manifold mercies is on the lowest scale of humanity. But one who appreciates these blessings and gives himself to and suffers for the Benefactor lives in the realm of the highest. The blind man belongs to the latter. When the parents were afraid and others tried to dissuade him, he boldly confessed Christ and was cast out of the camp. Cf. Heb. 13:13 with Jno. 9:34. But there he came to know Jesus fully and worshiped Him as Lord. If we suffer for Christ's sake happy are we.

JESUS THE GOOD SHEPHERD.—John 10:1-42

Lesson for February 21, 1932

Golden Text.—The Lord is my shepherd; I shall not want.—Psa. 23:1.

This lesson is a continuance of the talk that Jesus had with the man born blind in the presence of the Pharisees. With the Good Shepherd the man whose sight had been restored was safe, even though evil shepherds mistreated him. With such shepherds over Israel no wonder that Jesus beheld His people as He did. Jer. 23:1; Matt. 9:36.

Jesus leads. He is followed by His sheep because they know, love, and trust Him. There is no compulsory following, but those who follow Him have life more abundant here and at His right hand pleasures forevermore.

Who are the thieves? Those who would come before Christ in my life. Any thing or anybody that would claim a place in my heart and life greater than the Savior, is a thief. He who loves father or mother more than Christ is not worthy of Him. Worldly goods, worldly pleasures, false religious teachers and teachings, lodgeism, etc.—all that do not, with John, point me away from self to the Christ are thieves and robbers, robbing me of my highest good, killing my love for Him, and destroying my soul. Christ first, Christ only, Christ always.

Underling shepherds are not necessarily hireling shepherds. All pastors are shepherds. Some are faithful, some hireling, and, sad to say, some are wolves in sheep's clothing who scatter and destroy the flock. A true shepherd is as a sheep among wolves, not a wolf among sheep (Luke 10:3; Acts 20:29) and is faithful to the flock at all times. A hireling is of use only when there is no danger. In times of trial when the need is urgent he fails. Wolves in sheep's clothing are dangerous and deadly at all times.

"That I may know him" (Phil. 3:10). To know Him is life eternal. Jno. 17:3. To know Him brings confidence. Jno. 10:4, 5. I want to know and follow Him whithersoever He leads. Do you? And some day I shall know Him as He now knows me. I Cor. 13:12.

Life is the offspring of life but can only be imparted by dying. I Cor. 15:36. Four times the Master states that He will die for the sheep (verses 11, 15, 17, 18), that they may have abundant life (verse 10), and eternal life (verse 28). This willingness to die for the sheep caused the Father to love Him (verse 17). Abou Ben Adhem loved his fellow man and God recorded that in love for God he led all the rest. I prove my love to God by loving my fellow men. And if I love them in the spirit so unselfishly that I will give my life for them I will be loved of the Father, yea, greatly beloved. Dan. 10:11.

"That they all may be one." One Savior for the world; one world for the Savior; one Savior for all mankind; all mankind for the Savior. Will we go out into the hedges and highways and constrain those found there to come in? Will we go into the hovels of the poor and the palaces of the rich, go into all lands near or distant, go unto all people whatever race and speech to bring them, for whom Christ died, into the fold? This work has been committed to us and how can we face God with the work undone!

JESUS RAISES LAZARUS FROM THE DEAD.—John 11:1 to 12:11

Lesson for February 28, 1932

Golden Text.—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

Sick for the glory of God (verse 4). In this incident one who loved and was loved of the Lord took sick. There is no hint of sin here. God sent this that the Son might be glorified thereby. Why did the Master tarry so long? In order that this miracle might prove more fully the Deity of Christ.

"If." So many "ifs" in life! If we had only done differently. If only the Lord had not failed us in the hour of sorrow! Hold! He didn't. He never fails those who love and trust Him but He sometimes tarries to test our faith. Good for the two sisters that their faith and love did not die, and even their hope in the final resurrection faltered not. "Though he slay me, yet will I trust him." He always does what is best. Let us then say, "Thy will be done."

No matter how much God has done unbelief meets each new crisis with another, "Can He?" And if in might He does the things that confound their skepticism they will not believe but will endeavor to nullify His work. Unbelief is not the result of lack of evidence but the result of a defiant will.

"If thou believest." Martha had remarkable faith (verse 22), but even that faltered (verse 39), and needed strengthening. Could they ever doubt again? Yes, they could. My faith of to-day may disappear like morning mist to-morrow. But let us hope that the sisters never doubted again. Christ raised

Lazarus to the glory of God, but only those who believe can see that glory. Some time before the raising of Lazarus Jesus had a talk with the Father about it. If He hears us we have the petition that we have desired of Him, and so thank the Father for answered prayer before the work is done. This is faith that knows no doubt. If we had faith like that we could remove mountains.

But such faith is acquired only by abiding in Him. To those who never say "No" to God's commandments or requests, God never says "No" to their prayers.

"Jesus wept." Sometimes God sees it necessary for our good that we have tears. But even while He is chastening us He suffers with us. He who, through the apostle, exhorts us to rejoice with them that do rejoice and weep with them that weep, is moved with the same feeling for His brethren and children. There is no sorrow or joy but that

He shares it with me or else how could I bear it?

There is no spiritual life in Christ except by the powers of His resurrection. The same power that raised Christ raises me. I am raised with Christ (Rom. 6:4; Eph. 1:18-20) after having been crucified with Him. He is the resurrection. It is no more difficult to believe in a resurrection after death than the marvel of a resurrection into a holy life for one dead in sin. We see this miracle often—we will not doubt the one that is to be.

Having life in Christ physical death loses its terror. It is only falling asleep in Jesus.

What became of Lazarus? He owed a double debt of life to Jesus. I believe he consecrated that life anew to the Master. Lives prolonged are not always for the best since we sometimes forget our debt.

Lancaster, Pa.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

II. Jesus—the Master Teacher, by Herman Harrell Horne

Reviewed by Clayton F. Yake

Introductory

Since the beginning of the nineteenth century the field of education has come to the forefront very rapidly and has maintained its prominence to the present time. Many reasons might be cited for this, but it is not within the scope of this short introductory note to do so. We want however, to see in the rapid development of the educational field, first, that the chief emphasis was placed upon elementary education as the only hope of salvaging an illiterate social order of the state. In this idea the public school system had its birth, and it was Horace Mann's conviction that all the evils of society would be solved with the inauguration of the public school system. Illiteracy has largely been solved, but the reader will readily recognize that Horace Mann's conviction has not been confirmed, as conditions of the present social order, well-educated as it is, will verify.

Secondary education received during the past and the present century a similar impetus, and great emphasis is being placed upon it to-day; but it, as well as our elementary education, has been secularized to the extent that almost everything religious has been crowded out of the curriculum. In the separation of church and state there seems also to have come about a separation of Bible and education, something almost obvious. Where the Bible is maintained in the public school-room it is given but a very nominal place; and, unless forbidden by law, evolutionary teaching far transcends any religious influence that may emanate from the instruction of God's Word. Similarly, secondary education is minus any significant fundamental religious influence. Our colleges and universities have to a large extent become modernistic and evolutionary, and a large majority of our seminaries have placed Christ in the hall of fame, and are devoid of any devoted spiritual atmosphere and influence.

It is this type of education that has received a tremendous emphasis during the past half century or more. It is receiving that emphasis more emphatically to-day. Psychology, philosophy, ethics, sociology, education, and kindred subjects are all taught with the emphasis on the natural, the human basis; they are secularized and modernized to the extent that if there is anything religious, it is of only a modernistic type that has no spiritual value. This tremendous emphasis upon the secular, under the expert leadership of the best educators of our country and the world, has put secular education to the forefront, while the Church and her education has dragged far behind.

From such a situation developed a new field within the past generation or more, that of religious education, which has especially during the past fifteen years, made great strides to counterbalance the influences of secular education. The Church, however, has been cautious in launching out into this field, with the result that to-day in the field of religious education we are far behind, comparatively speaking, in keeping pace with secular education. As would naturally happen, modernistic leaders, with the best of educational qualifications, have also taken the lead in many instances in the field of religious education, so that even here the emphasis has been placed upon the religious in many instances, without the Christian. It remained for that part of the Christian Church which stood for the fundamentals of the faith to put into the field of religious education educators sound in the faith, on the one hand, and experts in Christian education and religious instruction on the other.

It is not at all surprising, then, that it has been only during the present generation that the field of fundamental religious education has found its basis for the advancement of educational theories and principles in the life and works and teachings of Jesus Christ, our

Lord. Educators, true to the faith of our fathers, have gone to the feet of the Master Teacher and have studied Him and found there what the Church needs for the promotion, in the best possible manner, of an adequate religious educational program to properly balance the secular program that children and youth are receiving through public and collegiate instruction. It is interesting to note that the bibliography available in the field of religious education on the life and works and teaching of Jesus up to 1920 numbered not many more than about two dozen volumes and manuscripts combined.

The Author

Among the outstanding fundamental leaders in the field of religious education to-day is Herman Harrell Horne, professor of History of Education and the History of Philosophy in New York University. Professor Horne has been a successful teacher in education, and is the author of the following books: *The Philosophy of Education*; *The Psychological Principles of Education*; *Idealism in Education*; *Free Will and Human Responsibility*; *Story-Telling, Questioning, and Studying*; *The Teacher as Artist*; *The Leadership of Bible Study Groups*; *Modern Problems as Jesus Saw Them*; *Jesus—Our Standard*; and *Jesus—the Master Teacher*. The publishers say of him, "Professor Horne is at his best in an analysis of Jesus as a teacher. This book, *Jesus—the Master Teacher*, applies the standards of modern pedagogy to the teaching methods of Jesus and leads the reader to a practical consideration of how far those methods can be employed to-day."

In our contact with the author, we have found him a defender of Jesus our Savior, and of Jesus as the criterion of our life as well as the criterion of our teaching. You may not agree with all that he has to say in any one of his books; indeed you may differ widely with him on some points, but you will have to remember that he is looking at his subject through the experienced eye and the well-trained mind of an educator and is presenting challenges. In other words, he is leading. And particularly in this book, *Jesus—the Master Teacher*, does he lead. He leads with the idea of having you see Jesus as the Master Teacher, and of having you discover new things for yourself. We are glad to know that Professor Horne is among the fundamental religious educational leaders of to-day, and is, to our mind, a leader of leaders. We have found no book in education that has been quite so pleasing to us in many ways as Professor Horne's, *Jesus—the Master Teacher*.

The Aim of the Book

The book is a series of studies, as well as a reading book that lends itself to study and reflection even if one does not care to go into detail or exhaustive research. The author himself says, "The aim of this series of studies (put together in book form now) is twofold: first, immediately, to see how Jesus taught, or is presented to us as having taught; and second intimately, to influence our own methods of teaching morals and religion."

"To accomplish these aims the apparatus of scholarship will be reduced to a minimum

and simplicity of presentation raised to the maximum possible.

"This is not so much a work to be read, or even a text to be studied, as a guide book to be followed in study classes. It is especially designed for discussion groups. I have declined to do all the student's work for him. The teaching attitude is maintained on almost every page.

"The mode of presentation will, as far as possible, make the reader a sharer in the process of discovering the methods of Jesus as a teacher. This result will be accomplished by raising questions, then giving the reader a chance to answer them for himself, and then presenting the material and reaching our own conclusion. The literature of the subject—must rest mainly and finally upon the four Gospels themselves as our source material." The aim, as you see, leads all Christian teachers then to discover just what they so much long to know; to discover it in a simple manner; and to discover it in the Word of God.

The Book Itself

The book contains twenty-seven chapters and an appendix with additional subjects for study and investigation about Jesus as the Master Teacher, which, if exhausted, would make another book. The twenty-seven chapters we want to mention with brevity. The first three are: *The Teaching Situation*; *An Object Lesson in Teaching*; *How Did Jesus Secure Attention?* I am sure that any teacher eager to improve himself (or herself) so as to be of better service to the Master in teaching will find that these three chapters alone are worth the price of the book. They are a revelation of some simple truths about which you likely may never have thought. Your heart and soul will be delighted in the discovery of these rich things in the teaching field. Then follow chapters on each of these themes: *His Points of Contact, Aims; Use of Problems; Conversations, Questions, Answers, Discourses, Parables; His Use of the Scriptures, of Occasion, of Apperception, of Contrast, of the Concrete, of Symbols; His Imagery; Crowds or Individuals? Education by Personal Association, Motivation; Did Jesus Appeal to the Native Reactions? Impression and Expression; His Attitude toward Children; His Qualities as Teacher; The Significance of Jesus in Educational History; Summary.*

In conclusion we might ask, Was Jesus an educator? We called attention to the fact that the bibliography of Jesus as an educator was very scant up until recent years. The modernist leaders in religious education, who apparently led in this field of research and development, did not and do not have Jesus as their Savior, and in studying Him as an educator and teacher they give Him but scant credit as the supreme Master in this field. He is but a great man like other great educators of history. But even in this sense He is not given due credit. We are asking the question now, Was Jesus an educator? in the sense that implies the fact that as Son of God, as the sinless Savior of mankind, as Lord and Master, He is master also in the field of pedagogy. But was He such a Master? Have you ever given Him the credit due Him for such an educator?

Jesus—the Master Teacher, by Professor Horne, will reveal to you Jesus as a master in the field of education, pedagogy, psychology, ethics, sociology, even though you never will discover in the study of the Word under the guidance of this book that Jesus talked about principles and theories. He merely put them to practice as a master mechanic handles his tools without thinking or talking about method. But our educators, like Prof. Horne, have done us a very good turn in leading us to discover the principles, the theories of the best in modern education to-day underneath the teaching of Jesus, in a way that the Master Teacher's teaching reveals weakness in our methods, illuminates the good in our teaching, paves the way for new progress, and inspires study for further advancement in religious education. You will enjoy this book thoroughly if you enjoy your work as a teacher.

Scottdale, Pa.

OPPORTUNITIES FOR EVANGELISM

(Continued from page 47)

located near Gravois Mills, and are ministering to scattered members and communities on the north side of the lake. We do not feel so isolated because we have a highway that leads to Versailles where there is a railroad, about 17 miles distant. The coming of the lake has brought new problems to our field. We have had to move our place of operations and may have to move again as time goes on before we can be sure that we are in the place where the most effective service can be rendered.

The story of the lives reached, and the influences set to work by having a church and services going on during the years, cannot be told and fully known in this present world. In fact I do not know that it is necessary that we do know. But I have written these lines with the hope that our beloved brethren and sisters, especially those who are young in years and have the burden of souls at heart, may be made to look through the eyes of God upon the opportunities of isolated and neglected people and that they may not "despise the day of small things," nor shrink from the privations and obscurity and toils that would attend a consecrated effort to serve God as a messenger of good tidings. One soul is worth much in the sight of God. And one soul saved may make it possible to reach many others. The fields that I have described as having come within my personal experience are only a small part of the great fields in many sections of our land and in the mountains and hills east and west, north and south. May God stir us out of our comfortable homes and fill us with the conviction of duty to minister to the needy souls everywhere, and lead us out into fields of usefulness in His blessed service. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Gravois Mills, Mo.

"Work is a good antidote for the poison of idleness."

"That I may know him" (Phil. 3:10). To know Him is life eternal. Jno. 17:3. To know Him brings confidence. Jno. 10:4, 5. I want to know and follow Him whithersoever He leads. Do you? And some day I shall know Him as He now knows me. I Cor. 13:12.

Life is the offspring of life but can only be imparted by dying. I Cor. 15:36. Four times the Master states that He will die for the sheep (verses 11, 15, 17, 18), that they may have abundant life (verse 10), and eternal life (verse 28). This willingness to die for the sheep caused the Father to love Him (verse 17). Abou Ben Adhem loved his fellow man and God recorded that in love for God he led all the rest. I prove my love to God by loving my fellow men. And if I love them in the spirit so unselfishly that I will give my life for them I will be loved of the Father, yea, greatly beloved. Dan. 10:11.

"That they all may be one." One Savior for the world; one world for the Savior; one Savior for all mankind; all mankind for the Savior. Will we go out into the hedges and highways and constrain those found there to come in? Will we go into the hovels of the poor and the palaces of the rich, go into all lands near or distant, go unto all people whatever race and speech to bring them, for whom Christ died, into the fold? This work has been committed to us and how can we face God with the work undone!

JESUS RAISES LAZARUS FROM THE DEAD.—John 11:1 to 12:11

Lesson for February 28, 1932

Golden Text.—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

Sick for the glory of God (verse 4). In this incident one who loved and was loved of the Lord took sick. There is no hint of sin here. God sent this that the Son might be glorified thereby. Why did the Master tarry so long? In order that this miracle might prove more fully the Deity of Christ.

"If." So many "if's" in life! If we had only done differently. If only the Lord had not failed us in the hour of sorrow! Hold! He didn't. He never fails those who love and trust Him but He sometimes tarries to test our faith. Good for the two sisters that their faith and love did not die, and even their hope in the final resurrection faltered not. "Though he slay me, yet will I trust him." He always does what is best. Let us then say, "Thy will be done."

No matter how much God has done unbelief meets each new crisis with another, "Can He?" And if in might He does the things that confound their skepticism they will not believe but will endeavor to nullify His work. Unbelief is not the result of lack of evidence but the result of a defiant will.

"If thou believest." Martha had remarkable faith (verse 22), but even that faltered (verse 39), and needed strengthening. Could they ever doubt again? Yes, they could. My faith of to-day may disappear like morning mist to-morrow. But let us hope that the sisters never doubted again. Christ raised

Lazarus to the glory of God, but only those who believe can see that glory. Some time before the raising of Lazarus Jesus had a talk with the Father about it. If He hears us we have the petition that we have desired of Him, and so thank the Father for answered prayer before the work is done. This is faith that knows no doubt. If we had faith like that we could remove mountains.

But such faith is acquired only by abiding in Him. To those who never say "No" to God's commandments or requests, God never says "No" to their prayers.

"Jesus wept." Sometimes God sees it necessary for our good that we have tears. But even while He is chastening us He suffers with us. He who, through the apostle, exhorts us to rejoice with them that do rejoice and weep with them that weep, is moved with the same feeling for His brethren and children. There is no sorrow or joy but that

He shares it with me or else how could I bear it?

There is no spiritual life in Christ except by the powers of His resurrection. The same power that raised Christ raises me. I am raised with Christ (Rom. 6:4; Eph. 1:18-20) after having been crucified with Him. He is the resurrection. It is no more difficult to believe in a resurrection after death than the marvel of a resurrection into a holy life for one dead in sin. We see this miracle often—we will not doubt the one that is to be.

Having life in Christ physical death loses its terror. It is only falling asleep in Jesus.

What became of Lazarus? He owed a double debt of life to Jesus. I believe he consecrated that life anew to the Master. Lives prolonged are not always for the best since we sometimes forget our debt.

Lancaster, Pa.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

II. Jesus—the Master Teacher, by Herman Harrell Horne

Reviewed by Clayton F. Yake

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Scottsdale, Pa.

OPPORTUNITIES FOR EVANGELISM

(Continued from page 47)

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Gravois Mills, Mo.

"Work is a good antidote for the poison of idleness."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Bible Study Editor

There are two courses of life before every human being. Either we are following the way of life or the way of death. We are following the leadership of Satan or the leadership of the Lord of life and salvation. Our destiny will be according to our course of life. The end of Satan is certain defeat, no matter how much seeming success he may have at the present. There may be, at times, a seeming majority of people who are in his service, nevertheless, God is stronger than he, and will in due time put down "all rule and all authority and power." Those who have yielded to Satan's falsehoods and rejected the way of life in Christ Jesus shall go down with Satan in everlasting despair and defeat. As we study the topics before us during the month, these two ways are clearly set out before us. Satan is given his true character in the Scripture. We need not be deceived if we earnestly heed the counsels of God. And we may clearly know the way of salvation and life if we seek it from the Word of Truth.

The Character Study of Job shows that although God may allow trials to come to His faithful children, that it is ever with a heart of pity and tenderness and mercy, that God permits such experiences to come, and there is no suffering so severe but what it works a "far more exceeding and eternal weight of glory." Lack of patience under the chastening hand of God will only result in loss to the one who fails, while patience and steadfastness in faith will bring its reward in due season.

Another study concerning the Adversary of our Souls is really a continuation of what we learned about Satan in the study of Job. It is well that we learn all about Satan's wiles with men so that we may not be deceived and that we may be able to warn our fellow men who are in danger of being deceived.

Practical Hospitality is another topic for this month. It is one of the means in God's hands for the furthering of the cause of Christ among men. Happy shall we be if we have received from Christ that Spirit of love and grace by which we can use hospitality one toward another without grudging. And this topic of hospitality fits closely to the topic on Sanctification. It is the truly sanctified life that must find expression in outward conduct in harmony with the godlike nature that has been wrought within. So we enter into the life of sanctification of the Spirit and express that sanctification by obedience of life unto all the will of God.

Oft hard to bear the toil and struggle here
But blessed rest remains for me,
And there shall burst upon my raptured ear
The song of victory.
There'll be glory in that song I know,
Far surpassing all I've heard below,
When I hear the host of heaven sing
Their praises to the King.—W. G. Cooper.

Victory implies that there has first been a struggle. Foes to success must be overcome before victory is sure. Victory is a vision before the struggling soul that fills him with earnest endeavor and spurs him on to do his utmost. Victory, to the soul who has fought the good fight and finished the course, is a time of unspeakable joy that repays all the trial and pains of past conflict. What is the pain and sweat and blood and tears to us, who battle to-day, compared to the blessed hope of victory? Thank God for the assurance that, to the faithful, there is no defeat. "In all these things we are more than conquerors through him that loved us." To our workers in Young People's Meeting we therefore would say, "Be of good courage." Though the struggle to reach the standards be long and hard and many disappointments come by the way, yet there is victory ahead for the faithful, and God will crown your life with the victory in a great day that is coming.

II. BIBLE CHARACTERS—JOB (Jr.).— Job 1:1-2:10

Topic for February 14

MOTTO

"Blessed be the name of the Lord."

MEDITATIONS ON THE TOPIC

I. How Job's Life was made to Shine.—Job was a man that stood for the right always. He was a worshiper of God and very faithful in doing everything that he knew

to keep his family right before God. Job also was a very prosperous man because the Lord had blessed him with earthly things. As the Lord looked upon Job He was well pleased with him.

One day when God's people met together to worship the Lord, Satan also appeared among them. Then God questioned Satan about what he was doing. He also asked Satan whether he had considered Job as a perfect and an upright man and that there was none like him in the earth. Then Satan accused Job of serving God just because he got good pay. If the property which Job

had, was taken away from him, Satan said that he would curse God to His face.

God allowed Satan to try this out and take away all that Job had except that his life was not to be touched. But when the test was made and Job saw that he had nothing in the world any more he fell down and worshiped God declaring that "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Satan missed his mark that time.

But Satan still accused Job at the next meeting and said that if his bone and flesh were touched, then Job would curse God. God even allowed Satan to try this out. Job was smitten with sore boils so that he had no rest or ease because of his pain and the filthiness of his disease. And when his wife advised him to curse God and die he called her a foolish woman. He said we should be willing to receive evil from the hand of God as well as good. And although Job had to endure much grief and sorrow with his pain, he declared that he would continue to trust in God even if God slew him. He continued to hold fast to God until God turned his afflictions, and again restored both his health and his property. Satan was defeated again, and Job's life shone more brightly than ever to the glory of God.

II. Suggestions for the Junior Programs.

—The story of Job is not only an interesting one that will hold the attention of the juniors, but it contains a very rich lesson that the juniors as well as the seniors very much need to receive. Some very unwise parents and teachers make a practice of buying the children to do good things, or to render service that ought to be rendered out of a heart of respect and appreciation. While it would not be out of order to reward the child for faithful service, it would be a rich treasure for it to receive such a training that it would recognize that truth and righteousness and godliness are qualities to be cherished at any cost, regardless as to whether we receive a reward for them or not. Develop the scornful side which Satan took and the side which God took for Job. Make the suffering of Job clear in all its phases and show how, although he could not understand, he yet did not give up his righteousness nor his faith in God. Let various ones fully describe the different experiences of Job: before his affliction; during his affliction; and after his affliction. Find out the special treasure verses in the book, such as the motto above, Job. 2:10; 13:15; 14:14; 23:10; 19:25; 28:28. Let these be memorized and recited.

III. The Text.—This passage, Job 1:1-2:10, covers the main features of the coming of Job's trial before God and man and devils. The response of Job to his afflictions is also found here, though we must go through the entire book to see how his attitude remained unchanged in the face of the most severe suffering and false judgment of friends.

OUTLINE STUDY

I. Job Serves God with Many Possessions.

1. Job is perfect and upright.—Job 1:1.
2. His substance is great.—Job 1:2, 3.
3. He is careful to keep things clear before God.—Job 1:4, 5.

II. How Satan Accuses Job.

1. He meets where the sons of God meet before God.—Job 1:6.

2. God asks a question about Job.—Job 1:8.
3. Satan claims Job serves only for earthly blessings.—Job 1:9, 10.
4. He thinks Job would curse God if his property were taken.—Job 1:11.
5. God allows Satan to take it.—Job 1:12.
- III. Satan Tests Job.
 1. His oxen are taken by the Sabeans.—Job 1:13-15.
 2. His sheep are struck by lightning.—Job 1:16.
 3. His camels are carried away by the Chaldeans.—Job 1:17.
 4. His children are killed in a storm.—Job 1:18, 19.
 5. Job continued to worship God.—Job 1:20-22.
 6. God shows Satan how he has slandered Job.—Job 2:1-3.
 7. Satan proposes a harder test.—Job 2:4, 5.
 8. God allows Satan to afflict Job's body.—Job 2:6.
 9. Job smitten with boils.—Job 2:7, 8.
 10. Job still holds fast to God.—Job 2:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Job Serving God:
 - a. Faithfully Worshipping.
 - b. Doing Righteousness.
 - c. Turning from Evil.
2. Job a Prosperous Man.
3. How God Saw Job.
4. How Satan Slandered Job.
5. How Job Was Tested.
6. Find Out How God Blessed Job's Latter End.

For Seniors.

1. True Motives for Service to God.
2. What Constitutes a Perfect Man in God's Sight?
3. Abiding the Test of Trial.

PERSONAL THOUGHT

Does our love and service toward God and His righteousness continue in spite of the sorest trials and disappointments of life?

SEED THOUGHTS

Refuge in Trial

Oh sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows, how often they sweep
Like tempests down over the soul!

Oh sometimes how long seems the day,
And sometimes how weary our feet;
But toiling in life's dusty way,
The Rock's blessed shadow, how sweet!

Oh near to the Rock let me keep,
If blessings or sorrows prevail:
Or climbing the mountainway steep,
Or walking the shadowy vale.

—E. Johnson.

Crushed flowers emit their sweetest odors; trimmed vines, though they may bleed, bear the most luscious fruit. And God's children become most Godlike when they sweetly submit to their Father's rod. It is evermore true that afflictions may be proofs of God's parental love and tests of our filial obedience. Although affliction may pierce as a thorn, God can sanctify it to the soul's highest good and its growth in spiritual conduct and character.—Selected.

PRACTICAL HOSPITALITY.—Luke 10:38-42; Matt. 25:31-40

Topic for February 21

MOTTO

"Use hospitality one to another without grudging."

MEDITATIONS ON THE TOPIC

I. **Hospitality** is the spirit of helpfulness that comes from the heart and expresses itself in doing kindness to friends or strangers without a desire for reward. When Jesus taught the true hospitality at feasts, He said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" Luke 14:12-14.

We ought to be moved to hospitality from higher motives than the motive of returning good for good. "He waited on us when we were sick and now that he is sick, I will wait on him." Fair as it sounds to repay kindness for kindness, yet there is a higher motive. The heart that sees a need in our fellowmen and responds to that need by giving of the things needful, regardless as to how much return, or former kindness, or lack of kindness, that individual may do, or may have done, is a heart of Christian hospitality.

Practical hospitality means more than unselfish sharing of our material blessings with those who need our bounty. The sunny welcoming hand and the spirit of kindness that drives away the loneliness from our spirit through conversation and a homelike spirit, is often the thing that some discouraged heart is longing for much more than the benefits of our food and shelter and bed. And this homelike spirit can be imparted to these lonely souls without our being obliged to sit down every moment to entertain them.

II. **The Text.**—Luke 10:38-42.—This passage teaches the spirit of hospitality and shows the number of different lines in which we have the opportunity to serve. It is possible to be over-concerned with much serving when we could serve better by choosing the good part.

Matt. 25:31-40.—In the great judgment, the standard of hospitality will determine our destiny. The very fact that Christ's brethren were mistreated was an insult to Christ's own person. Our feelings toward the poor and the sick and the outcast is an index of our heart condition and plainly shows whether we belong to Christ or not.

OUTLINE STUDY

I. The Spirit of Hospitality.

1. The feeling of stewardship.—I Pet. 4:9, 10.
2. The feeling of compassion for others.—I Jno. 3:17, 18; Jas. 3:15, 16.
3. Unselfish service for others.—III Jno. 5-8.

II. Practical Expressions of Hospitality.

1. Lodging strangers.—I Tim. 5:10; Heb. 13:2.
2. Lodging God's messengers.—Acts 16:15.
3. Helping the poor and outcast.—Isa. 58:7.
4. Courteousness in misfortunes of others.—Acts 28:2, 7; Luke 10:30-36.
5. Toward those who cannot recompense.—Luke 14:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Unselfish Sharing:
 - a. Of Food.
 - b. Of Shelter.
 - c. Of Clothing.
 - d. Of Good Things in Christ.
2. With Whom to Share:
 - a. Brothers, and Sisters, and Parents.
 - b. Playmates.
 - c. Strangers.
 - d. The Unkind and Evil.
 - e. Poor.

For Seniors.

1. The Power of Hospitality in Furthering the Cause of Christ.
2. Rewards of Hospitality.
3. Opportunities for Hospitality.

PERSONAL THOUGHT

Have I discovered the ways in which I have a gift to minister to the needs of others?

SEED THOUGHTS

Ours be the willing hand
Thy work to share,
Ours be the loving heart
Thy cross to bear.
True daughters of the King
New songs our lips shall sing,
Faint hearts and sorrowing
These are our care.

—Mary L. Dickinson.

The Church now must have a great heart of love and a warm, strong hand of love for those who are down in sorrow and sin. It will not do for the Church simply to send her check or her missionaries into the abodes of wretchedness and sinfulness; she must go herself in the person of her manly sons and daughters.—Selected.

III. Suggestions for Junior Programs.

—This is a topic easily understood in its practical aspect by the junior. The junior can readily grasp the hospitality that has been shown toward him or her in the various expressions of words and deeds. Some one offered a hungry boy or girl a good morsel of food or a fresh drink of water. The junior knows the comfort of good clothing and can appreciate the kindness that would prompt a parent or a friend or even a stranger to give such substantial gifts to one in need of them. From such material applications of hospitality the mind can be led to understand that there are good things that uplift the soul that can also be shared by those who have received them, even as Peter said to the lame man, "Silver and gold have I none, but such as I have give I thee." When the nature of our deeds of hospitality has been developed the persons with whom Christian love dictates to us to share our blessings can then be brought out and made plain. The boys and girls come in touch with those who ought to be the object of their love and kindness and unselfish life. Work out a program from the outline suggestions for Juniors that will develop these phases of the subject. Let them draw from the Outline Study the Bible truths that will prove their themes.

THE ADVERSARY OF OUR SOULS.—

I Pet. 5:8; Rev. 12:1-11

Topic for February 28

MOTTO

"Resist the devil."

MEDITATIONS ON THE TOPIC

I. **The Kingdom of Darkness** is ruled by the devil. He has wicked spirits under him. He also reigns in the world over the children of disobedience. He is constantly striving to get as many souls under his power as he can. He uses not only the agency of his wicked spirits who go forth at his bidding to carry on his wicked work; but he uses men and women who surrender themselves to his power to go on missions of wickedness for him.

The devil's methods are various. He may come in frightfulness and scare his victims into subjection. As a roaring lion he suddenly surprises and terrorizes them and keeps them under his power. He also comes with great cunning and deceit. Under the guise of a benefactor he will allure men in the wrong path and then when they are in his

power he will seize them in his grip and bind them as his captives. If souls are too wary of him, he will appear as an angel of light or as a minister of righteousness, and thus receive them and lead them astray. He will come with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

"The whole world lieth in wickedness." He holds sway over the affairs of the nations. His work may be seen in the world of commerce, of politics, of learning, of society. He is at the bottom of religious corruption. It is his delight to bring the spirit of his kingdom into the Church through the avenues of business, society, politics, and heresy in religious doctrine. But his purpose is to "steal and to kill and to destroy." We should flee from every species of evil if we would keep unshackled and would escape from the power of darkness. There is nothing so painful and distressing to the mind and body of God's children in Christ, but in which they may be "more than conquerors" over the forces of darkness. "Fear not them which kill the body but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

II. **The Text.**—I Pet. 5:8.—This passage teaches the necessity of watchfulness, that we keep ourselves in the place of safety since the devil is always seeking to devour the unprotected.

Rev. 12:1-11.—Here we have a description of the high-handed work of the "great red dragon" who is plainly called the **devil** and **Satan**. He is the opposer of the Christ and stands against the saints even to accuse them before our God day and night. But they have a means of victory in the blood of the Lamb.

OUTLINE STUDY

I. Who Is the Adversary of Our Souls?

1. The dragon, that old serpent, which is the Devil and Satan.—Rev. 20:1.
2. The deceiver of the whole world.—Rev. 12:9; I Cor. 11:3, 13-15.
3. Accuser of saints.—Rev. 12:10; Job 1:9-12.
4. Tempter.—Matt. 4:1-3.
5. Destroyer of all whom he may.—I Pet. 5:8; Rev. 9:11.
6. A murderer and liar.—Jno. 8:44.
7. A king over evil-doers.—Matt. 12:26; Rev. 9:11; Eph. 2:2.
8. The god of this world.—II Cor. 4:4; Jno. 12:31.

II. How to Overcome the Devil—Satan.

1. By standing for the crucified Redeemer.—Rev. 12:11.
 - a. Resisting Satan in steadfast faith.—I Pet. 5:9.
 - b. By humble submission.—Jas. 4:7, 8.
 - c. Putting on the armour of God.—Eph. 6:10-20.
 - d. Keeping ourselves in God's love.—Jude 20-25; I Jno. 5:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Satan's History:
 - a. His Work with Adam and Eve.
 - b. His Work against God.
 - c. His Work against Jesus Christ.
 - d. His Work against Christians.
2. How We May Be Saved from Satan.

For Seniors.

1. The Character of the Devil.
2. The Nature of His Work among Men.
3. The Means of Victory over Him.

PERSONAL THOUGHT

Am I fully awake to the spiritual dangers that are about me through the workings of my adversary, the devil?

III. **Suggestions for the Junior Programs.**—An invisible foe requires an awakened mind and heart to learn to discover when he is working for our destruction. Such a suggestion ought to be an eye opener to the boys and girls who can readily be appealed to with this topic. By a study of Satan's past history, we could lead the boys and girls on to such practical facts as may stand before us to-day. Working in the realm of spirits he comes to men and women in the suggestions and thoughts of our own minds that are not according to God's truth. He comes through the suggestions from the mind of others. His very tricky game is to come by the suggestion of those we love as well as from others. He meets with us by the provoking circumstances and tempts us to take the wrong way to settle them. Lead the boys and girls to the source of power in meeting this spiritual foe. Prayer to God; following the teachings of the Word; receiving God's plan for our life in Christ Jesus; and watching constantly, we may be kept from being overcome.

SEED THOUGHTS

Let not the Tempter tempt us, Lord, beyond our strength to bear,
Though in the desert of our woe he wildly shrieks despair.

* * *

And oh, when pleasure, pomp, and power,
around our vision swim,
And through the soft enchanting mist he bids us worship him,
Assist us from the revelling sense the sorcerer's spell to break
And tread the Arch-Apostate down, Redeemer for Thy sake.—Wm. Crosswell.

My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.—Geo. Heath.

On the side of the Lord are the Spirit-directed churches and all allied institutions and enterprises. On the side of Satan are the evil angels and fallen men, evil inventions of men (Eccl. 7:29), and all the vain allurements of an evil world. The practical question that comes to every reader is, Who has the victory in my soul, God or the devil?—Doctrines of the Bible.

Let us not forget that Satan is a creature and not the Creator, and that therefore, like other creatures, he has his limitations. In other words, while he has absolute sway so far as his dominion extends, there are limits beyond which he is not permitted to go.—Doctrines of the Bible.

THROUGH SANCTIFICATION UNTO OBEDIENCE.—I Pet. 1:1-25

Topic for March 6

MOTTO

"We are His workmanship, created in Christ Jesus unto good works."

MEDITATIONS ON THE TOPIC

I. **Sanctification is a work of God.** Man is not able to make himself fit to be presented before God. The making of a man holy unto God is not to be accomplished by human efforts without divine provisions. A defiled hand cannot wipe away defilements without contaminating the thing washed with its own uncleanness. So an unclean person cannot wash away his own filth because the very efforts only spread the filth and makes his case the more hopeless. But when the

soul casts itself upon the Lord and accepts His plan for cleansing, the work is done perfectly. There is nothing that can cleanse from sin but the blood of Jesus. We are sanctified by the blood in the sense of being absolved from guilt and having the righteousness of Christ imputed to us who receive Him as our Redeemer. We are sanctified by the Spirit because God has set His seal upon us as recipients of His grace. What Christ has wrought for us legally, God has made to be in us in reality. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son in your hearts, crying, Abba, Father" (Gal. 4:4-6).

Sanctification produces a life of obedience to God.—"It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). The Spirit of adoption in us works out in the life of a dear child. Eph. 5:1. A dear child wants to please its Father. It will hear His voice and heed His commandments. I Jno. 2:3-5. The ministration of the Spirit is a glorious work. II Cor. 3:7, 8. We are changed into the image of Christ. II Cor. 3:18. The Holy Spirit in us bears fruit. Gal. 5:22, 23. The fruit corresponds to the law of Christ and fulfills the righteousness which the flesh could not fulfill for those who do not walk in the Spirit. Rom. 8:1-4.

II. **The Text.**—I Pet. 1:1-25.—This passage emphasizes the importance of living the holy life as those who have been redeemed by the precious blood of Jesus Christ. The new birth enables by the Holy Spirit to fulfill the will of the Lord.

OUTLINE STUDY

I. Sanctification Is Accomplished.

1. Through the cleansing blood we are redeemed and given access.—Gal. 4:4, 5; Heb. 10:29.
2. Through the Spirit our salvation is assured by the seal of God.—Eph. 1:13, 14; Gal. 4:6.
3. The Word is the instrument:
 - a. Kindling faith.—Rom. 10:17.
 - b. Opening up possession of the divine nature.—II Pet. 1:2-4; Jas. 1:18; I Pet. 1:22, 23.
 - c. Cleansing the life.—Jno. 15:1-10.

II. Sanctification Is Productive of Fruit.

1. Holiness of life.—I Pet. 1:14-16.
2. A good conduct before the world.—I Pet. 2:12.
3. Blessing the home.—I Pet. 3:1-7.
4. Blessing those who injure.—I Pet. 3:9, 15-17.
5. Living to the will of God.—I Pet. 4:1-5.
6. Submission in the church.—I Pet. 5:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Fit for the Lord's Use:
 - a. When We Are Cleansed by the Blood.
 - b. When We Are Separated from Evil.
 - c. When His Spirit Is in Us.
2. An Obedient Life:
 - a. Seeking to Please God.
 - b. Keeping His Words.
 - c. Letting Our Light Shine.

For Seniors.

1. Cleansed by the Blood.
2. Sealed by the Spirit.
3. Walking in Newness of Life.

PERSONAL THOUGHT

Does our obedience mark the work of the Lord in our sanctification? Or does our disobedience mark the work of evil that has taken possession of our spirit?

III. Suggestions for Junior Programs.—Doctrinal themes must be put in terms that may be put into practice if the juniors are to comprehend their meaning. It means more to possess the sanctification of the Spirit, than to be able to expound its meaning. To get the junior to comprehend the importance of belonging to Jesus and being made fit by His cleansing power for the indwelling Spirit, is more important than to be able to explain fine distinctions. The right attitude toward Jesus and against sin and the meeting of conditions in faith will work greater results than an intellectual exposition without the real experience of salvation. Emphasize the part of the suggestive assignments that explain our fitness for the Lord's use. Then show that the obedient life flows out of such a fitness because of God working in us. Let the juniors work out such a part of the subject which they can. Let them read the Scripture passage of the Outline Study which illustrate the points they are to make.

SEED THOUGHTS

Sanctification is distinctly the work of God, as man could work on sanctification a thousand years and not be any farther along

than when he began. On the other hand, God never sanctifies any man in the sense that we are now considering the word, who is not willing to coöperate with the Lord in bringing it about. In other words God sanctifies those who comply with His conditions.—Doctrines of the Bible.

I ask no dream of prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies:
But take the dimness of my soul away.
Teach me to love Thee as Thine angels love,
One holy passion filling all my frame,
The kindling of the heaven descended Dove
My heart an altar, and Thy love the flame.

—Geo. Croly.

Keep thyself pure! for He who died,
Himself for thy sake sanctified;
Then hear Him speaking from the skies,
And victor o'er temptations rise.

O Holy Spirit, keep us pure,
Grant us Thy strength when sins allure;
Our bodies are Thy temple, Lord;
Be Thou in thought and act adored.

—Adelaide Plumtre.

DAISIES IN JANUARY

By Joanna Suderman Andres

Why should my calendar on this cold month of January bear a picture so out of season as a bed of flowers? I wondered. One day as I looked long into the field of wild daisies, the words of Shelley came to me as an answer to my wondering, "If winter comes, can spring be far behind?"

The branch of the elm tree that seems almost in reach from this chair by the window, hasn't even the promise of a bud, but with other branches it has stretched its naked, hungry looking arms upward as though it were saying in the voice of hope, "I wait for spring." The bed of petunias that carpets the ground beneath this south window and that has bloomed so freely through every summer month, bloomed until one day when the frost came and left it in its present sad state, and it tells me each time I pass, "I wait for spring." Sometimes I wonder about our tulip bulbs that lie buried six inches deep along one side of the front veranda. "Dead as a doornail," I thought after Old Man Scrooge, when I fetched them out of the cobwebs in the cellar. Now, as I look at the loosened sod that covers them, I seem to feel their quiet, waiting spirit as they hope for spring, for life.

It is dreary to-day, as dreary as ever I remember a day. As far as I can see, the sky is one solid, smoky, grey covering that seems to have fallen so low as to mold everything in gloom. There isn't a break anywhere in this big piece of foggy heaviness. I have watched it long. It is growing darker. Snow may be storing up in this one cloud that covers all, but I am glad I know, behind the heaviest cloud there is sunshine, it always has been so. "If winter comes, can spring be far behind?"

Arise my soul,
And take the gift of this new year
Without a fear.
The God whom thou hast learned to know,
The God that makes a daisy grow,
He leads the way.

Perhaps this year He'll send to me
Much icy cold.
But e'er too late He melts the snow
And makes a little daisy grow.
He'll watch me too.
He may send clouds much darker than
I see to-day.
It matters not. The Hand that sends
The cloud, sends out the warming glow
That makes a little daisy grow.
He'll care for me.

"Behold the lilies of the field," I hear the Christ say, "behold how they grow. If God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith!"

I think of the ones who are weary with the struggles of life, of the ones who wonder whether spring will ever come again. I think of those into whose life God has sent dark clouds and who day after day look into their dark and wonder whether light will ever come. I think of those on quiet beds of pain whose spirits long to leave the broken shell and homeward fly. I think of those who bravely carry the load of responsibility that almost crushes and of those who spend their life unselfishly in service day by day.

With all I would share what my January daisies said to me,

Fear not the ice and snow,
Trust thou in God
Who makes a little daisy grow.

"If winter comes, can spring be far behind?"

Newton, Kans.

A supernatural Gospel throughout! Written, revealed and preached by the Holy Spirit. Its origination, explanation, and proclamation alike divine. Peter preached it, the other apostles preached it, the disciples preached it; and yet it was the Holy Spirit who preached it, or it was not preached.—James M. Gray, in *Christian Faith and Life*.

TEACHING CHILDREN TO PLAY CARDS

We quote the following from "The Wesleyan Methodist:"

"In a recent issue of "The Post-Standard" of this city (Syracuse, New York), the following news is to be found on the editorial page:

"The board of public education in Cleveland is inaugurating community classes in the game of bridge.

"We hasten to add that we don't see why any board of public education should add bridge to the curriculum of subjects properly to be taught. Bridge is a game of skill. It is a game in which skill may be acquired through teaching and experience. But we should hesitate to say that through expertness in bridge one is any better qualified for work in science or language. Bridge does not add to the faculty of any student in geometry, in calculus, in French, or in the history of nations.

"Cleveland has gone to it. Twelve instructors have been hired, tables and cards will be provided, and 10,000 prospective bridge hounds are expected to attend the classes."

"The Wesleyan Methodist" adds: "What Christian parent could read this item without great concern and an increasing fear for the future? Think of it! In public school buildings, school-teachers, and school-children all engaged in getting the rudiments of gambling. As we understand it, bridge is a game of cards, including elements both of chance and skill, and offering all that belongs to the lure of gambling. It is but a short road from cards for amusement to cards for gambling. We have long protested against the teaching of dancing in public schools, but who really cares? The tide is rising, and the youth of the land are being submerged. And now we hear that cards have arrived in the public schools of a great and progressive city. Every year the way grows more difficult for God-fearing parents to rear their children in Christian living and the Christian faith."—The Alliance Weekly.

SOME "DON'TS" FOR CHURCHGOERS

Don't visit; worship.

Don't hurry away. Speak and be spoken to.

Don't dodge the preacher; show yourself friendly.

Don't dodge the collection-plate. Contribute what you are able.

Don't stop in the end of the pew. Move over.

Don't stare blankly while others sing, read, and pray. Join in.

Don't wait for an introduction. Introduce yourself.

Don't criticize. Remember to think of your own frailties.

Don't monopolize your hymn-book. Be neighborly.

Don't stay away from church because of company; bring them with you.

Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!—The Scots Observer.

BIBLE STUDY

BIBLE STUDY COURSE

X. Revelation

By the Bible Study Editor

This concludes the studies in the book of Revelation. We trust our readers have found it profitable to go with the Bible Study Editor through this wonderful portion of God's Word. Next month Bro. Coffman will begin a series of studies on The Tabernacle. Watch for them. We believe you will find them both interesting and practical.

The last of the visions signed to John by the angel whom the Lord sent to show him the things which shall be hereafter was that of the things which belong to the new heaven and the new earth. Much consideration has been given to the question, whether the new heaven and new earth are entirely new or whether they are the same as that which we now have made new by some refining process of God, presumably by the fire mentioned in II Pet. 3:10. There has also been much consideration as to the nature of the new heaven and earth in its relation to the thousand year period of the Lord's kingdom. With many it is thought that the last chapters of Revelation are but an enlargement on the kingdom period of chapter 19, and that the Lord here gives a picture of the New Jerusalem and conditions on the earth during the millennial era. What the Lord here gave to John is certainly a part of His program for the blessing of His own people. When Jesus said, "I will come again and receive you unto myself, that where I am ye may be also," He gave a promise of eternal fellowship in conditions that are heavenly, and partaking of the nature of the mansions in the Father's house.

There are a number of facts that should be taken into consideration when giving attention to these chapters. The first is, that this world, both the earth and the conditions in it, is temporal. It is reserved unto fire, for it was not destroyed by the flood. "The things which are seen are temporal, but the things which are not seen are eternal." "Once more I shake not the earth only, but also heaven.—Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12:26, 27). Abraham looked for a city which hath foundations, whose builder and maker is God. He desired a better country, "that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:9-16).

We have previously noted the character of the kingdom of the Lord and its conditions during the period of the thousand year reign of Christ and the saints on the earth. There were changes from the former kingdom of the Jews, both in the organization

and construction of the kingdom and its facilities for worship and service. Some of these conditions will again be noted for the sake of comparison with the present study of the eternal kingdom of the Lord with His saints.

The New Heaven and New Earth

I. What John saw of the New Heaven and New Earth. Rev. 21:1, 2.

1. A new heaven and new earth.—v. 1.
 - a. The first heaven and earth were passed away.—Rev. 20:11.
 - b. There was no more sea.—v. 1. In the former kingdom there were seas, the same as now existing, also the marshes and places of salt.
2. The holy city, New Jerusalem, coming down from God out of heaven.
 - a. The city was prepared as a bride adorned for her husband,—that is, very glorious.—v. 2.

Jerusalem, the city of peace, after becoming the possession of the Jews was called the holy city. It was the place of the house of God. In connection with the city, the temple, the tabernacle and altars of worship, the records of the Word and prophecies reveal God as coming to them as a fire,—the pillar of cloud and fire settled upon and removed from the tabernacle, fire fell upon the altars, and the glory of God filled the temple; God also appeared above the temple, His train filling it. But in no place have we a vision of the temple or altar or city coming down from heaven. This is a new city.

II. The message of the voice from heaven.—Rev. 21:3, 4.

1. A great voice from heaven spake.
2. The tabernacle (habitation) of God is with men.—v. 3.
 - a. God will dwell with them.
 - b. They shall be God's people.
 - c. God Himself shall be with them and be their God.
3. What God will do for them.—v. 4.
 - a. He shall wipe away all tears from their eyes.
 - b. There shall be no more death, sorrow, crying, nor pain.
 - c. The former things are passed away.

Similar passages in prophecy, viz., Isa. 25:8, have other connections which prove that the conditions are not identical, although similar.

4. What God spake concerning it.—vv. 5-8.

- a. He makes all things new.—v. 5.
- b. Told John to write, for the words were true and faithful.—v. 5.
- c. He declared, "It is done"—The completion of His work.—v. 6.
- d. He is Alpha and Omega, the beginning and the end.—v. 6.

e. He gives the water of the fountain of life freely.—v. 6.

f. The promises to the overcomer.—v. 7.

(1) He shall inherit all things.

(2) He will be his God.

(3) He shall be a son to God.

g. The wicked and unholy to have part in the lake which burns with fire and brimstone, the second death.—v. 8.

III. The description of the New Jerusalem.—Rev. 21:9-23.

1. Given to John by one of the angels which had the seven vials full of the seven last plagues.—v. 9. There shall be no more plagues.
2. The city is called "The bride, the Lamb's wife," v. 9. In the Old Testament, Israel is called the wife of the Lord.—Isa. 54:5, Jer. 3:14; and in the New Testament the Church is His Bride.—Eph. 1:22, 23; 5:25-32; Rev. 19:7. This aspect of the Church makes Christ the head of both Jewish and Gentile believers.
3. The place of the vision, an exceeding high mountain to which John was carried in spirit.—v. 10.
4. He saw that great city, the holy Jerusalem, descending out of heaven from God. This is the Jerusalem which is above, which is free, and the mother of us all—the mother of those who are spiritual and of faith.—Gal. 4:21-31. Even the Jerusalem of the restored Jewish kingdom will be one of law, of the rod of iron, and of service by compulsion. The Jerusalem from heaven is the eternal city of love and spirit and of faith, and her children are of faith, both Jew and Gentile.
5. Description of the city.—vv. 11-23.
 - a. It had the glory of God.—vv. 11. It resembled the glory that rested upon the tabernacle and the Shenninah that dwelt between the cherubim in the Most Holy Place.
 - b. The light was reflected (her light) clear as crystal, like unto a jasper stone. Some say it was as a diamond, but of these precious stones there is much uncertainty.
 - c. The wall was great and high.—v. 12.
 - d. There were twelve gates. vv. 12, 13.
 - (1) At each gate an angel.
 - (2) On each gate the name of a tribe of Israel.
 - (3) Three gates on either side of the city.
 - e. The wall and foundation.—v. 14.
 - (1) The wall had twelve foundations, or foundation stones.
 - (2) Each foundation stone had in it the name of one of the twelve apostles of the Lamb.

The New Jerusalem is established on the Gospel of Jesus Christ, the testimony of His apostles. Access to the city is had through the testimony of His covenants of Israel, the law and the prophets. All testify of Jesus, the Lamb of God, who is the Way, the Truth and the Life.

f. The dimensions of the city.—vv. 15-17.

- (1) Measured by the angel who showed John the city.

- (2) The measure was a golden reed, of the measure of a man, by cubits.—vv. 15, 17. The Jerusalem and temple of Zechariah was measured with a line of flax and a reed. It signified the temporal nature of that construction. This is measured by a golden reed, and signifies the eternal nature of the city and those things that are measured.
- (3) The city is foursquare, length, breadth, and height being equal,—twelve thousand furlongs, or 1500 miles.—v. 16.
- (4) The wall measures 144 cubits or from 220-250 feet in thickness.
- g. The character of the materials and city.—vv. 18-23.
 - (1) The wall was built of jasper—as the reflected light.—v. 18.
 - (2) The city was pure gold, like unto clear glass—transparent gold, because of its purity.—v. 18.
 - (3) The foundations (12) were garnished with all manner of precious stones, each of a several kind.—vv. 19, 20.

There has been some effort made to associate these stones with those of the breastplate of the high priest, but with no definite success. Nor is it possible to identify positively the gems here mentioned with those in use to-day. The significance of the precious stones is that they all represent purity. No material that is not pure will crystallize, and everything that is in heaven and of heaven is pure. The heads of Israel were not pure men, and the apostles of the Lamb were men of like passions with us, but, under the mercies of God, and the power of His resurrection they have become purified and worthy of their representation as the jewels of heaven.

The entire city, the gates and streets, was of precious materials. The streets were like the building of the city—pure, transparent gold. It is this nature of the city that accounts for its magnitude and indestructible character.

The dimensions are such that are not suited to this earth, a new earth of equally great proportions will be required to afford it place and proportion. God may as easily afford a new earth for His people as to afford them such a glorious and extensive city from heaven.

- (4) The gates were each one pearl.—v. 21.
- (5) The streets were of transparent gold.—v. 21.
- (6) There was no temple seen in it, for the Lord God and the Lamb are the temple of it. Here, again, is a great difference from the millennial kingdom in which was the temple of Ezekiel. It is true that the prophets spoke figuratively of the glory of their temporal kingdom. Jesus did not here speak of conditions among men of flesh; He spoke concerning men who were made glorious as the city in which they shall dwell with God eternally. These are the eternal mansions prepared for His people.
- (7) The city had no need of the sun or moon. The glory of God lightened it and the Lamb is the light of it.—v. 23.
6. The inhabitants of the city.—vv. 24-27.
 - a. The nations of them which are saved shall walk in the light of the city.—v. 24.
 - b. The kings of the earth (new earth) bring their glory and honor into it. In the light of the declaration that the first heaven and earth were passed away (v. 1) there should be no suggestion that these kings will

be rulers of the old earth which now is. There may be kings and nations among the saved in the new world as well as in the old, but under better conditions.

- c. The gates will not be shut, for there is no night there. Angels are the gatekeepers, ministering to the saints.—v. 25, 12.
- (1) Through these gates will be brought the glory and honor of the saved nations of the new earth.—v. 26.
- d. Nothing that defiles, no abomination or lie, shall enter through these gates.—v. 27. Cf. 22:15. These things are already without the city and without the new world.—Rev. 20:15. They shall remain outside of this realm. In the light of the next statement concerning the inhabitants, we may conclude that the iniquitous are meant who were in the former earth and who will be excluded from the new world. They must remain where they have been consigned with all other evil things.
- e. They which are written in the Lamb's book of life are those who enter through these gates into the city. They are the nations and kings who bring glory and honor into it.
7. The conditions of blessing in the city and for its inhabitants.—Rev. 22:1-5.
 - a. A pure river of water of life.—vv. 1, 2.
 - (1) Clear as crystal.
 - (2) Proceeding out of the throne of God. The river of the prophets proceeded from the temple.
 - (3) It was in the midst of the street.—v. 2.
 - (4) On either side of the river the tree of life.—v. 2.
 - (a) They bear twelve manner of fruits.
 - (b) They yielded their fruits every month.
 - (c) The leaves were for the healing of the nations.

This description is very much the same as that of the prophet Ezekiel, but he says there shall be **all trees for meat**, while in the new city there shall be the one tree, **the tree of life**. This is the tree which was forbidden in Genesis 3:24, promised in Rev. 2:7.

The conditions of the new city and new earth are such that there will be no more sorrow, crying nor pain. The leaves of the tree are the preventive media rather than a recovering power over sickness. There will be no sickness among the nations that are saved by the power of God and by the blood of the Lamb.

- b. There will be no more curse, because the throne of God and the Lamb are in the city.—v. 3.

Under the conditions of Ezekiel, the curse rested upon those who refused to come to Jerusalem. Under the conditions of the New Jerusalem, the curse is removed and shall no more come because of the presence of God and the Lamb. Where they are no curse can come.

- c. The blessing of the servants.—vv. 3, 4.
 - (1) They shall serve God and the Lamb.
 - (2) They shall see His face.
 - (3) His name shall be in their foreheads.—Cf. 7:3.
- d. There will be no night there.—v. 5.
 - (1) No candle nor sunlight.
 - (2) The Lord God giveth light.
- e. The servants of God shall reign forever and ever.—v. 5.

This realm of the new heaven and new earth filled with the glory of God and the Lamb, with the throne situated in the New

Jerusalem will continue forever. There is no further revelation. The coming of this kingdom is in harmony with the eighth day, that great day, of the feast of tabernacles. The seven days of that feast correspond with the seven thousand years of the present earth,—the seventh day with the thousand year reign of the Jewish kingdom. The seventh thousand year is the celebration of the Jewish Sabbath. The Christian's hope is beyond the world's sabbatic period in the eight days of God's covenant. For this reason it is more consistent with the faith of the Gentile Church to celebrate the eighth day, the first day of the week, as the memorial of our hope than the seventh day of the Jewish hope. There is no day beyond the eighth day—it is the one eternal day. There is no kingdom beyond the great kingdom of God and the Lamb in the new heaven and new earth—it is the great and eternal kingdom of God as He dwells with the redeemed ones from the earth who have been saved by the blood of the Only Begotten Son of God.

IV. Testimony concerning these prophecies.—22:6-20.

1. The sayings of the angel that showed John the Holy City.—vv. 6, 1-11.
 - a. One of the angels that had the seven last plagues.—See 21:9.
 - b. The statement that these sayings are true.—v. 5.
 - c. Sent by the Lord God of the holy prophets to show these things to His servants,—the things that must shortly come to pass.—v. 5.
- As prophecies are of God and will come to pass, so these things shall come to pass and are equal to all prophecies. The statement here is that these messages are for all of the servants of the Lord God.
- d. What the Lord says through the angel.—v. 7.
 - (1) "Behold I come quickly."
 - (2) "Blessed is he that keepeth the sayings of the prophecy of this book."
- e. John's purpose to worship the angel.—vv. 8, 9.
 - (1) Because of what he had heard and seen.—v. 8.
 - (2) He fell down before the feet of the angel.—v. 8. Cf. 19:10. Here he heard what the angel said of the Lord God; "Behold, I come quickly," etc. But to worship God at the feet of the angel was contrary to righteousness. No angel, nor man, nor image can stand in the place of God for worship.
 - (3) The angel refused homage from John.—v. 9.
 - (a) He was a fellow servant of prophets and of John. A fellow minister in the things of God.
 - (b) He was a subject of the sayings of this book, not the author of them.
 - (c) God is the sole object of worship.
- f. The sayings of the prophecy of this book not to be sealed.—vv. 10, 11.
 - (1) The time is at hand, it is not to be postponed, as in Daniel. See Dan. 12:4.
 - (2) It must not be sealed in the light of the destiny of men. v. 11.
 - (a) Let the unjust and filthy continue, the book is just.
 - (b) Let the righteous and holy continue, the book is their blessing.

2. The testimony of Jesus.—vv. 12-20.
 - a. His coming.—He will come quickly and bring His reward to every man according to his works.—v. 12.
 - b. His authority.—His attributes are

(Continued on page 52)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

RUSSIA—A MAJOR MENACE TO THE WORLD'S WELL-BEING

And his power shall be mighty. . . . He shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy he shall cause CRAFT to prosper in his hand, and he shall magnify himself.—Daniel 9:24, 25.

The above passage sounds somewhat like the "System of the Soviets," headed up by Stalin. However, there are reasons why this is not so, but this is true, the "Anti-Christ is casting his shadow before." With world conditions in none the best shape, Communism is a **Major Menace**. If conditions were better, it would hardly constitute a **Minor Menace**. Satan is a student of world psychology, and knows the art of strategy, but the man of God's own choosing is on our side. This should make the people of God rejoice.

Out of this spiritual benighted land comes some reports of a waning bitterness towards religion.

Officials may scoff and the Communists discourage religion in Russia but the people can still go to church and can still practise their religion if they want to, according to an account given by Harold Butcher in *The Congregationalist and Herald of Gospel Liberty*. Mr. Butcher went to church in Moscow and Leningrad, and found large congregations of devout people present. Many churches have been closed, he tells us, and turned to other uses, mostly educational. He cites King Henry VIII of England, who closed the monasteries and churches and used their jewels and wealth for his own use, as a parallel instance. He assures us that Moscow is simply cluttered with churches still and says it is possible to close many more and still leave enough for those who wish to attend. "If a man likes to go to church and say his prayers," continues Mr. Butcher, "the authorities smile at his credulity and tolerate his devotion. But if he uses his religion to stir up people against the Government he may be shot. The maintenance of the State is the important thing in the Soviet Union; individuals who hinder the well-being or plot the undoing of the State will suffer. But they suffer as political offenders and not as followers of religion. . . . This has been true ever since the early Christians refused to burn incense to Caesar; it is not peculiar to Russia."

The Labour Gazette is our authority for the statement that on December 1 a decree of the Council of the People's Commissars became effective throughout the

Union of Soviet Republics restoring a general day of rest, and abandoning the uninterrupted week which has prevailed for some years. There is to be a six-day week with five working days, and the rest day falling on the sixth, twelfth, eighteenth, twenty-fourth and thirtieth of each month. The rest day is to be observed by all industrial enterprises, save those that serve essential requirements, such as co-operative stores, dining-halls and transport. After all it would seem that some of the old-fashioned institutions had something to say for themselves.

Russia permits a religious magazine to say,

One of the most interesting bits of news from within soviet Russia in recent months is the appearance of issue No. 1 of "The Journal of the Moscow Patriarchate," official organ of the Orthodox Church. After years of the most vigorous effort to crush the Orthodox Church, both spiritually and organizationally, to have

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

the Russian government suddenly permit the publication of an official magazine is startling, and only time can tell the full import of the sudden change.

It may be the mutiny in Russia declared impending is having its effect on the authorities; Moscow seems afraid to give orders to the Ukraine forces it is reported, in a cable to the Globe, Toronto, Ont. Daily.

Reports received in London from Russia say that certain Soviet regiments in the Ukraine are in such a state of unrest that trouble may be expected at any time. It is asserted that for some weeks the authorities in Moscow have not dared to give orders to these regiments for fear they would be disobeyed, and that moreover, the Soviet is unable to rely on neighboring units to enforce such orders if they should be disregarded.

Travelers who have recently returned to Western Europe say that in November there was much talk in the Ukraine of a possible movement on nationalist lines early in the new year.

Former owners of small farms who form the backbone of the population in the Ukraine, say these are likely to support a national government, as they, far more than the farmers in Great Russia, have resented the uniform Soviet land policy.

Our readers may be interested in this letter received from Russian and German exiled Christians doing forced labor in lumber camps in the woods of Siberia and Northern Russia. May we pray God for a speedy change of affairs.

We know not how to express the thanks with which our heart is filled for the love you have shown us. But we do send our heartiest thanks and may God reward you!

Our situation is very difficult indeed, and hard to describe in words. It is really torment for young and old; it makes no difference how cold it is, all must go to work in the forest. The required "norm" of work for one day is so great that it simply cannot be accomplished. We are forced to work from dawn till dark, without food while in the forest; and the great cold registers 30 to 39 degrees frost, we are not allowed to go and warm ourselves at intervals.

The Pajok (food ration) gets smaller and smaller, so that we have not enough bread to eat. They do not provide us with winter clothing, and so far we have not been paid anything for our work. And so our prayer rises daily to the Lord, "When will the hour of our deliverance strike, and release us from this exile?"

* * * *

We have learned from acquaintances here that that you send packages of food occasionally. We have been here as exiles in the north for nine months. We are suffering from hunger and cold. We cannot procure any food, as the native population is very poor. We have seen no fats of any kind (butter, lard, bacon) for a long time. Horse-meat is a delicacy. Many are consumptive, many have begun to have swollen bodies from the cold and other diseases. Many have succumbed to their sufferings, and are now where no misery can touch them. Our present condition is hopeless. May God have mercy upon us, and deliver us from this place!

* * * *

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And the least and most despised human beings on the face of the earth are we. The destitution, grief, misery, humiliation that we are now enduring, cannot be described. Every single one of us is driven to work in the forest, from the age of twelve to seventy years and over; in short, everyone who can walk must work. Sometimes the sick are taken from their beds and made to work. The work is very heavy, and we are not used to it. The work consists in felling enormous trees, sawing them in lengths of one and one-half metres, chopping them up and stacking them up. For one cubic metre of this we receive forty kopecs (thirty-two cents). The "norm" of work per day is one cubic metre for children, for weak men two cubic metres, and for a full worker 3.75 cubic metres. A man who earns one rouble sixty kopecs a day (\$1.28), receives for this 800 grams of bread a day (one and three-fifths pound avoirdupois). The smaller the "norm," the less bread. On the average, a full worker can do two cubic metres a day. Unless you do the required "norm," no rest-day. For months back neither the men nor the young strong women have had any rest day, and have had to work sixteen hours a day and over. It has happened that in one night they were only allowed to rest one hour, and often only three hours. Of late these harsh measures have been somewhat relaxed, for so many had frozen limbs.

Then, during work-hours, there is no time allowed for eating. Some of us who have it (many have not) take a little piece of bread with us, but this freezes at once as hard as a stone. And at night, when we come home, if we want to drink tea or eat something warm, we must cook it ourselves. The cooking arrangements are poor and meager, one stove for about 120 people, so that many go to bed without having anything warm to eat.

Of course, vermin abound, because for weeks we have not been able to change our clothes, for no one may go home until the "norm" has been done. Only mothers of children two months old are allowed to go home at noon to nurse them. The rest of the time the children are in a creche. Women up to sixty-five years old, men up to seventy and over are made to work.

The worst of all is, however, that we are all of us hungry all the time, and cold. No clothing is provided. Felt shoes are not dreamed of, there are not even enough bark shoes to be had. Many simply wrap their feet up in rags, and so, of course, many have frozen feet.

Often we are ready to despair, and ask: "Lord, why dost Thou try us so sorely, and how have we merited this? Were we not honest and loyal subjects, living according to the passage? 'Let everyone be subject unto the higher powers'—no matter how curious an authority it is. We submitted willingly and patiently to everything."

WAR AND DISARMAMENTS—A MAJOR WORLD PROBLEM

Put up thy sword into his place: for all that take the sword shall perish with the sword.—Matt. 26:52.

With the approaching Disarmament Conference, going into session in February, with the odds against it for success, the situation calls for sane consideration of the question, and much prayer on the part of Christians at large. The question might be put this way, "Will the civilization of the twentieth

century crash, and the end of the age result, or will there be a way out?" We cannot tell, but our text emphatically declares, "That they that take the sword, shall perish with the sword." No civilization can long be maintained by the sharp edge of military force and power. Consequently, the nations had better take heed, and "kiss the Son, lest they perish in the way." With revolution on every hand, discontent universal, there is need for statesmen, rather than for time serving politicians. One thing is practically settled, that the present morass in which the nations find themselves has been caused by themselves through the World War, 1914-1918. If our civilization will crash, this one thing is certain, that the crash will be more rapid than that of Greece or Rome for their edifice was closer to the ground. The world cannot finance another world-war. It seems not to be able to pay for the last one; however they never think about that until it's all over. That is what we are doing now, and see no way out.

The following table is the staggering compilation of the actual expenditures on armaments of the nations of the world for the last fiscal year as compiled by the World Peace Foundations from the forthcoming League of Nations Armaments Year Book. Surely no words that could be written would more clearly and vividly show the folly that these figures reveal:

Budget	Budget
Government Expenditure	Government Expenditure
Argentina \$50,331,281	Japan \$236,861,500
Australia 18,419,702	Latvia 7,860,000
Austria 14,507,320	Liberia 126,070
Belgium 33,303,200	Lithuania 5,680,000
Bolivia 3,481,200	Luxemburg 277,200
Brazil 55,005,920	Mexico 46,335,500
Bulgaria 7,609,000	The Netherlands 30,880,000
Canada 21,069,200	N. Zealand 3,496,150
Chili 28,920,000	Nicaragua 272,391
China 94,291,650	Norway 11,520,000
Colombia 6,452,000	Panama 610,540
Costa Rica 688,000	Paraguay 1,419,100
Cuba 12,031,000	Persia 9,896,000
Czecho-Slovakia 51,189,000	Peru 9,796,000
Denmark 12,270,000	Poland 92,873,000
Dominican Republic 1,056,838	Portugal 16,379,640
Ecuador 1,814,220	Roumania 53,647,200
Egypt 10,471,318	Salvador 2,195,600
Estonia 5,520,000	Siam 9,526,950
Finland 16,457,500	Union of S. Africa 4,906,891
France 466,980,000	Soviet Union 578,942,707
Germany 171,923,040	Spain 112,583,300
Great Britain 465,255,000	Sweden 39,750,000
Greece 21,340,800	Switzerland 19,660,000
Guatemala 2,100,000	Turkey 27,371,564
Haiti 1,157,920	U. States 707,425,000
Honduras 973,524	Uruguay 8,638,000
Hungary 20,220,000	Venezuela 6,090,400
India 211,587,622	Jugoslavia 50,458,000
Irish Free State 7,080,500	
Italy 248,946,500	Total \$4,157,931,958

Perhaps the most startling news from Europe for some time is the semi-official story that France has made a war agreement with Russia. Each to stand aside should either become involved with another country or countries. This is an astonishing situation with France a signatory to the pact to outlaw war.

Another disquieting rumor, through the Toronto Globe's Correspondent, is that the German Military Junkers deliberate aim is war at any cost, preparing to plunge Europe into a bath of blood—if it wrecks civilization. However the German people at large want peace, but the Hitler groups and others are the fly in the ointment of peace. Even the Communist Army is given its absolute freedom in the nation, so as to be ready to be used at the proper time. The Editor of the Toronto Globe states the following:

In the estimation of the General Staffs of France, Belgium and Poland, the Reichswehr is the most formidable adversary that any army

could encounter. Its perfect training, the unrivalled discipline of the troops, the mentality of the German soldiers, summed up in the Spartan dictum: "Conquer or Die," has made the Reichswehr a new menace to world peace, or, at least, a great puzzle to the military authorities of other countries, because of the new theories worked out by the completely reorganized German General Staff.

The question that remains: Which group will have the upper hand—the forces of peace or the militarists. The newly created army is largely drawn from the Old Imperial Staffs, who are imbued with the blood and iron ideology of the Empire days. German cities to-day especially on Sunday, see masses of men marching, Hitler's men with their brown blouses, those belonging to the Steel Helmet Association, and those of the Red Fighting Front. Against all this the present German Government took a drastic step for the holidays, even threatening to invoke martial law if necessary. No uniforms were allowed on the streets, till after January 2, and no political meetings to stir up the populace.

Two of the questions closely allied with disarmament are the staggering war debts, and the high tariff walls, set up by creditor nations: these in our humble opinion need to be met reasonably to bring about a better spirit and better times.

Speaking at a Disarmament Service in St. Paul's Cathedral, London, the Archbishop of Canterbury expressed himself as in little doubt that in another great world war civilization itself would perish. He believed that very great things depended on the action taken at the forthcoming Disarmament Conference, which he thought would decide as between the old system of an armed balance of power and the new plan of mutual trust and understanding. The adoption of the former he was sure would lead on to another war. He stated that the world was spending £2,000,000 a day on armaments, and the British nation £200 a minute.

It is to be appreciated that Peace Organizations even in France have stirred up the nation, according to the following account:

The World Disarmament Conference of Peace Organizations that was held in Paris, November 26th and 27th, was a notable success in that it brought together more than one thousand delegates from thirty countries and revealed unexpected solidarity of thought on world disarmament. The representatives of French and Polish peace organizations differed very slightly in viewpoint from those of Great Britain and other countries. The French peasants are proving to have strong pacifist leanings. Three recent experiments in different provinces of France have been significant. Eighteen meetings in eighteen peasant villages of the Yonne region, sponsored by ten French peace organizations, led to the signature of a petition for universal and total disarmament of 1,006 names from the twenty-six hundred persons present. The militaristic press played up the nationalist demonstration at the public meeting in the Trocadero with which the peace conference closed.

The late expression of the Premier of Canada, Mr. R. B. Bennett, is also to be appreciated, and one would wish that such a spirit might prevail at the Disarmament Conference.

The world has not yet recovered from the effects of war. Let us set our faces steadfastly against unnecessary armaments.

And when men meet together to discuss armaments and their limitation, let us unitedly make clear our position, not so much in a material way but in the subtler expression of high ideals and finer influences, that the feeling of the people shall be made manifest to bring about early disarmament of the world. The evils that are upon us are the evils that have flowed from war.

The British Nation has promised to enter both Conferences, Reparations and Disarmament, according to her spokesman, Premier Ramsey MacDonald, in the following spirit:

The Governments should examine all the facts, and should aim at an agreement which will not merely tide over these difficulties tem-

porarily, but will establish the whole world, now linked together by increasing social, political and economic deterioration, on a footing of hopeful endeavor. This can be done only with a realization by all nations that whatever their own circumstances may be at the moment, their continued prosperity and internal peace depend on the peace and prosperity of the whole world. In that spirit His Majesty's Government will enter the conference and will use its influence to that end.

It would be expecting too much from a war-torn world that seems to have forgotten God to expect the following result, from the pen of a lover of peace among nations, but withal, may we pray to be able to lead a quiet and peaceable life with all godliness and honesty":

The great hope is of a world that has learned the supreme lesson . . . that might does not make right and that war between nations is as much out of date as the torture chamber or the scalping knife.

Substitute for departments or ministries of war, navy and aviation a single department or ministry of national defense. There is no longer room for the world "war" in the permanent organization of any government signatory to the Pact of Paris, or giving its adherence thereto.

PRESIDENT HOOVER'S APPEAL FOR THE CHURCH SCHOOLS AND SMALLER COLLEGES —A MAJOR PROBLEM

For the Lord giveth wisdom: out of his mouth cometh forth knowledge and understanding.—Prov. 2:6.

Is there a place for the Church College of to-day? Some say yes, and some say no. However, the question is not answered so quickly. We are glad to state that the President of the United States has allied himself with the forces that believe that they are needed, and that they fill an indispensable need in our civilization. He appealed for the support of the more than 600 small colleges of the country which have little, if any, endowment or state support. This address was given from the Cabinet Room of the White House, over the radio to the meeting of the Liberal Arts College Association. This is the address:

I am glad to express appreciation of the service of the liberal arts college, that is the small college. I do this the more freely because of the more than 600 such institutions in our land. Most of them have little, if any, endowment or State support. In these times of trends toward larger units the difficulties of the unsupported small college multiply, which make their successful operations less hopeful, and, in many cases, a desperate struggle.

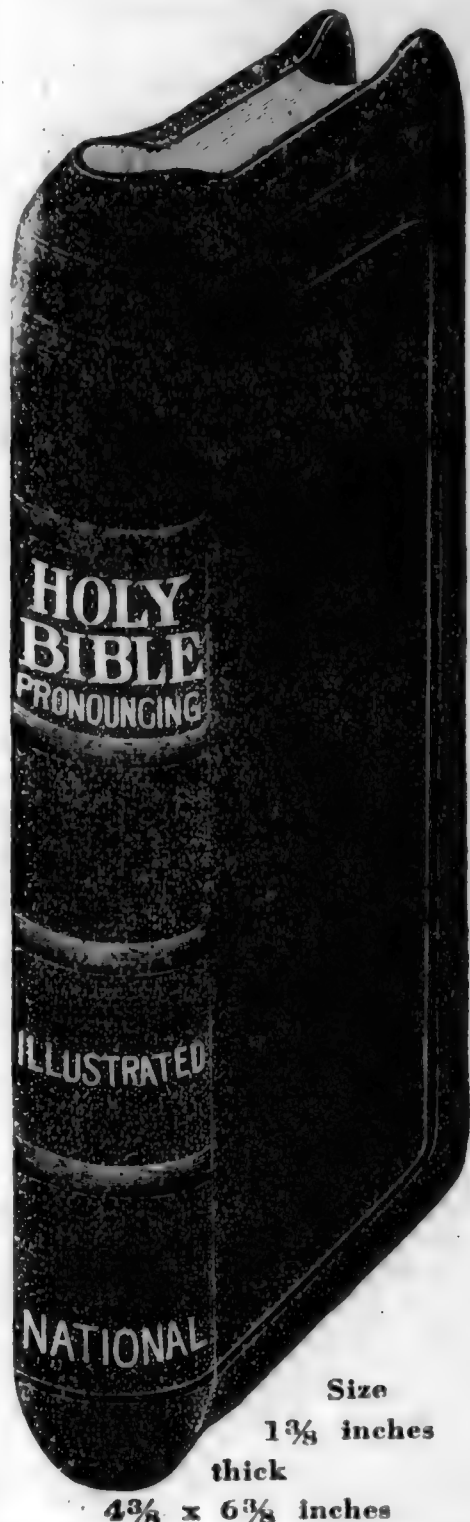
The important place which these institutions hold in our system of education renders their support of the utmost importance. Whatever be the magnificent services of the larger and highly specialized universities the liberal arts colleges place an emphasis upon personal contacts of teacher and student which render them a vital part of our educational system.

A primary purpose of education is a product of high character and noble ideals, which regard moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse.

Throughout our history these colleges have been and are now the seed beds of leadership. They have contributed a large part to the presence in our land of nearly 2,000,000 college trained men and women. There is a great honor roll of men and women in our nation. The finest traditions of our country are rooted in their associations and their inspiration.

The disadvantage of the small college is obvious. The dramatic element in education does not play a great part in its activities. It must remain content with the character of service it renders to the individual man and woman and to the public weal. In the last analysis the chief service to higher education in our country must rest not alone with the few highly endowed universities but, in large degree, with

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the more than 600 smaller colleges for whose future welfare I am now speaking.

It is through them that each State and sec-
tion must maintain ample cultural opportunities
for the youth within reasonable distance from
their homes and in circumstances fitted to the
needs of each community and its people.

That service for the youth is a guarantee of
equality of cultural opportunity and a bulwark
for the spiritual life of the generation in which
our children will have to live, a service which I
sincerely commend.

With the rise and spread of public educa-
tion, of the modern university, of standardiza-
tion, of educational costs, of new units of
education, such as the junior college, the
municipal college, and the teachers' college,
the smaller Church Colleges are greatly han-

dicapped, and need the help of their constitu-
ents.

If these Church Colleges would be forced
to close, what is at stake? First, the nature
and character of the democracy itself. When
education will be completely standardized,
formalized and secularized then good-bye to
our democracy. Mass production and mass
education is nowhere more destructive than
in the sphere of education. An absolutely
state-controlled education is most dangerous
to the free spirit of democracy, as is already
evident in many directions. For example,
the pernicious doctrine of the "unquestioned
sovereignty of the state," which is rapidly
gaining ground, not only in the United
States, but all over the world, even in such
backward nations as China. The Church
Colleges have always been the modifiers of

this evil tendency. It will be a sad day,
should these smaller colleges be closed, their
support not forthcoming from the interested
constituency.

The second and twin evil is the tendency
towards over-specialization, due to our rapid
material growth. Much of it has been good,
but we are bordering on the danger line. We
are letting the master technician master us.
We are becoming the victims of our own
machines. All vocations are becoming over-
crowded. They all have their breadlines.
We must learn again the lesson that the
making of a man is more important than the
making of a mechanic, and that it is still
true, that a "man liveth not by bread alone,
but by every word that proceedeth out of
the mouth of God."

Last, along with the evils of Standardiza-
tion and Specialization is the dangerous
process of Secularization. Our hectic love
for ease, comfort, pleasure, our disdain for
established order, neglect of the spiritual
verities, our irreverence for sacred things
can all be traced to the inner secularization
of our lives, and our secular schools have
been much of the cause of the same.

Even the idea of God in many of our State
supported institutions is relegated to the
limbo of superstitions. Religious rites and
gatherings are hardly worth the time and
price to make them possible. Then also
communism is getting a firm foothold in
many of our leading universities and col-
leges, with some of their brilliant presidents
succumbing to its teachings. Thus we need
to direct students to smaller and safer
schools for their training. Paganism surely
faces our times, and schools where God is
reverenced and worshiped are greatly needed
in this fateful hour. Christianity must de-
stroy this modern "juggernaut of Secular-
ism" or it will destroy "Christianity." (Not
the true Church.) A Christian Education of
the right sort will do much to counteract
this new paganism. With good scholarship
and sound piety, there will be a future for
our nation but without the proper combina-
tion our glorious nation may be carried by
the slow but deadly effects of secularization
to the "junk heap of past civilizations."

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By Stella Kauffman

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"AS OTHERS SEE US"

Why Cain Killed Abel

By Mary Miller



STEADY stream of lone individuals seem to have started through life at cross angles with humanity's natural direction. While the crowd rises in the east and travels happily toward the west, these lonely figures drag northward with hanging heads, somber faces, and bitter hearts that diffuse a chill at the intersection and put a damper on the good cheer of the masses. These gloomy travellers refuse to notice the group unless they are accidentally bumped into and jolted off the path. Then they glance up with eyes welling with self-pity, and heavy with wrath at the rash intruder who dares to add to their already unbearable struggle with life—either by colliding with them or crossing in front of them and hindering their smooth going. To avoid that scornful, pain-stricken glance, and the scathing rebuke occasionally accompanying it, the masses learn to dodge around these ant-like travellers, or attempt slipping by unnoticed. But the result is no happier. They feel that the group thinks them unworthy of notice, and the slight serves only to deepen the cankerous pain in their hearts.

Nearly every group—class, family, school, church, or social organization—includes one or two of these cross-angle travelers. One would suppose that because life is so painful to them, they would exert every effort to ease it for others. But no! They feel most unburdened when they leave their sting behind them. Every manifestation of happiness or appreciation of others pains them. In fact, everything pains them, and they wonder how the herd can be so stupid as to watch things go by without feeling their sting. They recall, though, having read somewhere that only noble souls feel deeply, and they conclude that the masses are stupid and wonder why—oh why—God gave them such big souls and no chance. They are not appreciated. They keep a jealous outlook for slights. They take insults where none are intended, and are always carrying hurt feelings that the offenders know nothing about.

A certain girl admitted recently that until she conquered jealousy in her college days, she never saw any one get ahead of her in anything without becoming bitterly miserable over it, and taking it as a direct insult from the entire group to herself. A grown-up man with a grown-up family refuses to speak to responsible church members or come to church for a certain period of time, if any one besides himself is elected church chorister. A young man in a good-sized and undemonstrative family, occasionally bemoans his hard luck because none of his family loves him or cares anything about him. Now and then people feel slighted because they weren't invited to a certain party, or because some one passed them on the street and pretended not to notice them.

Instances of these lone, wrapped-up-in-self individuals might be multiplied. Their general subconscious conclusion is that the world is wrong.

There are other complications of this cross-angle complex. Some of these north-bound travelers keep wondering what they were born for. What did God intend by it? They hold a grudge against their parents for their part in it, and against God for allowing it. Omar Khayyam's picture of God as a checker player who moves us about on "this checker board of nights and days" until He tires of us and then pushes us off the board, is for them an exact representation of life. Everything is dull and hopeless and purposeless, and the herd goes on—eager and happy—too stupid to see the vanity of all their striving. They agree with England's poet laureate that "Life is a sick headache in a noisy street," or with Shakespeare's "Macbeth" that "Life is a tale told by an idiot." They revel in pessimism—because it places them aloof—away from the herd.

The third complication is closely akin to the first—only its symptoms are more external. Everybody has underhand motives, everybody is working for his own honor, and everybody's ideas and actions are anything but right; and these self-appointed critics feel it their duty—or privilege—to expose such individuals and set the world aright. The only time they can see good in any one is when he is down or far away. Not long ago one girl said of another, "If she is like she used to be, I don't see what right she has to be so critical."

John, the disciple who loved intensely and who repeatedly teaches us to love, says that Cain killed Abel "because his own works were evil and his brother's righteous." For an open mind, eager after truth, that conclusion will be the best possible antidote for hatred, jealousy, and evil-speaking. For

BELIEVE, O FRIEND!

Impossible, you say, that man survives
The grave—that there are other lives?
More strange, O friend, that we should ever rise

Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden flower,

Had potency in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange that man survives the grave:
'Twould be a stranger thing were he destroyed

Than that he ever vaulted from the void.

—Edwin Markham.

does it not suggest that we hate people and speak evil of them because they are good and we are bad? We may, at least, safely conclude that we do not do it because we are good. A friend of mine, in a letter, recently was commenting rather critically on the evils prevalent in their church; but she concluded, "Why waste my breath in high talk when the floor needs sweeping and I can sweep it." About our critical comments of others, Jesus says, "What is that to thee?" Unlike the Pharisees who walked away when Jesus suggested that the sinless one cast the first stone, we pretend not to hear the rebuke, and brazenly stand our ground, and keep right on throwing stones.

It seems difficult for us to learn to take people as they are, or to realize that they were not all made over the same pattern we were. In the last Christian Monitor, it was suggested that we do not stay at home from church because the church is imperfect; for wouldn't we feel wonderfully lonesome and out of place in a perfect church? People must constantly be overlooking our imperfections. Why can we not return the favor? One girl so continually met critical remarks by saying, "They mean it well" that her answer became a joke among her acquaintances. But she says that rarely did she feel that she wasn't speaking truly.

James Whitcomb Riley says:

"I believe all children's good,
If they's only understood;
Even bad ones seems to me,
Is jest ez good ez they can be."

His suggestion is a good one to apply to the whole of human nature when we are inclined to be critical.

Some one has said that there are two classes of people—those who do the work, and those who sit and complain about its being done wrong. That remark agrees quite well with John's conclusion about the reason why Cain killed Abel.

The author of "Lead, Kindly Light" says that a gentleman is one who never hurts any one's feelings and is always on an eager outlook to add to the happiness of others. The divine command says, "Love your neighbour as yourself." The Cheerful Cherub adds his bit by saying:

"Only stupid people sneer:
The man who has an open mind
Can understand the world's mistakes,
And understanding them, be kind."

Sam Walter Foss, in "The House By The Side of The Road" has given us some excellent lines to recall when we are inclined to become disgusted with the human race:

"They are good, they are bad, they are weak,
they are strong,
Wise, foolish—so am I;
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man."

Hesston, Kans.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIV

SCOTSDALE, PA., MARCH, 1932

No. 3

"SHALL SURELY COME TO WANT"

By Stella Kauffman



RICHARD MARLOW, Sr., replaced the telephone on his desk, and settled down in his chair with a smile of self-satisfaction. He pulled toward him his desk calendar and jotted below the date two sentences. "Closed mortgage on property of Mrs. Loudon. With remodeling, it will make a nice wedding present for Dick." Again he smiled, pushed the little pad aside, and leaned far back in his swivel chair. The depression that the newspapers were full of and that every one was talking about was not affecting his business. Things were running smoothly for him. It had been rather lonesome with Dorothea at college all winter, but she would be home for spring vacation to-day or tomorrow, and then it would not be long till summer vacation and graduation. It would be wonderful to have her around again, running into the office at all hours and filling the house with happy, laughing young people.

The door opened, and a tall, dark youth, apparently a newer edition of the man at the desk, burst into the room. Richard Marlow, Sr., greeted Richard Marlow, Jr., with a welcoming smile. "Hello, Dick, married life seems to be agreeing with you," he said.

"Yes, sir, it's a great life, Father. Say, I am expecting Dorothea this evening. She was going to start right after her last class. Aunt Hannah and Uncle Joe are coming over for dinner to-night."

"That'll be fine, Dick, and by the way, I'll have a surprise for you and Joanna."

Dick looked pleased. "I don't know what more could add to my happiness now that I have such a splendid job. Why, I'm making three times as much as Joanna and I figured we would need to start on."

"You don't have a place spotted to live yet, do you, Dick?"

"Well, not exactly. We've been looking around some, and we rather like the house on Fountain Street that I told you about. It's modern and cozy, and we wouldn't need a maid there. Joanna says she'd rather not have one around."

"Sounds pretty good. I'd like to see it some time."

"Well, I'll be glad to take you over, Father. I must be going now. See you at dinner. So long."

Richard Marlow, Sr., chuckled as the door closed. Dick had not suspected a thing. He

started to put his desk in order. After dictating a few letters, he put on his coat and hat to start home. It had started to rain so he hailed a taxi. Usually he walked the short distance between his home and the office. It was the only exercise he got, and he felt he needed this to keep up his vitality. The rain beat against the windows of the cab. The spring rains were melancholy, in spite of their freshness. It was the kind of an evening Marlow preferred being indoors with warmth and gayety. He hoped Dorothea would be at home. The young folks would brighten up the old house again. They would probably be having banana custard if Dorothea was at home. She would go to the kitchen and say, "Nora, please have banana custard to-night. I'm terribly hungry for it."

This evening the windows of the big house seemed to radiate joy and brightness. Marlow's step was light as his heart when he opened the door. Leaving his coat in the hall, he walked into the long, cheery living

VICTORY

A son of Adam's fallen race—
By birth and practice wrong—
I drifted on the human tide
With downward passions strong.

But now I stand on glory's side
Of Jesus' empty grave,
And praise Him for the matchless love
That brought Him down to save.

—Selected.

room. Dorothea was sitting on the big seat in front of the fire staring intently at the flames. Seeing her thus, Marlow felt almost stunned. It was so unusual for the care-free, happy Dorothea to be sitting down. Here she was, by her self, sitting quietly, and apparently unaware of his presence. He sensed that there was something different about her—she was not the same girl she had been at Christmas. He called, "Dot! Dot!"

She stirred, springing up to embrace her father. For a minute she left her face buried on his shoulder. When she lifted it, her eyes were full of tears, but she was smiling.

"Dorothea," said her father gently, "what is wrong?"

The brave young face twitched.

"Nothing, Dad, I'm just glad to be home."

Marlow looked keenly at his daughter. It was queer, he was thinking, how women cried when they were happy. Yet—

The rest of the evening Marlow watched his daughter. She laughed and talked wittily during dinner. Nora brought in banana custard for desert.

"You didn't say you wanted it, honey," she beamed, "but I wasn't forgetting how you all liked it."

Dorothea smiled graciously at the old cook.

"Nora, you're a darling. I don't know how I could have forgotten."

Her father noticed that after Dick had finished his dessert and they had all finished, that there was some still some left untouched in Dorothea's dish.

After dinner she sat down with them for a while. She even sang a few old songs, closing with "In the Gloaming, O My Darling —" but she suddenly stopped. Without looking around, she got up and left the room by the nearest door.

Marlow was baffled. He looked about him to see if the others had noticed Dorothea. They all seemed to be absorbed in themselves. Perhaps it was only his imagination. Certainly nothing had happened to make Dorothea unhappy. Perhaps she had an affair at college. But what could have happened to make her like this? He tried to forget it.

Dorothea soon came back into the room. She was smiling. It helped to quell her father's fears. Marlow stood up.

"Dick," he said, "I told you I had a surprise for you. Here it is."

He pulled a big envelope out of his pocket and gave it to his son.

"Open it," he said.

"Dick was smiling. He broke the seal. Taking out the paper and opening it, he gasped with delight.

"Joanna — Father, this is wonderful of you!"

He held in his hand a deed for the Loudon property, made out to Richard Marlow, Jr.

"Do you mean that that wonderful old place is ours?"

"It is," said Marlow, Sr., smiling benevolently. "I thought it would be just the place with some remodeling."

"Father, this is superb; but it is too much."

"No, Dick, it isn't. It's a pleasure to see you folks so delighted. I've been doing very well lately. I didn't tell you, but I invested in those Gold Seal Bonds. You remember how they went up? It's a pretty good thing. I've invested pretty heavily in

them, but they're good. There isn't any danger."

"Gold Seal Bonds! Why Father, you're wealthy!"

Marlow smiled contentedly.

"Well, rather."

He looked around at his children with satisfaction. Then his eyes met Dorothea's. Behind the flash of her blue eyes he could see something was wrong. Her face flushed. She abruptly turned and walked out of the room. What was wrong? Her eyes had held smoldering anger. The others seemed too greatly excited to have noticed Dorothea's conduct. Joanna and Dick were already making plans for the old house. As soon as he could do so without attracting attention, Marlow followed his daughter from the room. He went from one room to another. He found her in the library. She was curled up in a big armchair crying. Marlow walked over and put his hand on her shoulder. At once she sat erect facing him.

"You took their home away from them and gave it to Dick who could buy one for himself," she accused.

"What do you know about my affairs?" Marlow asked sullenly.

"Know? I knew as soon as I saw the deed what you had done. I wouldn't have thought it of you, but then I knew."

She wiped away her tears.

"I love Roger Loudon. He is my class in college. He is the noblest, most true-hearted person I know. This morning—" she paused—"this morning he told me this would be the last. I couldn't understand. He told me that he wouldn't be coming back after vacation. His mother, without his knowledge, had mortgaged the place so that he could finish his college work. Now some one was about to foreclose. He could not marry me for a long time, he said. He—" she choked—"he said I had better forget him. He would have to support his mother, make a home for her. He'll have to give up all his plans. And his mother—her heart is broken."

She stopped.

Before her accusing eyes Marlow stood speechless. He dropped his head. Dorothea went on.

"I have decided what I am going to do. I am going to Roger. We will be married to-morrow. I can not go back to college and spend money you have gotten by such means. I will work. It is my duty to help Roger now that you—"

"Daughter—"

"I am going to-morrow."

She got up and left the room.

The next morning Dorothea was not at breakfast. When Marlow came home at noon she was gone. Dick and Joanna were out. He ate lunch alone.

That afternoon Dick walked into his office and threw the envelope containing the deed on his father's desk.

"I can't take that," he said. "Dorothea told me. I can't take their home away from them."

Marlow's eyes blazed.

"You're very foolish," he spit out at his son.

Dick looked at his father a minute, then

turned on his heel and walked out of the office.

The once self-confident man buried his face in his arms as the door closed. A feeling of bitterness and loss came over him. First his daughter and now his son had turned against him. He felt remorse and shame. The city editor had described him as being in the prime of life. Suddenly now the weight of his fifty-three years seemed to rest heavily upon him.

But he shrugged his shoulders and sat up in his chair. He must not admit defeat. Dorothea had never worked. She would tire of that. She wouldn't be Mrs. Roger Loudon very long until she would be coming to her father whimpering for help. And Dick—he would not stay away long. They both loved him too much. Things couldn't go on like this very long.

Despite the heaviness in his heart, Marlow began looking through his private mail. Ah! A letter from Watkins, wanting to buy the Loudon property. Well, this would be one way of getting rid of it. He would not give it back. That would be acknowledging defeat to his son and daughter.

He called his secretary.

"Answer this letter, Burk, and tell him I'll talk terms with him. They'll be reasonable."

Now that would be off his hands. He could invest the money in more Gold Seal Bonds. That evening the paper announced Dorothea Marlow's marriage to Roger Loudon. In the same issue there was a big article about the endowment to the Country Club by Richard Marlow, Sr.

Going home from the office that evening, Marlow found Dick and Joanna gone. He did not eat much dinner. The next day was no better. The loneliness of the place appalled him. That day he settled the deal of the property with Watkins. He left the details to his secretary to finish as soon as Watkins paid cash. Dinner that evening was more lonely than the night before. He was sitting there at the head of the long table trying to eat when suddenly the telephone rang sharply. He answered it himself. The voice at the other end of the line was excited.

"Marlow? Say, the Gold Seal Bonds are going down fast. Better sell quickly."

Marlow turned pale. He had thought he was safe. Now he was losing. He grabbed his coat and hat as he ordered his car around. Haggard and white, he entered his office.

Burk came to him.

"I'm afraid you're beaten," was all he said.

Marlow worked feverishly trying to make connections with the market. Hours seemed to pass; but finally he gave up, knowing he had lost. Burk himself took him home and put him to bed.

In the morning Nora knocked at his door at the usual time. When he was not down for breakfast, Nora became alarmed. She sensed something was wrong. He was lying in his bed when she opened his door. He opened his eyes weakly.

"Doctor—" he whispered.

The poor old man was almost hysterical.

Was he going to die? She flew down to the telephone. Then running up the stairs again, she began fussing around trying to make him more comfortable.

"O my poor Mr. Marlow!" she wailed, "Are you warm enough? My poor Mr. Marlow! Where are Dorothea and Dick?"

"Don't call them," he whispered in a feeble voice. "They won't want to come."

His lips quivered.

"Poor Mr. Marlow, of course they do! Oh, Mr. Marlow, don't die!" she cried.

She ran from the room and came back with a little Bible. She began to read. The wan face on the pillow did not change in expression, but as the voice of the old cook ran on, the sick man felt a calmness taking possession of his dejected spirit.

"Read on, Nora," he said.

He was thinking of the times his wife had read her Bible. She had died peacefully—beautifully. Would he die like that? He shuddered.

"Read on," he murmured.

Old Nora was sobbing.

"O Mr. Marlow, let me call Dick and Dot. They'll come if they know—" she hesitated.

The sick man slowly shook his head.

"No, Nora," he said, "Don't."

The door bell rang, and Nora hurried down to admit the doctor. She left her little Bible lying on Marlow's bed. It was still lying there when the doctor left.

Marlow was feeling better then. After all he wasn't going to die. The doctor had said he needed a rest. Rest! He would probably worry himself to death lying here. He thought of the frantic moments in the office the night before. All he had left now was his home. Everything else was gone. His son and daughter were more to him than wealth—now they were against him.

Suddenly that feeling of overwhelming loneliness swept over him again. Only his home was left, and what would that be without Dorothea's laughter and Dick's carefree voice ringing through the house? He had been lonely with Dorothea at college—but this—to know that she would never be coming back. He began sobbing. He cried until he fell into a sleep of exhaustion.

When he awoke his hand was on Nora's Bible. Gradually he became aware of that. He propped it before him on the covers. It opened at the book of Proverbs. His eyes skimmed over the page. They were held by one verse. It was as if some one were pointing an accusing finger at him.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want."

He breathed hard. Yes want—how he wanted love—that more than anything. Suddenly the money he had lost did not mean anything to him. It was his children he wanted.

"Nora, Nora," he called feebly.

She came.

"Nora," he said, "call Dorothea and Dick. Tell them I'm dying—anything to bring them."

They came.

Dorothea was crying, and Dick was try-

ing awkwardly not to show his emotions. The father, looking at his children, was glad again.

"Dot—Dick, I wanted you so much. I want you with me again. I'm lonely. I've lost in the Gold Seal Bonds—everything but this home. Take it, Dot, and sell it. I want Loudens to have their home back again. I want to be square."

"No, Father, no. You can't do that. You can't sell our home," Dick protested.

"I have to Dick. I must square myself again. Why Dick—maybe the deed isn't signed yet. Call my office quickly. Ask Burk if they have made it out."

Dick rushed from the room. He came back beaming. "The deal wasn't closed quite; I told him not to finish it up now.

Dad, it's too wonderful." Dick's eyes were moist.

"I'm glad," murmured his father, and he smiled. "It will be your home now, Dot. I can't tell you how I feel about causing this trouble." Dot leaned over and kissed him.

"I want you and Roger to go back and graduate with your class. Dick, I want you to come and live with me."

"Father, I want to stay and take care of you," Dot said, holding tightly to his hand.

"No, dear, I only need a rest. With this worry off my shoulders, I'll soon be all right. From now on I'm going to take more time to find out what's in here," and he patted Nora's little black Bible.

West Liberty, Ohio.

SCRIPTURAL ACTIVITIES FOR OUR YOUNG PEOPLE

II. In Social Life

By Ella M. Cressman

There has perhaps, never been a time in the history of the Mennonite Church in America when it has paid as much attention to the activities of its young people as it does at the present time. Neither has there ever been a time when as large a percentage of its members were young people.

Not many decades ago there were comparatively few teen age people in our church. Realizing, as we now do, the value of winning souls to Christ before they become so greatly entangled with the world, has brought to the Church a new problem—the problem of a proper social life for its young members.

Because of the dangers involved the Mennonite Church has never arranged a social program for its young people. It has, however, done much in the way of studying their problems and in providing religious and educational activities which afford opportunities for wholesome social intermingling.

It is characteristic of youth to be sociable and gregarious. They crave the comradeship of others. Jesus Himself enjoyed being in the presence of others, and we are told in His youth He increased "in favour with God and man."

This social instinct of youth is the cause of numerous problems. The young people of to-day are intrinsically the same as those of any other generation have been. Every normal young person in any period has a desire for meeting and mingling with others. The environment, however, has changed considerably, but it is through no fault of ours that we are living in this twentieth century with all its allurements. Our parents and grandparents are quite ready to admit that the young Christian of to-day has many temptations to meet and problems to face of which they knew nothing. How necessary, then, for the older people to put themselves in our place and try to see things from our viewpoint in order that they may help us in these difficult times. An intelligent sym-

pathy which fully understands the problems of our youth, and a constructive criticism, are of much more value to our young people than the hasty, thoughtless, unjust criticism sometimes given.

The Church has a tremendous responsibility in providing Scriptural social activities. Every Christian parent, every Sunday school teacher, every pastor has a share in this responsibility. There are so many unscriptural attractions and each person should early be taught to "abstain from all appearance of evil" (I Thess. 5:22) and to "put on the whole armour of God that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

Some people, realizing the great evils which are present in much of the worldly social life of modern times, have come to the conclusion that our young people must have no social opportunities whatever, thinking thus to keep them away from danger. But would this keep them from harm? Let us imagine that a child has been placed in a room with absolutely nothing to play with. Near the edge of the table is a sharp knife. He has been told not to touch the knife. He means to obey and looks around for something else to do to satisfy the play instinct which is strong in every child. However, there is not a thing with which he can play, and play he must. He walks over to the table and begins to look at the knife. He must play with something and soon he has picked up the knife and has cut his finger. We can readily understand that if the mother had given him something legitimate to attract his interest the temptation for the forbidden thing would have been greatly minimized. Does not the same principle apply to our dealings with our young people?

Dr. Hyde of the Toronto Bible School staff illustrates the same point in this way: "Suppose you are walking down the street and come upon a group of children playing with an old, worn, filthy skipping rope. You say, 'You must not play with this rope. It is

not fit to play with,' and take it from them. They will all rise up and demand that their rope be returned that they may play with it. But suppose you go down the same street, and see the same children playing with the old dirty rope, and you toss a nice, new, clean one into their circle. They will all reject the old rope and desire to use the new one, and you could not coax them to change back to the old rope."

In the same way if we wish to keep our young people from desiring the questionable type of social life we must provide for them a proper type of social activity and the other will lose its glamour. Many of our young people work in town—in an office, a factory, a store, a home. Many go to school. They are invited to social events where they are in an unwholesome environment. The temptation to attend and take part will be doubly strong if the young Christian has no means of associating with other Christian young people in a social way. The social instinct is strong and must be satisfied. I firmly believe the only way the Mennonite Church can successfully prevent her young people from being entangled in worldly social affairs is to provide in their place a social life with Christian ideals, Christian standards, and a Christian environment.

Let us now consider some legitimate and Scriptural social activities for Christian young people.

Probably the most common and most simple one is that of inviting our friends into our home with its alternative—being invited into some one's home. This may take the form of a Sunday visit, a week-day evening gathering, a quilting bee, a bridal shower, or even a wedding festivity. On a number of occasions Jesus visited and had a meal in a home. Luke 7:36: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat." Luke 19:5, 6: "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully." Jno. 2:1, 2: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage." We find in every case Jesus' motive in attending these places was that He might help some one and lift him to higher life. If we have similar motives our social contacts will be kept in accordance with the Scriptures. A question which is often asked by our young people is, "What means of entertainment shall I use when I invite friends to my home?" This question is worthy of serious consideration. If it is a Sunday then we must "Remember the sabbath day, to keep it holy" (Ex. 20:8).

Wherever people gather there is always some conversation and we should "shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker" (II Tim. 2:16, 17). On the contrary there is a place for uplifting conversation. "Let your con-

versation be as it becometh the gospel of Christ" (Phil. 1:27).

Educational and thought provoking contests are in order. In a recent issue of the "Youth's Christian Companion" a list of Bible contests was published which could suitably be used in a social gathering of Christian young people. Gospel singing is always inspiring and this suggests another wholesome form of activity—that of getting together probably some week-day evening for the express purpose of practicing the singing of hymns and spiritual songs. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

This singing practice may be put to practical use in yet another form of social activity—going out in groups to sing for some lonely aged person who is no longer able to attend church services, or for the sick in their homes or in an institution. It is a real compensation to see the faces of the aged or the afflicted light up with appreciation at hearing the old familiar, comforting hymns sung by a group of earnest young Christians.

There is in the heart of every child of God something which is touched by the beauties of nature. On a starlit night we are led to say with David, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1).

What Christian is not moved to a spirit of praise to God on observing a rare sunset, a beautiful waterfall, a tall mountain with the shining snow on its peak? So a fourth social activity we might mention would be that of a group of young people going somewhere for a day on a scenic trip to some beauty spot. Standing near the brink of the fall of the mighty Niagara, who is not led to more fully realize that "the voice of the Lord is upon the waters" (Psa. 29:3), and to "give unto the Lord the glory due unto his name" (Psa. 29:2)?

Lastly, we shall consider the activity which has been shown a great deal of consideration recently by those most particularly interested in the problems of our young people—namely the literary society. I believe the time is not far distant when the Mennonite Church will have prepared an approved constitution which will be used by every group of young people who care to organize such a society, thus causing a uniformity of such organizations throughout the entire Church. At the present time a number of literary societies are functioning in Mennonite communities. This gives the young people an opportunity to spend one evening or more every month in a social contact with one another in a wholesome educational environment. Paul admonished Timothy in I Tim. 4:14: "Neglect not the gift that is in thee." Through the literary society we are able to make use of our talents in public speaking, oral reading, and music. If properly safeguarded and controlled we can make it a real training school to teach our young people to take part in active church work in the young people's meeting and Sunday school.

If the proper attitude is taken toward the social activities of our youth, the house of God need not become a place for social contact.

We as young people in the Mennonite Church should appreciate the many opportunities we have for indulging in Scriptural social activities. Though we are living in a time of ever-increasing temptations we are also experiencing a great many advantages over the youth of a generation ago. Let us exercise great care in making use of our privileges for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Much of the social life of the world is corrupt beyond description. "For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12), and therefore we should "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). A safe guide in this as in all other matters of conduct is found in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Breslau, Ont.

THE TWO TOMBS

There have been two tombs that have won conspicuous places in the history of mankind. The one, the Taj Mahal at Agra, India, where for three hundred years the Shah Jehan, a prince of India has slept beside his beautiful young wife for whom he built this gem of beauty. The other tomb a resting place for the Prince of Judah who died on a cross, whose burial was an afterthought on the part of Joseph of Arimathea, a wealthy and powerful citizen of Jerusalem.

Out of that Judean tomb came reality—the highest and best reality the world has ever known.

The Shah Jehan built a dream in marble, beautiful but dead; Jesus wrought a dream in human flesh and blood and spirit, eager, alive. The dream of Jesus has prevailed and to-day we may live in the presence and fellowship of that Divine Reality which came out of the Galilean's tomb.

IN MEMORY OF A DEPARTED ONE

By Ursula Miller

Some time the silent messenger will come:
When I'm a little tired,
And life's a little heavier—
His silvery, silent hands will beckon home.

Sometime when days are sweetly smiling
Thro' a glorious rift of blue sky
Unbidden, and without a sigh,
Triumphant, death will come beguiling.

My spirit will respond with longing, yearning—
Unremembered all my earth days,
My pilgrimage in lonely byways—
I hasten down the road of unreturning.

I am no more a body, wind-swept, broken.
Somewhere I'll praise the Holy Christ,
The One whom Heaven sacrificed,
When death has come into my house, and spoken.

Protection, Kans.

THE CLAIM OF THE HEART'S KING

Phillips Brook has given us the following very poignant Easter message: "Jesus came into Jerusalem as an Intruder and a King. Whether it owned His claim or spurned it, whether it welcomed Him or cursed Him, through the mixed tumult of its welcome and its curses He went on His way, claiming it all for His own. And so He claims our hearts. An intruder and a King at once He seems to those hearts as He stands there on their threshold. There is something in every one of them that says to Him, "Come in, Come in!" There is something, too in every one of them that rises up at His coming and says "Begone, begone! We will not have this man rule over us."

But the struggle in any heart cannot keep on evenly balanced forever. Every heart has to decide, Jerusalem had to decide. Before the week was over she had decided. On Friday she crucified Christ. And so must every Jerusalem decide. So must your heart say finally to Jesus, "Come" or "Go." He never will go until you obstinately bid him. He cannot come into the inmost temple until you welcome Him. The moment that you trust Christ's forgiveness and in profound gratitude give yourself to His service, casting every reluctance and doubt aside, that moment He begins the purification and salvation of your life which shall go on throughout eternity."

SERMONOGRAMS

Goodness is self-rewarding.

Nothing circulates so rapidly as a secret.

The man who thinks he can't is usually right.
Heaven is a prepared place for a prepared people.

Looking ahead is a good way to keep from falling behind.

Real living is outside of possessions and positions and pleasures.

One day buries the other, but Christ remains from year to year.

It will not hurt you to be called a fool unless you are one.

No one need regret old age who has left his work well done behind him.—Carlyle.

Many a man cannot stand prosperity; sometimes our greatest gains come from our losses.

Faith is launching out on a voyage of discovery to find some new meaning in life.

In the New Testament death becomes a conquered foe and immortality an assured possession.

The world is looking for the man who can do something, not for the man who can explain why he didn't do it.

If from the dark confine of earthen jars
God can withdraw the Easter lilies fair
That one their waxen folds like beck'ning stars
And laud their fragrance on each passing air;
Then surely He can yet in us unfold,
Though hindered by environments of earth,
The life in Christ, with beauty manifold,
Which blossoms into character of worth.

—Charles Nelson Pace.

Mankind is, as it were, at the bottom of an abyss; the preaching of the Gospel is the power from above which raises the race out of it.—F. Godet.



"The Power of His Resurrection"

TEXT: That I may know him, and the power of his resurrection.—Phil. 3:10.

Easter morning was the birthday of Christian faith. Faith that was all but dead rose up to live. On such a glad morning would a sick man, healed by divine power, leave his bed and begin life anew. Death was transformed to life. The beauty and glory of new strength took the place of the sordid stillness of the tomb. The tomb was a barren desert, with never a glow of colorful life. The risen Christ was as a garden of flowers, radiant with glistening dew and flaming colors.

The resurrection was a signal of change. No longer did lonely women weep beside an empty tomb. A new hope had brushed away their tears. Joy and courage urged their footsteps as they heralded the news of the risen Christ. No longer did the disciples in fear and trembling behind closed doors bewail their lost cause; theirs was a new purpose, a new ambition that was born on that first glad Easter morning. Not even the scorns and threats of the angry priests could turn them back to their former fear. A miraculous change had come; a God-wrought transformation had made all things new for these men.

What about the great kingdom in which the disciples had hoped to participate? Was it lost through the crucifixion of their Lord? No, it was not lost. The kingdom idea had indeed been given a new meaning. It was spiritualized; conceived as a heavenly kingdom where men of earth might inscribe their names and in some glad day become possessors of their God-given citizenship.

The transforming power of the resurrection touched individuals. What an honor to be singled out by the risen Lord. Mary, "Why weepest thou?" said Jesus; and if Mary had lived a thousand years thereafter she could never have forgotten the wonder-working power of those words. One day Jesus sat with two at their table in the village of Emmaus. They heard again those prophetic words so often heard before. As their eyes were opened they knew Him. That personal visit in their home must have been for them the sweetest memory of all their lives. It was like living anew to be able to go forth and proclaim that Jesus of whom the prophets had spoken was alive and had been with them.

"Thomas," said Jesus on another day, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Could ever mortal words burn so keenly as those his Master spoke while he knelt overwhelmed at his feet? Thomas was touched as by an electric

power and his doubting mind was overcharged by a new realization that the living, loving Christ, his Lord and Master, was there in his presence creating for all believers a new world. "Peter, lovest thou me?" said Jesus out there by Galilee. Never did an individual soul feel with greater intensity the masterful influence of Jesus' personality than did Peter on that memorable day.

The power of the resurrection extends to all humanity. It touched eleven men, the disciples of Jesus, and, after the infilling of the Spirit, made them bold to go forth in His name until Christ was known in all the region around the Great Sea. It touched above five hundred brethren at once, inspiring them to witness for their Lord. From whence came these? Had they, too, been present at the triumphal entry? Had some, too, witnessed His agony on the cross? It may be, but the great fact remains that on a certain day they saw and heard the risen Christ. From thenceforth their testimony rang true to the great fact that in His resurrection there is power.

The enemies of Christ were overwhelmed by the power of His resurrection. They trembled in fear because the very presence of the risen Christ made their deeds against Him become terrible crimes. The Galilean had conquered after all; what could they do but commit greater crimes in order to cover up the first?

The resurrection was a great impetus to the faith of the Church. Every apostle gave strong emphasis to this doctrine. The Church was schooled in the teaching that the resurrection of Christ is a guarantee of the eternal hope of the Church.

Thus Easter Day has come to mean a day of victory to all Christian believers. It reminds us that our faith is based on a great fact—that God's plan of redemption had a glorious fruition in Christ.

The glory of the resurrection consists in its power to give spiritual life. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." To believe is to have life. What a wonderful promise! Shall we not then cry to the unbelieving millions: "Come and believe! Come and have life!" In His death Jesus completed the great sacrifice that made possible our justification; and in His resurrection, He gave the proof that His sacrifice was genuine and sufficient. "We are saved by his life," said Paul. What a beautiful thought! If Christ were to have re-

mained in the tomb the crowning event of His work would be missing.

In every Roman Catholic church we see the image of the dead Christ. How sad! How far away from these people the real Jesus! The people who frequent these churches know not the living Christ. Theirs is not a present salvation. To them Jesus is not a friend, here and now present.

The attitude of the disciples when Jesus ascended teaches a beautiful lesson. We see no evidence of sorrow nor distress. Jesus was not going away as one who dies. Had He not promised: "Lo I am with you always?" "I will not leave you comfortless, I will come to you." Did he not say to John on the isle of Patmos: "Behold, I am alive forevermore?" It was their confidence in the fulfillment of His promises that made the apostles bold to rejoice when He ascended to the Father.

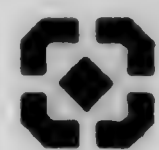
The preaching of Jesus' resurrection was fundamental with the apostles. According to Acts 4:2 this was the cause of their arrest and persecution. The fact that they taught it in spite of opposition shows their deep confidence in its importance. In Acts 17:18 Paul declares the doctrine to a heathen audience. This doctrine was later the cause of persecution against Paul (Acts 23:6) and the source of his courage to withstand. In I Cor. 15:13, 14 the apostle shows how fundamental is the doctrine to our faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

The hope inspired by the resurrection gives sustaining strength to the believer. Peter says in I Peter 1:3: "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Paul wished to lose himself in Christ, believing Him actively present every moment (Gal. 2:20) and trusting Him for an ever deepening knowledge of His divine self and growing into a clearer understanding of the power of Jesus' resurrection in the life of the Christian. Phil. 3:10.

Let us, as we contemplate the meaning of Easter Day, rejoice in the power of Christ's resurrection to sweeten and strengthen our lives. Let us also seek to know Him better and to understand how His resurrection is a power to bring the millions of unsaved souls into the fold of God.

Goshen, Ind.

"By trouble will God prove and assay how deep thy heart hath entered with God, how much thy faith is able to bear, whether thou canst forsake both thyself and all other creatures in the world for His sake. He will try how thou wilt behave thyself, when He taketh utterly from thee that wherein thou most delightest. God knoweth well enough before, how thou wilt take it and behave thyself; but He will show and declare to thyself and to others also, what is in thee. A man cannot learn to know a stout man of war in the time of peace, but best of all in the time of war. When a great tempest ariseth in the sea, then doth it appear whether the shipmaster be cunning in ruling the stern or no."



EDITORIALS



Barabbas or Christ

It was the time of the trial of Jesus before Pilate. The Jews had already tried Him before their own council and had decided that He was worthy of death. Then, because they did not have authority to pass the death sentence upon any one, they took Him before Pilate, hoping thus to achieve their despicable end. But Pilate knew that they had delivered Jesus to him on account of envy rather than because of any real charge of wrong-doing. Pilate could find no fault in Jesus, even though He said that He was the king of the Jews.

It had been the custom of the governor to release some prisoner to the people during the passover season. This no doubt added to the general good feeling at this time, when millions of people had gathered in the holy city. The crowd was given the privilege of choosing who should be released, and Pilate naturally supposed that they would choose the Great Teacher who had worked marvelous miracles among them and whom they had welcomed into the city just a few days before with the waving of palms and shouts of "Hosannah!" He gave them the choice between Jesus and Barabbas, a robber and murderer, a dangerous character to have at liberty. But the Jewish leaders had persuaded the fickle multitude that a few days ago had shouted the praises of Jesus, to ask for the release of Barabbas. And when Pilate asked them what he should do with Jesus they shouted as one man, "Let him be crucified!"

The pre-Easter season naturally brings to our minds the tragic scenes that were enacted at Jerusalem at the time of the last Passover that occurred in the earth life of Jesus. We review once more the last meeting in the upper room, the agony in the garden, the dastardly betrayal of Judas, the sham trials before the high priest, the mockery of Herod, the reluctant condemnation by Pilate, the sorrowful walk to the place of crucifixion, and the suffering and shame of the cross of Calvary. And as we meditate upon these events the same question comes to us as it came to the multitude in the days of old: "Whom wilt thou choose, Barabbas or Christ?" Barabbas represents everything that is opposed to Christ, the forces of evil that lead to spiritual death and destruction. Jesus represents the forces of righteousness, victory over sin, and eternal life with the Father.

And sad to say, the multitudes are still choosing Barabbas, the way of self, the way of the world, the way of sin, the way of strife, the way that leads to destruction. And even those of us who in times past made the good choice and accepted Jesus as our Savior and Lord, sometimes turn our faces away from Him and look with favor to the Christ-rejecting world that crucified the Lord of Glory. May we never be guilty of crucifying the Son of God afresh, and putting Him to an open shame. Heb. 6:6.

At the cross all the forces of evil conspired to put to death the Son of God. But their evil designs were overruled so that His death there resulted in a complete triumph over His foes and salvation to all who believe. May we always remain in the protecting shadow of the cross, knowing that in the crimson stream that issues from it we have cleansing from all sin. And may we never turn away from our Greatest Friend who suffered there, to the one who is the adversary of all that is good and true.

"Before thee standeth Israel's King,
Before thee stands a robber bold;
One is thy King, one is thy King,
One shame doth bring, one shame doth bring,
By whom wilt thou be hence controlled?
Whom wilt thou choose? Whom wilt thou choose?"

Victory

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Victory brings joy. No matter what the struggle, if we at last come through victorious we rejoice and probably give expression to our joy in some way or other. When the armistice which closed the World War was signed, there was general rejoicing in all the allied countries. Whistles shrieked, bells were rung, and in whatever ways that came to the mind of a war-weary world, the victory was celebrated.

But victories in earthly struggles are often of doubtful value. The victors are often in as sad a plight as the vanquished. One general expressed himself thus after a costly victory: "Another such victory will ruin us." And who can tell who was really victorious in the World War? Nations on both sides of the conflict are in the throes of a wave of depression and unrest and crime that is directly traced to that great struggle. And while the intensity of the hardships may vary, one would hesitate long to say which side will have to suffer most before normal conditions return to bless the nations.

But the victory that Jesus accomplished when He arose from the grave that first Easter morning many years ago carries with it no such uncertainty. When His enemies knew certainly that He was dead and sealed the tomb where He lay and set an armed guard there to watch, they must have thought that at last He was out of the way. They would be bothered no more by this obscure Galilean who had threatened to displace their leadership by winning the hearts of the people to Himself. But He turned this seeming defeat into a decisive victory. And the first Easter morning showed unmistakable evidences of that victory. First came the great earthquake and the descent of the angel from heaven to roll away the stone from the entrance of the grave. The guards were frightened and stunned and no doubt got away as rapidly as they could. And Jesus Himself appeared to His disheartened disciples

a number of times that same day. Hundreds of other believers saw Him before He took His final ascent to heaven. Jesus' victory over death is an incontroverted fact.

God the Father is the One who brought us this victory, and Jesus the Son was the means through whom it came. For His victory over death, like His death on the cross, was mediatorial. He died on the cross as our Substitute, thus bearing the penalty for our sins, and His resurrection is a guarantee that all who believe shall likewise have the victory over death. "Because I live, ye shall live also" (Jno. 14:19). It was all a part of God's great plan for our redemption and glorification. And the amazing love of Jesus caused Him to work out that plan in the minutest details. The "riches of his grace" are shown in this manifestation of triumph over the forces of sin and death. As the firstfruits of them that sleep He guarantees our ultimate victory over pain and sickness, sin and death. And the fact that He is a living Christ guarantees that we may have sweet fellowship with Him here and now and in the world beyond. As the rising of the sun on that first Easter morning brought renewed fellowship with Jesus and the disciples, so "that bright and cloudless morning when the dead in Christ shall rise" will bring us into a closer, dearer fellowship with the Lord that shall never be dissolved.

"So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee,
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious tho't—I am with Thee."

Lastly we come to the thought of how we should respond to this great victory which God has wrought for us through our blessed Lord. "Thanks be to God," is the way the apostle expresses it. Could we be satisfied to give anything less than our most heartfelt thanks, for what He has done for us? And we know how the great apostle expressed his thanks—by a life of abounding, joyful service for the Lord who had done so much for him. Blazing the trail as a pioneer missionary, he went everywhere preaching the fact of the resurrection and what it meant to the believer. "Thanks be to God," expressed in both word and action, is the natural response of every Christian to the great things that have come to us through the victory that our Lord Jesus Christ won over sin and death and hell.

A Worth While Project

In looking over the report of the Junior Missionary Investment and Savings Fund for 1931, which has been issued conjointly by the General Sunday School Committee and the Mennonite Board of Missions and Charities, we find some very interesting material. It is generally known that the Mission Board has \$1000.00 that is used to loan to boys and girls to invest with the idea of earning money to give to missionary causes. This is often referred to as the Quarter Fund, since it is the aim to give the money in units of quarter dollars.

The returns show that \$999.00 of the \$1000.00 were invested last year, the total earnings of which were \$4,483.21, or a gain of 449 per cent. The number of boys and girls taking part in this project were 2,896, representing 159 Sunday schools in the United States and Canada. The earnings were distributed among the following funds: India Missionary Children; South America Missionary Chil-

dren; Orphans' Home, Ohio; Orphans' Home, Kansas City; and a smaller amount allotted to Other Funds.

However, for some boys and girls the Quarter Fund does not seem to be practicable. Not all have opportunities of investing and earning money. For these the Savings Boxes are a help in fostering the idea of giving for missionary purposes. During the past year 113 Sunday schools used the savings boxes, and 1,916 children and adults took part in the work. The amount thus raised was \$2,499.54, which was distributed to the same funds that were mentioned in connection with the Junior investments. The total amount of money turned in to the Mission Board from these two sources was \$6,982.75. It is at once evident that this work among the Juniors is a worth while project just from the amount of money that is raised for the support of missionary children and institutions for children. Yet at the same time its value lies more largely in the fact that it trains our boys and girls to work and to save and to give for the work of the Lord. Every superintendent or other Sunday school officer, every teacher, and every parent should encourage this work among the Juniors so that it may continue to grow in blessing and usefulness as the years go on.

Some Church Statistics

The Mennonite Year-book and Directory for 1932 has just recently come from the press. In it are given the membership and other statistics for the Mennonite Church for 1931. First of all we notice that the membership of the main body of the Mennonite Church is now 48,226, an increase over last year of 1,037. The gain is not phenomenal when percentage is figured, but after all it shows that we are a growing body at a time when some of the larger churches are reporting considerable losses. According to statistics available the gain during the last ten years was 13,381 or nearly 33 per cent.

The reports of the Sunday schools is also quite interesting. 414 Sunday schools are reported, of which the total enrollment is 62,010, a gain of over 9,000 as compared to the report for 1930. In order to take care of this work, in which 414 schools are listed, we have an army of 1597 officers and 5,248 teachers. The Sunday school as the teaching agency of the Church is doing a great work in winning our young people to Christ and giving them Christian nurture. May we lend our unstinted efforts toward making this arm of the Church more efficient and helpful.

We are glad to report the gains that have been made in our church membership and Sunday school enrollment. The figures include not only the churches in the United States, but also Canada, South America, and India. But while they are encouraging they should not be any occasion for pride or self-satisfaction. We have done only that which was our duty to do. And there yet remains much work to be done. Let us labor more diligently than ever to spread the Gospel of our blessed Lord so that many more may be added to the fold of the Church. When we think of the small territory that we have covered and the large area that is still to be possessed we should not spare any efforts to give out the Gospel message, whether it be in regular church services, missions, Sunday schools, church schools, charitable homes, hospitals, or any other form of work to which the Lord may call us.



CHRISTIAN LIFE



"WHOM SEEK YE?"

By Arline Yoder

The dark, brooding shadows began to steal among the trees and over the ravines of the little garden of Gethsemane on Mount Olivet. The sky was lowering and the very atmosphere seemed threatening. The last crimson rays of the sun were fast disappearing behind the Mount, leaving the world to grope with the uncertain shadows of night. Who knows what lurks among the dark, creeping shadows of nighttime? The trees trembled in the cool evening breeze as if fearful of something—fearful of the black shadows as they crept stealthily like a thief through their branches. All was quiet save for the sighing of the breeze through the olive leaves, and a few twitterings of birds in their restless slumber. The moon glanced at intervals through hurrying clouds as if trying vainly to calm a restless world.

Suddenly, through the stillness of the garden, echoed a human voice—"Sit ye here, while I go and pray yonder." "Watch and pray, that ye enter not into temptation." It was the voice of Jesus. How soothing that voice must have sounded among earthly unrest! Yet, Jesus was in distress—yes, in agony. As the sun disappeared, leaving the earth in darkness, so was the Son of God and Man on the verge of leaving the world in its darkest hour.

So His disciples sat down to rest while Jesus went a little farther, there to struggle with the agony that filled His soul. The disciples were helpless—they could not understand fully what it all meant. Jesus had a burden which He alone could not bear, earthly comfort was impossible, so God sent an angel to strengthen Him. Although Jesus was struggling with His own burden—the sins of the whole world—He was not without concern for the well-being of those whom He loved—His beloved disciples and constant companions.

Jesus alone knew what was before. Jesus alone knew how important it was for them to watch and pray for God's help to conquer the temptations and tests before them. Yet, when He came back to His disciples He found them sleeping. How sad it must have made Jesus when His closest earthly friends were so indifferent as to fall asleep at such a crisis! He was both surprised, and yet, not altogether, perhaps,—and deeply hurt as He said, "What! could ye not watch with me one hour?" Then again He went away and prayed, only to return and find that they were again sleeping. The third

time when He returned and found them slumbering, He said, "Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

At that moment torches and lanterns flashed at the entrance of the garden, enveloping a band of armed men. Jesus, with His disciples, walked up to them, asking, "Whom seek ye?"

The leader of the band, none other than Judas, answered: "Jesus of Nazareth."

How could Judas betray his Lord—Judas who knew the Lord personally; who had seen the miracles which He performed; who had walked with Him by the Sea of Galilee; who had listened to the wonderful truths which He taught; and above all, who knew full well that Jesus was the SON OF GOD? Perhaps the officers thought that if they could persuade one of the disciples to turn traitor to the Master, and give them a good inside view of His life, it would be much easier to capture Him. For had they



CHRIST HAS WON!

By Arline Yoder

Ring out, ye bells of Easter, ring!
Christ is risen, Christ, our King!
Sound the joy to every one—
Hallelujah! Christ has won!

Christ, who in Olive's garden wept,
While shades of death so closely crept,
Prayed from the cup to be set free,
But drank it all for you and me.

Then Judas, traitor to his Lord,
Betrayed Him for a small reward;
They led Him, bound, to Pilate's hall,
Mocked Him, and scourged, who loved us all.

And then on Calv'ry's rugged tree,
While cruel mockers watched to see,
Our Savior died with breaking heart,
For you and me performed His part.

But on that glorious Easter Day
When angels rolled the stone away;
Jesus arose, He who was slain,
And walked and talked on earth again.

Ring out, ye bells of Easter, ring!
Christ is risen, Christ, our King!
Sound the joy to every one—
Hallelujah! Christ has won!

West Liberty, Ohio.

not many times tried to kill Him, and had not the attempt always been a failure? So they offered Judas thirty pieces of silver if he would capture the Christ that they might condemn Him to death, and Judas was fickle enough to accept their offer. Probably the money looked big to Judas—yet had not Judas been with Christ for a sufficient length of time to know that Christ would supply all his needs? On the other hand, perhaps Judas felt that he could rise in the eyes of the Jewish rulers and receive honor for his effort—yet, had he not known Christ well enough to know that some day if he remained faithful he would reign with Christ?

Oh! how many folks there are to-day who are just like that—who for a few pieces of glittering coin, for earthly honor or fame, or for the sake of false pride, will forsake the One they once loved; the One with whom they once had sweet fellowship; the One who once ruled their lives and granted to them the peace which passeth all understanding. How pitiful, yet how true!

Is it worth the price, fellow Christians? Do we wish Christ to ask us in the same way He asked Judas, "Whom seek ye?" Judas was seeking Jesus of Nazareth—but why? To put Him out of the way. Are we seeking to put Jesus out of our lives so that Satan and carnality can have full sway? Do we prefer the latter to the rich blessings of Christ and heaven? We would also notice that Jesus did not resist. He does not resist to-day. We have our choice. If we reject Him and crowd Him out of our hearts, He will depart—yet, how it grieves Him! It grieved Him when Judas betrayed Him for He said, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?"

However, Judas' eyes were opened when he saw that Christ was really condemned. He realized the crime he had committed. He knew he had betrayed His Lord—the Messiah, the Son of God. Oh, the agony that Judas must have felt—but it was too late! He had acted too quickly; he had not stopped to count the cost, to realize the consequences—and the act could not be undone. It behooves each of us to watch our step, to act slowly and wisely. It has been proved time and time again in the lives of the ruined many that it does not pay to reject Christ. Only those in whose hearts and lives Christ reigns supreme are truly happy and contented.

"Oh to have no hope in Jesus!
"No friend, no light in Jesus!
Oh to have no hope in Jesus!"
How dark this world must be!

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

What a contrast to this dark scene was the picture that developed a few days later! The earth had been in a maze of darkness and turmoil—earthquakes, fearful hearts, conscious-stricken minds, sorrowing and sadness, weeping and wondering. Yet on that blessed day, following the Sabbath, as the sun was just peeping, in all its glittering gold, above the eastern horizon, Mary Magdalene, Mary the mother of James, and Salome, started to the sepulcher, where lay the dead body of Christ, to anoint Him with sweet spices.

What surprise was theirs when they found that the stone was rolled away and they beheld the empty tomb. Their first thought was that His body had been taken away. Then Mary turned and inquired as to the place where He had been laid of one whom she thought was the gardener.

But it was Jesus Himself, who asked, "Whom seek ye?"

However, Mary's reason for seeking Je-

sus was entirely different from that of Judas. She wished to perform the greatest service in her power to her blessed Lord—that of anointing His body. She truly loved her Lord. How wondrously surprised she was as Jesus quietly said, "Mary!"

She, then recognized Him and how she rejoiced! She was so glad that she made haste to tell His disciples that Christ had risen. They caught the true Easter spirit—a new hope. It was the dawning of salvation to mankind. How strangely different it all seemed to the disciples now! They remembered the sad experience in the Garden, yet now all was well—all was joy and hope.

"Whom seek ye?" Is it the Christ who died in your stead and rose again, to rule your life and grant you the reward of heaven, or do you seek to push Christ out to make room for worldly pleasure, thus losing the blessings in this life and that to come? Christ died and rose that we might have salvation. Remember, if we miss heaven, it is not Christ's fault. He has done His part. We will have missed it by choice.

"Whom seek ye?"

West Liberty, Ohio.

THE LIGHT OF LIFE

III. Jesus and Loyalty

By Geo. J. Lapp

Our choices are determined very largely by what we believe. Our choices in turn determine the road we travel. As we shall see later, Jesus sought to establish in the individual a virtuous will, according to which our choices would be voluntary and positive. He sought to build up a virtuous character, which would determine clean, habitual spontaneous living. He laid the foundation for virtuous conduct, which would result in resolve, deliberate, sincere action. In His life and teachings He touched every phase of the mental, moral, social, and religious life. He purposed to bring all this about through the medium of revealed divine truth.

Jesus' own loyalty to truth determined His life and teachings and finally led Him to Calvary and also led Him in His triumphs over temptation, difficulty, sore trial, enmity, inner shrinkings from pain and death, and from the grave. Had He wavered in His loyalty for only a moment He would have forfeited His right to His place as the Son of God and Savior of the world. This loyalty to truth, righteousness, sincerity, honesty of purpose and obedience to Divine authority and to the purpose of His being on the earth,—this loyalty stands as a criterion to your loyalty and mine.

There is no inference anywhere that Jesus for a moment doubted the divine authorship of the Holy Scriptures. He quoted from them with full confidence. He very clearly distinguished between them and the traditions which had accumulated through the centuries past and had become so burdensome to the followers of the Law and Testimony. He certainly censured man-made

traditions and would have none of them. The Mosaic Law, History, Poetical Books, and the Prophecies were all sacred to Him. He saw His Father's hand in them all. To Him holy men of old spake as they were moved by the Holy Ghost. His loyalty carried Him to the fulfillment of every symbol, expression of longing in poetry, and prediction found in the Old Testament Scriptures. He did not destroy but hallowed the relation of their fulfilled content to the order which He established under the New Covenant. Every principle of righteous living and relationship to God and man was carried over and sanctified by His atonement for sin. He perfected the way of eternal life on the cross of Calvary. Jesus was loyal to Truth and established it still more firmly by His having come into the world as "the Way, the Truth and the Life." He was Truth in the fullest sense of the word.

In our day there are two general attitudes to revealed religion and truth. One is positive and clear-cut, and the other is negative and deceptive. Evangelical leaders of Christian thought accept the Holy Scriptures, including the Old and New Testaments, as divinely inspired, genuine, historically true, and as a rule of life. They base every attempt at scholarship and research on this assumption. They challenge every attempt to prove the Scriptures otherwise than they believe. They are the champions of evangelical faith. The other attitude is what has been termed the inquisitorial method. That is, leaders of thought put the Scriptures on trial and practice the inquisition on them, holding them to be guilty of fraud and for-

geries until their doubts and skepticism are disproved. They challenge every attempt to prove the Scriptures genuine, and gross skepticism, under the guise of modern scholarship, has been the result. It is not difficult for anyone to determine which side any reasonable Christian person should take. Let God be true and every assumption of man be challenged. We cannot afford to hold the Truth of God in unbelief. Every suspicion that Truth as it is revealed in Holy Writ might not be genuine drives one to despair and infidelity and indifference to the observance of the fitness of things mental, moral or spiritual.

Since our attitude has so much to do with our successes and failures why follow the lead of those, however brilliant their thought and lucid their presentation, who in their volumes of literature have cast reflection on the integrity of Holy Writ, the deity of Jesus Christ, and salvation by faith in Him? Why lean toward those who defy all attempts to disprove their erroneous theories when there are safe leaders who have written volumes of literature which stand for undoubted faith in the Word of God as His revealed truth? Why not stand where Jesus stood in His loyalty to Truth? He made no attempt to overthrow it, but unhesitatingly accepted its principles regarding God, man, sin, righteousness, the verities of heaven and hell, the fatherhood of God as a father of the faithful, the need of salvation for a lost world, the reality of sin and Satan, and the need of repentance and forgiveness of sin and of regeneration of the heart. Space will not permit quoting Scripture from the teachings of Christ to substantiate this, but the reader with the help of any good concordance can turn to passages which relate themselves to any of the above mentioned needs or provisions.

Accepting Jesus' attitude as our own we have a basis on which to build up our loyalty first to God, second to the home, and third to all divinely ordained institutions supported by the teachings of Christ and His apostles. Among the last named are the Church, the sanctity of the marriage tie, doctrinal observance, scriptural loyalty to the state, loyalty to the rights of others in any legitimate social order that may be set up for our and others' good. This necessitates spiritual mindedness, sympathetic consideration for the needs of others, and a determination to make first things first in our lives and relationships. A proper comparison of the transient things of earth with the things that will remain eternally will determine for us our loyalties if we give understanding, integrity, and sincerity their proper place.

There was an integrity manifest in Jesus' attitude and teachings which we all need. In establishing the new covenant relationship He began with the heart condition of His hearers. He stressed this very strongly in the Sermon on the Mount. If one hate from the heart, lust from the heart, retaliate from the heart, he is a murderer, or an adulterer, or revengeful. The actual sin or crime is not in the act only but also in the thought and desire of the heart.

A young man came to the writer some years ago and confidentially told him of conditions in his home neighborhood, which were deplorable indeed. His own eyes had been opened to a nobler life. He and those with whom he had associated were church members, but their social standards were very low, due in part to pernicious influences of home life, to demoralizing influences of elders who should have been examples of Christian uprightness and integrity, and also due to an unregenerate condition of the young people involved. The young man put a direct question to the writer, a question that might be in the minds of many in similar circumstances. His question was, "Is this what the Church stands for? If so, I am done with the Church." The writer gave much prayer and thought to the answer and attempted to show the principles for which the Church stands and cited Church communities, including the one in which we were at that time, which did maintain higher moral and social standards and in which leaders and parents coöperated with the young people in helping them to such interests, social and religious, as were ennobling instead of degrading. This young man became a noble Christian worker but could not become reconciled to the ways of his home community, and I fear was very much misunderstood by his former associates.

This is not the fate of only one but of many. The lack of Christian integrity in maintaining high social and moral standards has blasted lives on the one hand and discouraged many noble young people who otherwise might have become real assets to the Church, but they are elsewhere striving to the best of their ability to serve their Lord and Master. There are demoralizing customs in too many communities which are given moral sanction either by the lenient attitude of leaders and parents or by being winked at and deliberately overlooked, and these are real hindrances to Christian growth. They are customs which are soul-destroying, and they should be battled against with might and main. Jesus did not shun to condemn such hypocrisy and wickedness in high and low places. But He began with the heart condition as a basis for Christian integrity. Jesus was loyal to all principles and precepts that related themselves to character.

Loyalty, then, stands for acceptance of whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report, and whatever consists of virtue and is praiseworthy and worthy of our sincerest thought and of controlling our motives for virtuous and upright conduct. These cannot come from the reasonings of man unaided by inspiration. We thus become mediums of power and control and of transmitting to others that with which God has endowed us.

During 1930 a message from the King of England was transmitted to the countries of the world. In the United States one of the wires became disconnected in the main distributing station. The chief operator at once took the wire in his own hands and

himself became the medium of transmitting the message at his own personal risk in order that the world might hear His Majesty's voice. How much more can we in our loyalty to Christ, His teachings, His example, His principles, and to what He held dear of the things of God, become mediums of His messages to a lost world! We

can well afford even at the expense of our own reputations, if need be, to become mediums of purity, integrity and uprightness of heart and life in such communities as need the refining influences of the gospel of JESUS CHRIST. Let His loyalty be ours for time and eternity.

Dhamtari, C. P., India.

PREPARATION FOR THE HIGHER LIFE

By Olga Regier

A life that is to be useful must have a commanding purpose. It must have a high and noble aim. It is said, "A high and noble aim, and the battle is half won." Our greatest purpose on earth is to prepare for a great hereafter, for a higher life, a life more abundant.

How are we to prepare for this higher life? It is not enough to have a definite purpose and a high aim, because many a dreamer has had these and yet never accomplished much in the world. We must be willing to say with the Apostle Paul, "This one thing I do." There are some people in life whose aim is so well known and whose purpose is so certain, that regardless of what winds blow and what difficulties arise, they always come out at the same place because they have an aim, a commanding purpose and untiring energy.

Into every life is planted a purpose by the divine mind, a purpose that is revealed to us as we seek to find His will, a purpose that shall lead to eternal life. Christ, Himself, charged us with a definite task and when He comes again, He will ask account of it. He is as a man taking a far journey, leaving his porters to watch. Christ left something for all of us to do and expects us to have accomplished our task, to be ready to enter that higher life when He appears.

While preparing for that higher life, we must ask with the Rich Ruler, "What lack I yet to inherit eternal life? Christ's answer is twofold. First, prefer heavenly treasures before all the wealth and riches of the world; dispose of all that you have or that you know would dishonor God. Second, devote yourself entirely to Christ's conduct, namely, "Come and follow Me."

Only One has overcome the world. He became the Way unto life eternal. Now He turns back and beckons us to follow Him. We cannot find the way to the higher life ourselves, we must have a Guide who knows the road because He, Himself, has made it. Let us take the hand of our Master as He reaches it out to us. He is a wise Guide, a strong Guide, experienced, and always present. He is waiting to help us and longs that we put our full trust in Him.

What does it mean to follow Him? Our Master's life was a life of constant service to humanity, made powerful by a close fellowship with His Father. Then we who would follow Him into the life more abundant must follow Him along the road of constant sacrificial service to humanity, made possible through a close fellowship with Him. It is only as we walk in close communion with the Master that we can

hear the Voice and feel the guidance of the Spirit as He leads us along the road of His will until at last we reach the end of that Will—the life perfect with Him.

Christ does not only become the Way, He becomes also the Truth as He reveals to us the will of the Father, and as our hearts open more fully to Him, He becomes unto us Life itself. **In Him we must set out, in Him go on, in Him attain.** As we follow Him along this road of sacrificial service, we can say with the Psalmist, "Thou showest me the path of Life; in thy presence is fullness of joy."

Let us wait for our advancement to that higher life until Christ advances us, while sitting on the throne of glory.

Newton, Kansas.

MIRRORS

By Eva Stauffer

I think of a mirror as a piece of glass wherein I can see my own reflection, just as I am, with every facial defect. By this useful piece of glass I can tell whether my face is dirty or clean, whether my hair is disarranged, and whether I look sleepy, or wide-awake and alert. So for many other details I go to my mirror seeking information, never failing to receive truth and justice, although I may wish for sympathy instead.

The function of this so-called looking glass is limited to a reflection of my physical characteristics only, yet I think of it as a symbol of that genuine mirror, that particular class of mirrors possessing the power of speech and locomotion. Human nature is this mirror, reflecting all its loveliness mingled with its perversities. It also refracts these light-rays from life's mirror, picturing these human images, luxuriously painted with drollery and tinged with mirth. While going about my daily tasks, consciously wearing a cheery smile, as I meet others invariably that same smile returns to me. When I look into these mirrors, the reflections and the reactions are all similar.

This is sufficient proof to convince me that every character on the world's stage is a mirror. Without these mirrors I would not wish to live in this world, even though my faults are brought to my consciousness and the truth sometimes pierces my heart like tiny daggers. The proper use of life's mirror is one of my greatest discoveries. It is one of the most indispensable devices in portraying my own peculiarities, and in teaching me to know myself.

Wadsworth, Ohio.

• MISSIONS •

GLIMPSES OF WORK IN OUR RURAL MISSION FIELDS

III. Pinesburg, Maryland

By Lewis S. Martin

Pinesburg is a quiet village of about fifty homes, extending over a considerable area. One section of this village is located along the road leading from Williamsport to Clearspring, Maryland, about midway between the two towns. This part of the village has a two-room schoolhouse which affords an excellent place for conducting Sunday school and preaching services.

The other part of the village is located about one mile farther south, along the Potomac River. It is also along the old historic Chesapeake and Ohio Canal. The canal has been out of operation for some years, but the old boats can still be seen at the places where they wintered the last time. These old boats to this day afford shelter and comprise what some people call their homes.

A few years ago the writer, with Bro. John S. Hess of Lititz, Pa., who was serving as evangelist at that time, visited in one of these homes. The lady reminded us of the Samaritan woman. Although she was not by a well of water, the boat on which she lived was in several feet of water. The woman sat on the side of the boat and told us the story of her life and that the man with whom she was now living was not her husband.

The writer had the privilege of taking three bright-eyed, eager, happy little ones from another of these homes on the boats to Sunday school for some time; but later they moved away. It is difficult even to imagine how a father and mother and three children could live in such small quarters. A small room about eight by ten feet in one end of the boat served as dining room, living room, kitchen, and sleeping room. When the boats were in operation such small apartments served as living quarters for the boatmen and their families while the boats were en route from one point to another.

Most of the men of Pinesburg are industrious. Many were boatmen when the canal was in operation and took their families with them in the spring and lived on the water until the season closed late in the fall. Large stone quarries and limekilns provided much labor for the men; but about ten years ago these closed. Another quarry opened across the river, but that closed last spring—leaving the men without any resources whatever. This condition has caused many to use the little surplus they had laid back for a rainy day, and has made problems for the

workers. But "all things work together for good" and some good has come from the circumstances. Many of the people have their own gardens and lots, but the ground is not very productive and the past season was dry in that community so that the yield from them was small. However, at Maugansville, where a number of workers live, the crops were unusually good. There was much surplus, which was distributed by the workers and gratefully received by the people. The Lord, who knows all about our needs, has also given us a very mild winter which is indeed a great blessing.

In 1922 the Mission Board of the Washington Co., Md., and Franklin Co., Pa. Conference reorganized the work that had been started at Pinesburg a few years before by Bro. Benjamin Baer and Sister Marion Charlton. This work progressed nicely and much good was done, especially by their personal work. Seed was then sown which is bringing forth fruit now. These early efforts were stepping-stones which have led up to the present work. A few evangelistic meetings were held with good results. Two of that number of converts have passed into eternity, leaving a wonderful testimony and expressing a desire that the Church may continue so that their families may also receive the same blessings that they received. It was at the bedside of one of these two that the writer with Bro. Baer had his first experience in kneeling by the bedside and offering up a prayer to God in behalf of the dear brother in his affliction.

Bro. Isaac Baer, a brother of Benjamin, was appointed by the Mission Board to take charge of the work in 1922. The work of the Sunday school was of a union nature; and because so few of the churches were interested, it was difficult to get Christian teachers. Preaching services, however, were conducted by the Mennonites. This work continued until 1924, and then the Sunday school was closed. Preaching services were continued by the Mennonites under the supervision of Bro. S. R. Eby until the fall of 1925.

About this time the Lord laid convictions on the heart of Bro. Henry Baer to appeal to the Mission Board in behalf of the work at Pinesburg. Through his efforts a committee was appointed to investigate. After prayerful consideration Bro. Otho Horst and the writer and his wife were appointed to

take charge of the Sunday school work. In the spring of 1926 Sunday school was again opened, this time entirely in the hands of the Mennonite people.

The work has been somewhat discouraging at times, but we have the promises of God all on our side when we are willing to carry out His plan. Sunday school is conducted on Sunday afternoon, and every two weeks preaching services follow the Sunday school. There is at the present time an enrollment in the Sunday school of one hundred ten, with an average attendance of seventy. There are now eleven members of the church, for which we praise the Lord. There is also one under instruction for baptism.

Those brethren and sisters who have given their time and service for the work in the Sunday school during the past six years are: Otho Horst, Marion Charlton, Anna Keener, Lizzie Horst, Katie Horst, Benjamin Horst, Amos Miller, Joseph P. Martin, Rosa Weber, Lela Eshleman, the writer, and his wife. The last seven are the present workers.

This is certainly an open field. Among these fifty families there are only a few who hold to any church, and no other church is working in the village. The people in general appreciate the efforts that are being put forth by our people, and in many cases express themselves that this is the church of their choice; but,—they are not ready. They are not willing to pay the price which is so little when we think of what it cost our dear Lord, and how freely He gave His life, and suffered that terrible death, the death on the cross, that we might inherit eternal salvation and be forever with Him in glory.

Some visitation work is being done in the homes. We are looking forward to the day when the church will see fit to place two sisters in this needy, open, and ripe field to tell the story of Jesus and live the Christian life among the people. Pray for the work at Pinesburg.

Maugansville, Md.

LEAD ON!

By Mary Alice Kauffman

Lead Thou me on thro' moory crag or fen.
Throw not the beams of light too far ahead;
For I am mortal and have mortal fears,
And if my eyes should reach some spot hard
swept
By windy censure, or by danger fraught,
My doubts would be too great, I fear, to stand.

Show just the way before my feet to-day.
Why should I fear the distant shore or land,
When thou dost keep and ever guide my feet
And fill'st me always with Thy presence sweet?
Hesston, Kansas.

PERSONAL EVANGELISM

III.

By Milo Kaufman

VIII. Essentials To Successful Personal Work

1. A personal knowledge of Christ as Savior. Unless one has himself experienced salvation he cannot expect to lead others into a saving relationship with Christ.

2. Spiritual fitness. One's own life must give evidence that he has been cleansed from sin, filled with the Spirit of God, and is living the abundant life. In Christian work one's words have just the weight that his life gives them. A salesman may be known to have lived an impure life, and still he may make his sales, but not so with the Christian worker. The message and the messenger of the Gospel are inseparable. He who is not living the Gospel cannot give it to others.

3. A Spirit-led life. The successful Christian worker is one who knows the voice of the Spirit, and is led of the Spirit. Like Philip, he must go where the Spirit leads, even though He leads from a busy field of labor into the desert. The Spirit will get the willing worker connected with the needy sinner. One night Moody felt led of the Spirit to knock at the door of a Chicago home. A wild-eyed man answered the knock. "What do you want?" he demanded. "I don't know," answered Moody, "The Lord sent me here." "Indeed, the Lord sent you," answered the man, "for I was just preparing to take my life." The man was led to Christ.

A Moody Bible Institute student, one day, felt that he should speak to some man on the streets of Chicago. He walked for blocks, passing hundreds of men, but always the Spirit seemed to say, "That is not the one." Finally he was about to go home, thinking that he had made a mistake. He came to a mission and entered. On the back seat he saw a man with the marks of sin very plainly marked upon him. The Spirit seemed to say, "That is the man." He spoke to him, and worked with him for a long time, even though he was drunk, and succeeded in winning to Christ a drunkard and an underworld man, who is now a soul-winner for Christ, preaching to hundreds who need the Savior.

3. A working knowledge of the Word of God. The Scriptures are the Christian worker's tool. No other way is so effective in soul-winning as giving to the lost the Word of God. It will accomplish what argument will not. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). One should have ready for use verses that will show a man that away from Christ he is a lost sinner; verses that will show him that Jesus is the one who can save the lost; verses that show that Jesus will save those who come; verses that show conditions to be

met for the abundant life; and verses of assurance.

4. A life of prayer. He who will be a great soul-winner must be a great man of prayer. He will pray that God will lead him to those to whom he should speak. He will ask for wisdom to speak the right words. He will pray for love and compassion for the lost. He will pray that God will prepare the hearts of those to whom he speaks, and use the words that he does speak. He will have a prayer list of lost souls that he desires to see saved. He will pray while he is working with the individual. He will pray after he has dealt with the person, asking God to use the words which were spoken to bring conviction, or that the Lord will bless and keep the one who has made a decision. He will have one hand in God's and one upon the sinner.

5. Love and concern for the lost. Without that love and concern little will be accomplished. The human heart will respond to love as it will to nothing else. The man in sin does not need some one to scold, ridicule and criticize him; he needs some one with a heart of love to point him to the one who is able to deliver. With the love of Christ in our hearts we can go out and win lost souls to the Savior, but we need His love and His Spirit. A boy aspiring to be a great painter once went to the widow of a master painter, and asked if he might have the master's brush. The widow gave him the brush. With a smile of satisfaction upon his face, the boy lay on the floor and began to paint. The widow, with moist eyes, stood over him, watching. Finally the boy looked up with keen disappointment marked on his face. The widow said kindly, "Lad, before you can paint like the master you must have the master's spirit." The brush is not enough; we need the spirit of the Master also if we would paint as He painted.

6. A fundamentalist. Unless one believes in the lost, sinful condition of mankind, unless he believes in the future life, unless he believes in Christ as the only Savior, unless he believes in the Bible as the inspired Word of God, he cannot be a soul-winning personal worker. Many a person has lost his zeal for personal work, and his efficiency as a Christian worker when his ideas on the above doctrines became vague or indefinite. No other message can touch and satisfy the sinful, hungry soul of man.

7. Patience. If one would be a successful personal worker he must have a good supply of patience. If he fails in his first attempt he must continue to pray, and must take advantage of other opportunities. He must think of other ways of reaching his man, and of other baits to use on his hook. Life insurance agents sometimes keep at a prospect for ten or fifteen years before they succeed in writing out a policy for him. A vice president of a large city bank says that it takes them an average of two and a half

years to secure new depositors, yet they keep at it. Should the personal worker become discouraged because he does not win at the first attempt?

8. A student and a master of human nature. To work successfully with machinery one must know something about the machinery with which he works. This is no less true of the one who works with men—he must know men. One must be quick to diagnose and sense the spiritual state of the one with whom he wishes to deal. Not all cases can be handled alike—methods must vary with the cases. The successful worker meets specific needs with specific remedies. It is said that a certain physician had in his office a jug into which he had poured a little of each of his medicines. When a patient came he would shake up the jug and give a dose to the patient, stating that there was something in it that was good for him. Such methods are not successful in dealing with the sin-sick people.

In many ways personal work is like salesmanship. He who is a good salesman may also be a good personal worker if he has the spiritual qualifications. A business man once gave his salesmen the following rules: 1. Know yourself. 2. Know your prospect. 3. Know your goods. 4. Do not give up. These rules are good ones for the personal worker also. Study to know yourself—your strong points and your weaknesses, with an aim to improve. Study your prospect—his lines of interest, his needs, his disposition, his objections, etc. Also, you must know your goods if you expect to impress others with their need of it.

IX. Steps in Leading a Soul to Christ

1. Show him that he is a lost sinner. Before one can lead a man to Christ he must show him that he is lost and in need of something. Use such verses as; "All have sinned," "There is none righteous," "All we like sheep have gone astray," "If we say that we have no sin we deceive ourselves," "If we say that we have not sinned we make Him a liar," etc. He may argue that he has never done anything very bad. Ask him what the greatest commandment is. Ask him if he has always kept it. If he has broken the greatest command is he not the greatest of sinners, even if he has not committed what is considered by society as a crime?

2. Show him the need of a Savior. Having shown him that he is lost without Christ, show him next that he needs a Savior. Nothing he can do will save him; he must find help outside of himself. We are not saved by good works, nor by a good life. Good works will not atone for past sins.

3. Show him Jesus as the Savior. "While we were yet sinners Christ died for us," "I came to seek and to save that which was lost," "There is none other name under heaven given among men, whereby we must be saved," "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

4. Show him that Jesus is his Savior if he accepts Him. "Whosoever believeth in him," "If we confess our sins he is faithful

and just to forgive," "Him that cometh to me I will in no wise cast out," "He that believeth on the Son hath everlasting life." Try to show him that these apply to him.

5. Pray with him, and have him pray for himself. It is very important that the seeker call upon the Lord himself, even if he can say no more than "God be merciful to me a sinner."

6. Stay with him until he has accepted Christ by faith. Do not leave the work only half done. When the person is willing to accept Christ, and wants to be saved is the

very best time to lead him to Christ. If he gets nowhere then, he may be much harder to reach the next time.

7. Encourage him to read his Bible, pray, and work for Christ. Teach him how to lead someone else to Christ, and encourage him to attempt to win some one as soon as possible. It will help him greatly.

8. Keep on praying for him, and encouraging him. Follow up the work that you began when you led him to Christ. Maintain a personal interest in him.

Chicago, Ill.

THE CHRISTIAN POSITION IN SWARAJ INDIA

By J. N. Kaufman

During the past six months the right or otherwise of Christian missions in India has been almost passionately discussed both in the religious and secular press, whether Indian or Anglo-Indian. Much excitement prevailed and many people of considerable experience expressed grave misgivings regarding the future of missions in this country.

It may be that in part, at least, these misgivings were justifiable. Foreign Christian Missions have always been held more or less in contempt by certain influential classes in India. Nationals of other countries, carrying on interests of trade in India, have frequently found Christian missions standing in the way of their commercial exploitation of the people, hence never have been very favorably disposed towards them. Both Hinduism and Mohammedanism have always resisted the onslaught of Christianity and Western civilization. Backed by the rise of national consciousness, spokesmen for India are becoming more vocal, boldly declaring that foreign Christian missions are an impertinent imposition. We all have seen the spectacle in recent years of a new autonomous Turkey or a war-ridden China having passed edicts narrowly circumscribing the activities of Christian missions, even prohibiting any sort of propaganda whether in schools or in any other way. And Russia's action in placing a ban on any religious propaganda, and declaring itself atheistic in its national outlook, does make one wonder what Swaraj (home rule) India will do with foreign Christian missions if and when Swaraj comes. There can be at least this much certainty that vast readjustments will have to be made along the whole missionary front.

So far as British India is concerned there is the professed attitude of so-called religious neutrality despite the fact that practically all the "recruited service" is manned by Britishers professing the Christian religion. Queen Victoria's proclamation on this point is clear. It follows:

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim the right and the desire to impose our conviction on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal protection of the law; and we do

strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religion or worship of any of our subjects on pain of our highest displeasure."

That there has been pressure brought to bear on unwilling landlords when foreign missionaries desired to purchase land no one can dispute. Many a fine mission possession is due to the good offices of some kindly disposed British official who used the weight of his official influence when it was even only remotely apparent that this school or that hospital posed as a public institution. Such procedure was much more frequent a generation or two ago than it is to-day. The official to-day who is a friend of Christian missions does not feel the same liberty to make concessions, owing to the rising tide of nationalism and the consequent likelihood of adverse criticism from Indians.

The leaders of the Indian National Congress have decided that the policy of the future Swaraj Government should be one of religious neutrality. The Law Commissioners, when framing the Indian Penal Code, decided that the Legislature in India cannot assume the truth of any religion as the British Law has assumed the truth of Christianity. The Editor of the Indian Social Reformer becomes sarcastic on this point and suggests that the Indian Legislature should let all the religions carry on propaganda against each other in order to decide which of them is true. This might have been true of the Indian Legislature in the middle of the last century but it is not true to-day and it will be even less true when India has a responsible Swaraj Government. Continuing he says, "The members of the Legislatures will be mostly men and women who believe in the truth of Hinduism, Buddhism, Islam, Christianity, Zoroastrianism or Judaism, not to mention the modern reforming sects such as the Arya or Brammo Samajas. For it to profess religious neutrality on the ground that it cannot assume the truth of any religion would be grotesquely untrue. It must on the contrary, assume the truth of all religions and assure them all its protection."

On analysis, therefore, it would seem that Queen Victoria's proclamation is not so much a policy of religious neutrality as a policy of religious toleration or of consideration and respect for the non-Christian faiths of the people of India. Carrying out

this principle in a future Swaraj India, it would be hoped that all religions, including Christianity, would be free to carry on their religious activities under the full protection of the law. In this connection we note with interest the decision of the "Unity Conference" held in Delhi in 1924, in which only two Christians, the Metropolitan of India and Dr. Datta, were present and that by invitation. The abridged statement follows:

"We welcome the clear indication of the right of every man to practice the worship of God according to his conscience, to witness to that which he believes, and to invite others to share in it. We agree that for the accomplishment of a spiritual task such as conversion, no means should be employed save such as are consonant with that end. We affirm that the Christian in the work of evangelism expresses the overmastering sense of the love of God, having as its objective the bringing of men and women into the fellowship of the society of Jesus Christ, in which they have equal rights with ourselves."

With the statement just quoted, no Christians, whether indigenous or foreign, can have any quarrel. And the matter should probably not have come up at this time were it not for Mr. Gandhi's now famous statement first reported in the secular press. His own restatement of the published version appeared in *Young India* dated April 23, 1931. He says, "Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another." The word "adequate" is further explained in the following statement: "Yes, I do maintain that India's great faiths are all-sufficing for her." We should bear in mind in this connection that Gandhi does not include Christianity and Judaism as great faiths of India. Conversion from one faith to another is not only not desired by him but it is mentally denied.

Much of the discussion has centered around the subject, "The right to convert." Indian nationals have taken the view expressed by Gandhi as just quoted. The Christians on the other hand have held it to be their inherent right as expressed by the members of the Unity Conference. But neither side proceeded very far before they discovered that they did not agree on what conversion is, and to answer this question people have in their haste almost fallen over each other. Many explanations have been given, some evasive, some compromising, and some loyal to the Great Commission. Hair-splitting differences have been made between conversion and proselyting and Christ's teaching in Matt. 23:15 has been freely quoted in defense of the Hindu position denying the right to convert. However, unless adherence to a religious belief is a purely social matter, unless we feel complacent about having done a purely humanitarian work through hospitals and schools, one is driven to the conclusion that a belief which is a spiritual blessing to oneself becomes evangelical in its practical expression. Certainly this is the Christian position to which the Unity Conference has already given at least its moral support. The Christians would therefore maintain that the right to

convert is inherent in any religion, and Gandhi's position becomes, as a consequence, untenable.

The Editor of the Indian Social Reformer, formerly a friend of missions but more recently an outspoken enemy of foreign mission work in this country, has, in the last year, made some caustic remarks against the Christian propaganda. Certainly, if methods were generally followed as had been in vogue among the Roman Catholic missions in the early days when the criterion of missionary success was mere numbers, then he would be amply justified in his attitude. If "to convert" means the "compassing of land and sea to make one proselyte, and then to make him twofold more a child of hell than themselves," if it means merely the counting of numbers and the swelling of church statistics for home consumption, if it means only the gathering of people into a sort of social club because the movement is popular or for purposes of economic gain, then the argument favoring the "right to convert" has no leg to stand on.

In this connection it is surprising to note what the present law in England is on the "right to convert." "In England an attempt to convert any one from the religion of the country by the most gentle and dispassionate address, is by law an offence; to attempt the same thing by contemptuous or vituperative language is an offence which would be severely punished in practice. But the reason is that conversion is not recognized as a legitimate object."

Although Indian Christian leaders recognize the fact that the idea of religious liberty is implicit in the thinking of responsible non-Christians yet on account of the recent controversy they, with many foreign missionaries, feel a bit nervous over the situation. I do not know who are members of the National Christian Party, or how weighty this organization is but this party sent the following statement to Gandhi as he was leaving for the Round Table Conference:

"For the preservation of our rights and culture we do not ask for any special safeguards. We rely, on the one hand, upon our own inherent abilities, strength and public spirit, and on the other upon the sense of justice and good will of our sister communities. We are in general agreement with the Fundamental Rights drawn up by the National Congress. We welcome in them especially the right of religious liberty. We believe it implies the right to share with others our religious convictions and experiences. We can think of no effective freedom of conscience without the right to preach our faith openly and freely. To us, as to you, the use of corrupt and unfair methods of conversion is distasteful. We condemn them whole-heartedly. But we may be denied the right to preach the Gospel. That is a sacred duty which our Lord Himself has especially enjoined upon us, and in the discharge of that duty have our saints and martyrs laid down their lives. We believe that truth transcends all racial and geographical barriers and it will be therefore not at all in conformity with India's age-long traditions to close her doors against the religious ideas and experience that come from outside. We hold that the permeation of Christian ideals of life and society will but enrich the culture and civilization of our country. Good Christians are ever good citizens and we believe that In-

dia will never have cause to regret the growth of the Christian Church. We are glad to see that the Congress has accepted the principle of cultural autonomy for all communities. So far as we Christians are concerned, we hold that it should include the right of conducting educational institutions of our own to provide a Christian basis to the education of Christian children."

But the "right to convert" or the "right to be converted" is not necessarily bestowable by governments or organizations. The desire to be "reconciled to God" transcends all earthly barriers and as "ambassadors for Christ," we have no alternative but to teach, preach, and baptize. Peter and John, testifying before the rulers, said, "We cannot but speak the things which we have seen and heard." Jeremiah declared, "If I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20:9, R. V.) And Paul said, "For necessity is laid upon me; for woe is unto me, if I preach not the gospel." No wonder he refused to camp under

TEACH ME TO SERVE

By Joanna Sudermann Andres

I love Thee, Lord, and those Thou gavest me to love and serve. I would not want one cloud to fall on any heart, one joy, however small, to be ungranted or need unanswered because of some small, selfish thought. Clean would I be from every selfish aim, free from all dreams of future hope, of future spheres of service that would entangle me in this close web of self. Break every thread that spins a veil before the present duty's call. Let me not take these moments, rather give them from the dawn till set of sun. Let me not count one little task too mean to do. Teach me to serve.

Make me more big of heart to carry little, fretting cares, annoyances, and leave to Thee the things I cannot solve. Make me more wise of heart to touch these lives without a note of discord and if 'tis mine some counsel to impart, that always love may weigh and love may balance. Make me more pure of heart lest I should fail to be a strength, a bit of light on this small spot of road to Thee. Teach me again to serve.

Newton, Kans.

a juniper tree when he was beaten and turned out of a city for witnessing for Christ. Experiencing the priceless treasure that is found in Jesus Christ is the ultimate dynamic empowering Christians for service.

We cannot help but agree in large part to the motive which impelled B. T. Badly some months ago when referring in his speech at Hyderabad to Gandhi's statement, to say, that if India would legislate against the foreign missionary we would practice satyagrah (sacrifice for truth) and sit at the doorstep of India refusing to move. What else could the Christian witness do? And yet in recent years influential Western Christians have appeared who are finding so much good in Hinduism, for instance, that Christianity, as a positive spiritual force practically fades out of the picture. Mr. Natarajan, referring to Dr. J. N. Farquhar's

"Crown of Hinduism," says that that is what Christianity is—only a crown. He continues to say that a crown is only an embellishment, beautiful but not necessary and not vitally affecting the head that bears it. Even Dr. Macnicol, for a long time one of the secretaries of the National Christian Council, in a recent article in the Hibbert Journal, suggests the possibility of the fusion of merging of all religions in this country into a greater whole.

We might just pause to note what is the present missionary status in India, particularly of the non-British—in this discussion, the American missionary. Before the World War all that was necessary to enter India was to obtain a passport from the Department of State at Washington. During the war very strict measures were adopted by the British Government, making it impossible for any American missionary to enter India, even with a passport, unless he had in his possession a special permit issued by the Government of India. Before such permits were issued, very careful inquiries were made by the Government through the officials of the district where the missionary resided, in the case of those returning from furlough. Later, when the National Christian Council was recognized as the spokesman for missions in India, Government was satisfied with a recommendation from that organization when considering the application of a missionary. The special permit is no longer required since our Mission Board is recognized by the Foreign Missions Conference of North America.

There had been some uncertainty in the minds of American missionaries as to "the status and responsibilities of American missionaries in India in relation to the Government" and of the interpretation "of the arrangement with the Government under which the Foreign Missions Conference has been operating in certifying missionaries." The uncertainty arose in reference to obscure points in a document known as memorandum A. (1925 India Office). The points raised were: (1) whether local representatives of Government or the Provincial Government should be the authority to settle misunderstandings between missions and Government; (2) whether missionary organizations are responsible for the political views of Indian Christians; and (3) what political responsibility, if any, attaches to acceptance by missions of Government grants. With reference to the last point the understanding is that "it does not imply any obligation actively to share in propaganda in support of Government, though it does involve the obligation that, in accordance with the Memorandum the influence of a missionary organization, "in so far as it may be properly exerted in such matters, should be exerted in loyal coöperation with the Government of the country, and that it will only employ agents who will work in this spirit."

This final agreement was arrived at as late as April 6, 1931. Ten years before, in 1921, our Business Meeting adopted the following resolution:

"Inasmuch as we missionaries are in this

country for the purpose of spreading the Gospel of Christ, not by any inherent right but by the call of God and the courtesy of the Government of India, and whereas, the present political situation in India has potentialities of the most serious and far-reaching nature, therefore be it resolved, (1) That we reaffirm our belief in organized Government as an institution ordained of God, and (2) that we should as a Mission and as individuals continue our policy of coöperation with Government and with the people as far as possible without antagonizing either, observe strict neutrality in all controversial matters in so far as this is possible, and show our good will to the people in every legitimate way."

We have looked into past conditions. We have noted the present trend of affairs on which account many missionaries in India have become very uncertain of the future. The almost complete absence of such feeling of uncertainty on the part of our own missionaries, is, in my opinion highly commendable. Although the future Christian position in Swaraj India is veiled, nothing, in my estimation, has occurred which can reasonably disturb our peace of mind. True, we have noted the action of Turkey and China in reference to foreign missionaries. Until the recent revolution in Spain, it was prohibited, even publicly, to profess any other religion than Roman Catholicism in that country. Missions are not permitted in Afghanistan. Even recently, entry into the country by a Roman Catholic missionary was refused by the authorities. This was as late as the end of 1930. Hyderabad is a Mohammedan native state and the Mennonite missionaries there, when applying for permission to open a Church, receive a flat refusal. Churches can be opened only by circumvention. Permission is first obtained to open schools. Gradually Bible teaching is introduced. When the authorities are later apprised of the fact that groups are being specially taught the Scriptures they acquiesce on the grounds that no harm has come from the action of the missionaries. Thus they have, in the years, established a number of preaching places without being molested.

We have for many years tried to locate a mission station in Kanker State without success, despite friendly, influential, personal contact with the authorities of the State. According to the present trend in the Round Table Conference the initial step in Indian Swaraj will be Provincial autonomy. This might even take place in the very near future. A local grievance, real or imaginary, such as was experienced a few years ago in connection with the High School, if forwarded to the Minister of Education or other appropriate authority, might make it extremely unpleasant for the Mission concerned. Then on the other hand, we think of the recent invitation given to the mission by the Rani Sahib of Dondi Lohara to open mission work in her Zamindari and the earlier ones by Mahant Dharampuri and the Zamindar of Chhura and we make bold to believe that God will continue to keep the way open for evangelical Christian work in Swaraj India.

In this matter we should differentiate between foreign missionary work and the activities of indigenous Christian bodies in India. Foreigners, naturally, wish no dis-

tinguishment to be made. Some Indian Christian writers urge the same. The issue is an important one. I incline to the view that non-Christian, Swaraj India will certainly reason as non-Christian India has already done, that "a genuinely indigenous mission will be an out-branching of the religious consciousness of India" and as such will receive full recognition by a Swaraj Government, while the attitude towards foreign missionaries might conceivably be unfriendly. Foreign missions will likely be permitted to continue their present work provided they do not make their "right to convert" too effective. It is conceivable that missions or missionaries might be asked, even ordered, to withdraw from the country. If so, on what basis will any be allowed to remain? Will it be the highly organized societies? Will it be those who lay special stress on social service, those who are principally concerned with ameliorating the economic distress of the people? Will it be the missions that produce men and women of deep devotional piety, men and women who are an irresistible spiritual force, men and women who cannot be denied the privilege of carrying out their convictions in connection with their high calling.

Can we here do anything to prepare for such possible developments? The Business Meeting of 1921 passed the following resolution: "Resolved that (we urge) more concentration of missionary effect on inspiring and training Indian leaders by shifting responsibility wherever possible and (that) missionaries (be urged to lend encouragement) by standing by with sympathetic and constructive help at all times."

I would respectfully urge the rapid Indianization of our work, not simply as a precaution but as an undertaking due our Indian collaborators in the evangelization of this land. The organization of the Susamachar Pracharak Prabandhak Samaj (Evangelistic Board) is a step in the right direction. But it is only a step—an experiment for three years. In my opinion, if the experiment proves successful the next step should be that the whole responsibility of direct evangelism be taken over by the Indian Mennonite Conference. The present step to appoint Indian pastors of churches needs to be actively encouraged. It is the logical step and, as I estimate the situation, is long overdue.

But when it comes to future developments the best we can do is to surmise. The evangelical indifference of non-Christian faiths is an acknowledged fact. A so-called revival of Hinduism is too closely bound up with political movements and national aspirations, and therefore cannot endure. The Christian Church flourished when Christians were denied the "right to convert." The Dynamic which has established Christian Churches in Asia Minor during the first century, brought the Gospel to Europe, preserved the true faith in Europe during the Dark Ages, emboldened witnesses of Jesus Christ to approach the stake with resignation,—that Dynamic will continue to provide His Church with true witnesses and, if God will, you and I will continue to have a part in

the Christianization of India, whatever may be her future form of Government.

Dhamtari, C. P., India.

AN EASTER THOUGHT

Easter should mean, to all who dwell in our Christian land, a renewal of faith. As new life came into a world that was dead with despair and gloom, and as new faith came into the lives of the disheartened disciples on that Resurrection morn so long ago, so each returning Easter ought to bring to us a new and vital faith in the One who was victorious over death. And, while all nature is pulsing with new life, ought we not also to be vibrant with faith and hope?

Faith means a vision of things unseen by human eyes; and it means, too, the courage and the patience to follow that vision, through difficulties and discouragements until it becomes a blessed reality. Easter brings us, also, a message of hope, a reminder to us that Christ is alive forevermore, that He dwells in the hearts and lives of men and that He can change sadness into joy and turn all life's defeats into ultimate victory.

Everybody, practically, has faith of some kind, faith in something, or somebody. A person, absolutely without faith, would be, of all people, most pitiable. Life couldn't mean much to such a being. He couldn't be expected to accomplish anything that is worth while; for back of every great achievement is a great faith. It has produced giants in the business world; it has worked wonders in the realm of science; and it has brought innumerable blessings to the moral world.

The people that lack faith, or that have a little of it, may be capable of filling the small places of life, of doing its commonplace tasks; but the world needs young men and young women of great faith to fill its larger places, to do its wonderful work, to get a glimpse of the things that lie beyond the vision of the faithless, to launch out, with the spirit of adventure upon unknown seas.

Faith drives away the thing that makes failure possible—fear. Fear can't defeat you in your life work if you have great faith. Faith puts an incentive, a purpose into the lives of people. It carries them always onward toward their ideals and inspires them to do their best. It spurs them on in pursuit of knowledge; it gives them vision; it helps them to achieve victory.

Happy is the young man or young woman, the boy or the girl to whom there comes a great vision in the springtime of life while there are yet many years in which to harvest faith's heritage.

The bluebird of happiness does not hide itself from us, completely, until we have reached the end of the rainbow. It goes with us all along the way helping to smooth the rough places and to lighten the burdens of the road. Having before us a vision of better things, and striving with a purpose toward that land of achievement to which the vision leads will, of itself, bring contentment and happiness.—Frances Duer Adams.

EDUCATIONAL

HISTORIES OF LOCAL CHURCHES

XV. Stahl Mennonite Church, Johnstown, Pa.

By Sanford G. Shetler

Johnstown is located in Cambria County in the southwestern part of Pennsylvania. South of the city several miles in Somerset County are located four Mennonite churches, and several miles east of the city in Cambria County two more. These six churches compose what is known as "The Johnstown District." Contrary to the belief of many who are unacquainted with the vicinity, there is no church in the city of Johnstown, and only a few members are located there. The present membership of the District is close to 750. The six churches are situated within a radius of eight miles; the Stahl Church, the subject of this discussion, is centrally located. All of these churches really make up one church, although each one is organized separately, and a spirit of sociability prevails among the people that has aided in acquainting the members among themselves.

The first settlers of the District migrated from Eastern Pennsylvania as early as 1767. The first minister was Jacob Blaich, Sr., who was ordained to the office of Bishop about 1814 and died Oct. 7, 1849, in his seventy-fifth year. He was a farmer but spent much of his time in the work of the ministry. "He was a good neighbor, talkative, pleasant, well liked by the people, an impressive speaker in the pulpit, a good disciplinarian." Previous to the erection of church buildings meetings were held in private houses, in schoolhouses, and in barns. In 1836-1837 the Blaich Meetinghouse was erected. It was built on the farm of the first minister of the District, near the site of the present town of Jerome. The original house has since been moved, additions have been made, and it is now used for a dwelling house by John Bowman near the Stahl Church. As the membership increased in number, another log structure was built in Cambria County in 1855 for church and school purposes. This gave way to another building in 1879 (remodeled twice since) and is known as the Weaver Church. Services were also occasionally held in Somerset County in the Thomasdale Schoolhouse and in Moses Thomas' barn. In 1874 a house of worship was erected near these places and was called the Thomas Church. This building has also been rebuilt. After the erection of the Stahl Church two more churches, one in Cambria County called the Pleasant Grove Church, the other in Somerset County, the Kaufman Church, were built. Some of the common family names of the District are: Kaufman, Blough, and Blaich, Weaver, Stahl, Thomas, Eash, Berkey, Mishler, Saylor, Wingard, Gindlesperger,

The Stahl Church

In the Stahl district the first services were held in 1866 in the Miller Schoolhouse. At first meetings were held every eight weeks, but later the schedule was changed to once a month. All the services were conducted in the German language. Outside of the older people, who started the services, the majority who attended were non-Christians, although a few Amish and a few Dunkards also came to the meetings. Nearly one hundred people attended the regular meetings. People came together on horseback or in spring wagons, and a large number walked. When the work was begun in the Thomas district, the meetings were discontinued at the schoolhouse for a while. One day one of the brethren, who is still living, approached another at the sawmill, to ask, "Don't you think we ought to do something about a church house?" The other brother replied, "Do you think so? I did too but didn't have the heart to say so." As a result of this conversation a meeting was called at John Stahl's home a week or so later. But when the time came for the meeting only two were present, the same two who had spoken together at the sawmill. Others had intended to come, but it was a very stormy day and thus they were kept from it. However, several weeks later another meeting was called at the schoolhouse. Twenty people responded, and at this meeting trustees were appointed (John Stahl, Levi Weaver, and Levi Blaich,) to acquire a suitable building lot and to obtain subscriptions for the new building. Several responded at that meeting and the other subscriptions were obtained through solicitation. There are still a few members living who attended services at the old schoolhouse. They are: Brethren Levi Blaich, David Berkey, and John Sala, and Sister Polly Weaver. A special feature of these first services was a singing conducted by Jacob Blaich, son of the first minister in the District. These were well attended and were continued for several years.

John Stahl granted a tract of land for the purpose of building the new church house, and in 1882 the building was completed. It was a simple structure, having neither basement nor anterooms. The cost did not exceed \$600.00. The Stahl Church is located in a small valley known as "Soap Hollow" just six miles out of Johnstown, and two miles south of the small mining town of Kelso. The State is now connecting the road that passes the building with Route 53 which comes out of the city.

There were no regular dedication services held in the new building, but Bro. Jonas Blough

preached the first sermon. Other ministers who had served in the District for a number of years and some of whom now served the congregation were: Jacob Blaich, Jr., Peter Blaich, Samuel Blaich, Samuel Gindlesperger, and Cyrus Hershberger. The bishop of the District was another Samuel Blaich. In 1890 L. A. Blough was ordained to the ministry by J. N. Durr.

Meetings were held every four weeks unless special meetings were called, and only when a stranger came did they have evening services. At such times lamps were brought along to light the building. Later the meetings were held in the daytime every two weeks. Some claimed that it confused them, saying that they didn't know when there would be church since they had it in between times. An interesting event was related to me by Brother Levi Blaich, to whom reference has been made several times before in this article. He said that several of the men including himself had the habit of standing around an old stump in front of the church house until the singing had begun in the church. An Amish brother, Joe Miller, who often attended the meetings came walking out one morning to the young men and said to the one, "Levi, I think it would look much better if you would come in before church begins." Bro. Blaich said that remark cured them of that habit.

Up to the time of the ordination of L. A. Blough in 1890, people were opposed to revival meetings, but on the evening of the ordination Bro. Durr held services and extended an invitation. There were five confessions, among whom was my father, S. G. Shetler. The meetings were then continued one week, and closed with nineteen confessions. Since that time revival meetings have been held within the District, and for many years they have been held annually at each of the six churches. While different ones have left the church at times for other denominations, we have counterbalanced this loss by accessions from other denominations.

In 1902 the church house was remodeled and an extension put to one end. Still later a basement was put under the house and a steam heating system was installed. About ten years ago members of the church joined hands and put in an electric line to connect with the city power plant. There was a splendid spirit of cooperation shown, and in a very short time the building was equipped with lights. In more recent years the church grounds were graded and a small lawn enclosed around the building. Running water was also installed in the basement. The basement is further equipped with a small sewing and cooking room which is utilized as a classroom for Sunday school and Bible school.

At different times the Stahl congregation has made attempts at local mission work, but

so far nothing permanent has been attained. Several have left the congregation for foreign mission work, and some have in past years served at our home missions. The church takes a keen interest in mission activities and always maintains the support of at least one missionary abroad.

The ordinations at this place since 1894 have been as follows:

S. G. Shetler, deacon, 1894.
S. G. Shetler, minister, 1897.
L. D. Yoder, deacon, 1897.
James Saylor, minister, 1900.
S. D. Yoder, minister, 1900.
W. C. Hershberger, minister, 1900.
Loransa Kaufman, deacon, 1918.
Lloy Kniss (now a missionary in India), minister, 1920.

Brother James Saylor was later ordained bishop of the Johnstown District, but not at this place. Church services are held every two weeks in the morning and evening. This is on account of the proximity of the other churches. It is possible to attend Sunday school at this place and to drive to one of the other

ent church every year according to a definite schedule. With the last two conferences mentioned above, a Sunday School Conference was held.

Bible Conference

One of the earliest attempts at special Bible study, outside of the Sunday school, was made in 1897, when a Bible conference was held at this place. This was the second meeting of its kind in the Mennonite churches of America, the first having been held at Scottdale. The instructors were Daniel Kauffman, D. G. Lapp, A. D. Wenger, J. S. Coffman, D. H. Bender, and M. S. Steiner. The conference had been announced to continue for a week and there was some opposition to that, but when the week was up it was liked so well by every one that it was decided to continue it for another week. There were very many visitors from other conference districts present. I have often heard it said that this conference was the most interesting and most helpful one ever held in the District. This, of course, may have been due to the fact that there were so many capable instructors present,

mark. The officers are: Supt., Loransa Kaufman; Asst. Supt., Paul Kniss; Sec., Sanford G. Shetler; Treas., Joe Miller. Some years special programs have been sponsored by the Sunday school on Christmas and other holidays. Many who attend this school come from homes outside of the Mennonite Church. The organization of the Sunday school is carried on in accordance with the uniform plan of our conference district. With a system of class-books it is possible for the secretary to get the full benefit of the entire class period.

The first home Sunday School Conference for the Johnstown District was held in the Stahl Church in 1893. These conferences have since been held in the District annually.

Young People's Bible Meeting

In 1892 Ulysses D. Miller of Springs, Pa., then teaching school in this township, conducted Bible Readings, which led to the organization of a Young People's Meeting. The Church has always taken a great interest in her young people. The spirit manifested between the ministers and the laity is commendable. The Young People's Bible Meeting is experiencing a healthy growth, and good coöperation is manifested in the rendering of programs. As mentioned before, due to the proximity of the other churches of the District, the meetings are held only on alternate Sunday evenings, preceding the church service. Junior programs, children's meetings, and Bible studies are special features sponsored by the committee, which at present includes: S. G. Shetler, Levi Thomas, and Paul Kniss. Occasionally brethren from some of the other churches are asked to take part on the programs, and whenever possible, visitors are placed on the programs. During Bible School the students are given part on the program with the home members. An added interest is noted during this time because of the variety of speakers and subjects. Meetings are held every Sunday evening during this time.

Sewing Circle

Feeling a desire to help the needy by way of providing garments and other material, a number of sisters of the congregation met and organized a Sewing Circle on Jan. 9, 1913. The first officers were: Pres., Mary Hershberger; Vice Pres., Susan Mishler; Sec., Ida Weaver; Treas., Fannie Miller. Since the time of the first organization the President and the Treasurer have been the same officers. The other officers at present are: Vice Pres., Hattie Kaufman; Sec., Mrs. Clarence Miller; Asst. Sec., Annie Kaufman. During the past year seven quilts and forty-eight garments were made. Other contributions were also given. The sewing circle is in possession of several sewing machines. It meets once a month in the basement of the church.

Johnstown Bible School

This is an annual activity which takes place in this church. It is held under the auspices of the Southwestern Pennsylvania Conference. The first session was held during the month of January, 1922, with an enrollment of twenty. The faculty consisted of three instructors: Noah Miller, John F. Bressler, and Oliver Zook. The course was somewhat limited. The present faculty consists of three regular instructors, S. G. Shetler, E. C. Bender, J. Irvin Lehman, and several assistants with quite a



Stahl Mennonite Church

churches for the church service. A rotating schedule is used by the ministers so that appointments are filled all over the District by every minister. The semiannual Ministerial Meeting is always held at this place, at which time the ministers of the District meet to discuss problems and transact business. All actions of this body are first presented to the congregations for their approval or disapproval.

The present ministers of the congregation are S. G. Shetler and W. C. Hershberger and the deacons are Loransa Kaufman and John Harshberger.

A semiannual business meeting of the Stahl congregation meets at the church to transact the business. W. C. Hershberger is Chairman of this meeting and Loransa Kaufman is secretary. The expenses of the congregation are maintained by freewill offerings.

Conference Affiliation

Since the organization of the Southwestern Mennonite Conference in 1876, the churches of the Johnstown District have been affiliated with the same. The first session of Church Conference held at the Stahl Church was Oct. 16, 17, 1890. Since that time it has been held at this church twice—Aug. 29, 30, 1907, and Aug. 11, 12, 1927. The Conference meets at a differ-

and no doubt the great interest was brought about because this kind of meeting was a new thing to the people at that time.

Stahl Mennonite Cemetery Association

On a high knoll above the churchyard is situated a cemetery belonging to this congregation. The cemetery is controlled by a board of trustees which at the present time includes the following: John A. Thomas, S. G. Shetler, Joe Miller, Loransa Kaufman, Romanus Alwine. In 1895 a constitution was drawn up and soon afterwards a charter was obtained at the court of Somerset County. The congregation maintains a regular gardener, who keeps the cemetery and church lawn in proper condition. The neatness and trimness of the cemetery have always brought complimentary remarks from visitors. People of all denominations have the privilege of burial in this cemetery.

Sunday School

During the time when Sunday schools were being organized throughout our church, a Sunday school was started at this place in 1886. Levi Blauch was the first superintendent. There was such great opposition to it that it was discontinued for a while. At first it was held only during the summer months. The present enrollment is near the two hundred

large force of assistants during the two special weeks of the school. Other instructors in the intervening years have been: J. A. Ressler, Abram Metzler, Sr., Millard Detwiler, D. M. Wenger, A. G. Clemmer. Since the beginning the school has made gradual progress, and although there are problems in connection with the work, it is observed that a good influence is felt in communities which have sent students to the school. The highest enrollment in the regular course has been near one hundred. The regular enrollment is more than doubled during the special weeks. There have been students here from six different states and from five different conference districts. There have also been students from other denominations. Some of these have been won into our church when they became familiar with certain Bible teachings, although no attempt at proselyting has been made. The present enrollment includes Mennonites, Lutherans, and Dunkards.

A course of study has been arranged by the faculty and adopted by the board. It includes the following: Pentateuch, Gospels, Poetical Books, Epistles, Prophets, Historical Books, Bible Doctrines, Church History (with a history of our own church), Bible Psychology, Sunday School Methods, Character Study, Methods of Y. P. B. Meetings, English, German, Bible Geography, Homiletics, Mission Study, and Vocal Music.

The community is maintaining a splendid attitude toward the work of the school and always supports the work heartily, both financially and spiritually. Students are placed in private homes for board, at which place they receive two meals a day. Luncheon is served in the church house every day. Each student is asked to abide by certain rules arranged by the school so as to keep up a high spirit of efficiency and spirituality throughout the term.

Two programs during the week are held each of the seven weeks of school. Students are thus given ample opportunity for development. The School is in session at this writing. This year it has had the highest initial enrollment since the founding of the school. The group of students, which includes a number of ministers, is cooperating very well in the work. The ministers' session, which took place during the last week of January was well attended and a great interest was shown. Fifty ordained brethren were present and many practical problems were discussed together with the other studies. The all-day Christian-Workers' Conference was also very well attended and excellent messages were given in all of its sessions. Undoubtedly much fruit will result in later years because of the "sowing" and "watering" done at this meeting. We are now looking forward to a good Sunday School Week. Many have written of their coming. During this week Sunday school workers from different conferences will aid in the discussion of practical needs and in methods of deepening the spiritual life of the Sunday school. Last year this week was attended by 21 superintendents, 112 teachers, and 26 ordained brethren, besides many Sunday school pupils. The special instructors of this week are: O. N. Johns, Paul T. Huddle, Lina Z. Ressler, I. W. Royer, C. Z. Martin, and C. F. Yake. No tuition is charged for this

week of the school. In former years this week took place during the regular six-weeks' session, but for the last few years it has been placed at the end. This year it is to begin Feb. 14. At the end of the seventh week special closing exercises are held. This year seven students will receive four-year diplomas, and four students will receive the six-year diploma. However, when this article appears in print the school will have been closed for this year. The church has her problems. The same

can be said of any church. There is at present, however, no indication of compromise on any Biblical principle, and liberalism is decried. A spirit of unity has always existed in the congregation, and we hope this will always continue. We earnestly look forward to the time when this visible church shall be transplanted into God's kingdom; we press forward, looking to God for help and guidance, asking Him to keep us "until He come." Johnstown, Pa.

THE HOME IN THE WRITINGS OF HOLMES AND LOWELL

II. Relation between Members of the Family

By Irene Eschliman

In the preceding chapter much was said about the relation between husband and wife. This chapter discusses the relation of parents to children.

In the poem quoted below, Holmes wrote of the feelings one has for an ideal childhood home under ideal circumstances.

"Home of our childhood! how affection clings
And hovers round thee with her seraph wings!
Dearer thy hills, though clad in autumn brown,
Than fairest summits which the cedars crown!
Sweeter the fragrance of thy summer breeze
Than all Arabia breathes along the seas!
The stranger's gale wafts home the exile's
sigh,

For the heart's temple is its own blue sky!
Oh, happiest they, whose early love unchanged,
Hopes undissolved, and friendship unestranged,
Tired of their wanderings, still can deign to see
Loves, hopes, and friendship, centering all in
thee."¹

He very beautifully expressed his appreciation of his own home in the following lines:
"Your home was mine,—kind Nature's gift;
In vain their flakes the storm-winds sift,
The snowdrop hides beneath the drift,
A living blossom still."²

One naturally thinks of mother love when the relation between parents and children is mentioned. In Holmes' writings this is practically the only phase of parental relations mentioned. In his poem "The School Boy" he showed the effort it takes for the school boy to leave home and mother without shedding tears. The love of the boy for his mother and hers for him are beautifully expressed:

"Brave, but with efforts, had the school-boy
come
To the cold comfort of a stranger's home;
How like a dagger to my sinking heart
Came the dry summons, "It is time to part;
Good-by!" Gooood-by! one fond maternal kiss:
Homesick as death! was ever pang like this?
Too young, as yet, with willing feet to stray
From the tame fireside, glad to get away,
Too old to let my watery grief appear,—
And what so bitter as a swallowed tear?"³

In speaking of women in general he made a remark that might apply even more forcibly to mothers in their efforts to do what is best for their children:

"The more they overwork themselves, the more exacting becomes the sense of duty, as the draught of the locomotive's furnace blows stronger and makes the fire burn more fiercely, the faster it spins along the track."⁴

It is scarcely possible that a more beautiful tribute could be paid to the long suffering, patient mother than is found in the following lines from "The Voiceless."

"Nay, grieve not for the dead alone
Whose song has told their hearts' sad story,—
Weep for the voiceless, who have known
The cross without the crown of Glory!
Not where Leucadian breezes sweep
O'er Sappho's memory-haunted billow,
But where the glistening night-dews weep
On nameless sorrow's churchyard pillow.
O hearts that break and give no sign
Save whitening lip and fading tresses,
Till Death pours out his longed-for wine
Slow dropped from misery's crushing
presses,—
If singing breath and echoing chord
To every hidden pang were given,
What endless melodies were poured
As sad on earth as sweet in heaven!"⁵

When Holmes was led to consider the frequency with which all other attachments fail, he was sufficiently impressed with the constancy of Mother love to write:

"Youth fades; love droops; the leaves of
friendship fall:
A mother's secret hope outlives them all."⁶

The appreciation of a child for the sacrifices of his mother are often too late to impress his appreciation on his mother's mind. In the "Only Daughter" the child feels the great love and interests of her mother in her welfare:

"Too soon the gentle hands that pressed
The ringlets of the child,
Are folded on the faithful breast
Where first she breathed and smiled;

Too oft the clinging arms entwine,
The melting lips forget,
And darkness veils the bridal shrine
When wreaths and torches met;

If heaven but leaves a single thread
Of Hope's dissolving chain,
Even when her parting plumes are spread,
It bids them fold again.

The cradle rocks beside the tombs:
The cheek now changed and chill
Smile on us in the morning bloom
Of one that loves us still."⁷

In discussing the education of children, Holmes again stressed the influence of women. He said that the instruction of the whole community in all that is beautiful, is flowing mainly through its women.⁸ The home background, he insisted, is essential for the production of a cultured man. While one must admire the self-made man for his accomplishments, his achievement is necessarily lacking along certain cultured lines. The man of the family, because of his environment, naturally absorbs the benefits to be derived from a close

intimacy with paintings, books, family traditions and relics.⁹ He attributed his own liking for books to the fact that he was born and bred among them. "I have the easy feeling, when I get into their presence, that a stable boy has among horses."¹⁰ He emphasized his belief on this point by stating that in order to be properly educated the following must be true:

"Above all things, as a child, he should have tumbled about in a library. All men are afraid of books that have not handled them from infancy."¹¹

There are several glimpses of family life in general to be found in Holmes' writings. Among these is the relation between conceit and good humor. "Even in common people, conceit has the virtue of making them cheerful; the man who thinks his wife, his baby, his house, his horse, his dog and himself severally unequalled, is almost sure to be a good humored person."¹² Another light is thrown upon the conceit of a family by the usual reaction he points out to Genius.

"The opinions of relatives to a man's powers are very commonly of little value: not merely because they overrate their own flesh and blood, as some may suppose; on the contrary they are quite as likely to underrate those whom they have grown into the habit of considering like themselves."¹³ Strangers are commonly first to find the "gift."

1. "Poetry," Holmes' Complete Poetical Works, p. 18.
2. Ibid, p. 263.
3. "The School Boy," Ibid, p. 259.
4. Holmes, Oliver Wendell, Elsie Venner, p. 171.
5. "The Voiceless," Holmes' Complete Poetical Works, p. 99.
6. "The Mother's Secret," Ibid, p. 318.
7. "The Only Daughter," Ibid, p. 32.
8. Elsie Venner, p. 172.
9. The Autocrat of the Breakfast Table, p. 22-25.
10. Halleck, History of American Literature, p. 258.
11. The Autocrat of the Breakfast Table, p. 24.
12. Ibid, p. 12.
13. Ibid,

Dalton, Ohio.

FROM THE HOLY LAND TO THE HEART OF EUROPE

III. Lazy Days on the Mediterranean Sea

By Anis Ch. Hadad

At daylight next morning we could just discern Cyprus sinking behind us in the horizon. The day had all the charm with which the poets have invested this region. No land was in view after we lost sight of Cyprus, but the spirit of the ancient romance lay upon the waters and we were soothed with the delights of an idle existence. We had as good a world as can be made with a perfect sea, a perfect sky, and a delicious atmosphere.

We seemed entirely alone upon a waste of waters. It is lovely to be sailing; there is nothing but ocean on all sides as far as the eye can see. Mile after mile of watery surface passes in under the ship's bow and glides out astern, but far off on the horizon new wastes of water appear as fast as we can eat them up. Apparently, so it seems, we are making no progress at all, and yet the ship is jogging along and the screw turning. The same sheet of water constantly moves under us. And yet the voyage is not monotonous. Never was there a more beautiful sea than we sailed over. No wind disturbed the profound beauty of that azure sea. It was a never-ending source of pleasure to lean over the side and gaze into the deep blue, that surpassed the sky in richness, on which the bubbles from the swift prow went dancing gayly before us, flashing in whiteness and vanishing only to be followed by others all day and all night long. Our shadows pass right through the clear water and distinctly fall upon the glittering back of a grey shark following us faithfully a few fathoms down. Great numbers of jellyfish cruise in the clear and vibrating element, while silver-scaled fish dart out to either side of the ship's keel. At night we look through the rusting foam of the ship's bows and try to penetrate that strange darkness, that uncertainty which lies just ahead. What shall arise over that black rim towards which we sail but

do not overtake? Then we look behind and see the trail of phosphorescent light—the very night air glittering with a dreaming light disengaged from the ocean.

To one whose heart is not insensible to the beauties of nature there are grand sights at sea. There is ever-varying grandeur in the wide heavens that stretch themselves above

groups of stars and holding converse with these silent but glorious witnesses of the Creator's Power.

Through this summer calm voyages our great steamer, cut loose from the earth and set afloat. There are not less than eight hundred travellers on board, stowed in every nook and corner. The deck of the long vessel is packed with human beings. We look down into the hold upon a mass of bags and bundles and women heaped, indiscriminately together. These people travel with their bedding, their babies and their cooking utensils, and make a home wherever they sit down.

Time on shipboard passes quickly and always has its new interest. Early in the morning, while we are still in the sweetest sleep, we hear a tramp, tramp on the deck, with shouts and much laughing, then a long-drawn and complicated yell.

During a voyage fellow travellers soon get to know each other. The most trivial occasion serves as an introduction, but these intimacies, however, almost invariably last only as long as the voyage. Once on dry land the friends who have chatted together, and dined together for several days, part with the hope that they meet again some day. They seldom, however, if ever realize that hope, and the failure to realize it does not weigh heavily on them. But whilst it lasts the acquaintanceship is often very pleasant and the recreation of a voyage is very enjoyable at the time and leaves a store of happy memories in its wake.

When we have set out with a crowd of tourists, gathered up at random and have become a part of the amalgamation that takes place in a week's mixing, we somehow feel that a certain unity has resulted from that process and we are reluctant about seeing it



The Harbor at Rhodes

us. Sunrise and sunset on the sea present magnificent views when in simple grandeur naked sun meets naked sea. We have had also the full moon, and this is a vision worth taking a voyage to see: when the silver queen of night bathes the vast and silent floods with soft and tender light. And the nights—the star-lit nights! What a revelation is the sparkling concave of the sky at sea! What hours of ecstasy I have spent in watching the shifting

disturbed: we feel a personal loss in every face that goes, a personal grievance in every stranger that intrudes. The ship's family has become a sort of club. It has formed itself into groups and has discussed its members individually and collectively. It has found out their business and perhaps some of the hopes and ambitions and even some of the sorrows of each member. Then, suddenly, here is a new group of people that breaks in. We know

nothing about them, and they know nothing about us. They are good people and we will learn to like some of them—perhaps all of them in time. Yet we regard them doubtfully. . . . Children are playing everywhere, and some grown-ups hastening hither and thither find themselves entangled in the games of the young ones, or lost in circles of laughing girls or actually made fast by the endless questions of some elderly mother of a family.

Then into the reading room the religious travellers flock. The hush of prayer accentuates the vibration of the great propeller, the creaking of the ship's timbers and the swirl of the waves. And after prayer has been offered to the Father who divides sea from the land, and who measures the waters in the hollow of His hand, there are those who sleep more peacefully that night from the service of loving communion with God, though the waters are deep below and about us, and though every revolution of the engines is carrying us far from our earthly homes and dear ones. His stars look down, and all is well.

Now there is a stir on board. All eyes are turned in one direction for we are told there is land in sight. Far off and indistinct lies the dim, soft outline of the ancient coasts of Pamphylia and Lycia and a lovely range of what we took to be the Karamanian mountains. And so by way of a score of isles of old fame, we came early the next morning at the fresh hour of sunrise to the Island of Rhodes, where once was, but now is not, the Colossus, one of the seven wonders of the world.

The island of Rhodes is from the sea one of the most picturesque places in the Mediterranean; although it has little remains of that ancient grandeur which caused many people, in time long past, to prefer it to Rome and Alexandria. The harbor wall, which is flanked on each side by stout and round stone windmills, extends up the hill, and, becoming double, surrounds the old town; and, with the ancient moat, excites the curiosity of this so-called peaceful age of iron clods and monster cannons. The city ascends the slope of the hill and passes beyond the wall. Outside, and on the right towards the sea, is a picturesque group of a couple of dozen stone windmills and some minarets and a church tower. Higher up, the hill is sprinkled with a little foliage, a few mulberry trees, and an isolated palm or two; and beyond, the island is only a mass of broken bold, rocky mountains. Of its forty-five miles of length, running southwesterly from the little point on which the city stands, we can see but little.

The morning atmosphere was delicious, and we could well believe that the climate of Rhodes is the finest in the Mediterranean and also that it is the least exciting of cities. I shall always think of Rhodes as a picturesque, silent city. Sitting on the deck-chair I looked at Rhodes as it gradually disappeared from view. With the breeze blowing softly and the sun shining peacefully upon the far-flung line of the sea, I recollected Paul's account of his experience here in the years gone by. Since I have learned to know the Mediterranean, I have admired more than ever before the faith and patience of Paul who made so many voyages on it. How different was his ex-

perience from ours! We were with friends! We had above us the flag of a Christian country to protect us. We carried passports from our government guaranteeing a proper treatment. We had the fair skies, gentle breezes. But how storm-swept Paul's journey was. The

hours must have gone by heavily for him, while we steamed swiftly in a large ship, brilliantly lighted and with every comfort.

(Next month, "Among the Islands of the Region Archipelago").
Jerusalem, Palestine.

WILLIAM HOWARD DOANE

Composer of "Safe in the Arms of Jesus"

By John Emerson Montague

"A few can touch the magic string" (said Oliver Wendell Holmes) and among these privileged mortals was William Howard Doane, the centenary of whose birth was celebrated last year. He first saw the light of day in Preston City, Connecticut, on February 3, 1831.

A noble achievement was his: he put the Gospel story into eternal, musical form. With incomparable rhythms and tuneful melodies, he belted the world with sacred song. His "prayers set to music" have ascended to heaven from Cairo and Calcutta, and from Cologne and Colorado Springs. To-day, alas! his name is comparatively unknown; but his compositions are sung and loved wherever the name of Jesus is revered. The man is forgotten, his work exalted.

Personally, I must confess that Doane's hymn tunes have pursued me around the globe. Some twenty years ago, one Sunday morning in the American Church of Tokio, I heard the congregation intone:

"More love to Thee, O Christ,
More love to Thee,
Hear Thou the prayer I make
On bended knee.
This is my earnest plea,
More love, O Christ to Thee."

These words are by Elizabeth Prentiss; the music, by W. H. Doane. Had I wanted to escape him (which I didn't), I could not have done so, for some months later, I encountered him again, this time in Australia. It was the First Baptist Church of Melbourne. The words were Fanny Crosby's; the music was Doane's:

"Pass me not, Oh gentle Savior,
Hear my humble cry;
While on others Thou art smiling,
Do not pass me by."

Indeed, his hymn tunes have penetrated everywhere, from Boston to Brisbane, from Buenos Aires to Berlin. They are known in Arctic Alaska and Tropical Brazil. Neither sect nor race nor language could place limitations upon them, for they have been sung at Roman Catholic funerals, in Anglican cathedrals and at Protestant prayer meetings. Examples:

1914. Pittsburgh, Pa. City-wide union services. In the wooden tabernacle, the mammoth congregation sings Doane's world-famous hymn:

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save."

1922. New York. The Bowery Mission. A congregation of sinners, down-and-outers,

ragged, ill-kempt men. But they can sing, and they sing whole-heartedly. Once more it is Doane who provides the musical setting for the old, old story:

"Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool."

1870-1931. Main Street, Hometown, U. S. A. A funeral. Any denomination. Almost inevitably, Doane is there. A sympathetic, comforting melody strikes the ear. It is the hymn which resounded in 1885, on the banks of the Hudson when Ulysses S. Grant was buried in Riverside Park:

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest."

Yes! William Howard Doane is dead and gone, but his hymn tunes go marching down the corridors of history.

What manner of man was he?

"Who's Who" lists him as a manufacturer, a musician, a Baptist, an editor, a philanthropist, a publisher and a friend of Fanny Crosby, whose hymns he set to music. He could trace his ancestry to the Mayflower, and his grandfather served under Washington in the Revolutionary War.

Both as composer and business man, he was a success. The former brought him love, admiration and fame; the latter, leisure and a reasonable amount of wealth. Until his death in 1915, he was president of a Cincinnati firm which manufactured wood-working machinery, but music was his real profession, his great passion, his ennobling mission. He preferred harmonies to dynamos, melodies to motors, chords of music to fly-wheels.

Fortunately (for him and for us), his parents recognized his innate gift for music, and facilitated its development. He was trained under the best American and German masters; he learned the subtleties and intricacies of counterpoint, of harmony, and of musical composition. He was no novice or apprentice, but a conscientious, capable workman who excluded the cheap, the trashy, the ephemeral from his melody factory, accepting only the noblest and best. He had a high conception of his musical apostolate; to it he was always faithful, in thought and in deed. He had learned that religious experience flows in rhythmic utterance; and he wanted the experience to be purifying, and its utterance worthy.

As a rule, words precede the music to which they are wed. That is the logical or-

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS WASHES HIS DISCIPLES' FEET.—John 13:1-15

Lesson for March 6, 1932

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

"Love never faileth" (I Cor. 13:8 R. V.). It "endureth all things" (I Cor. 13:7). It "seeketh not its own" (I Cor. 13:5).

Herein is the contrast between the selfishness of the disciples and the perfect love of Christ. Did not the disciples, including Judas, have any love for Christ? Yes, they had, but their selfishness was greater and overcame their love. Nothing outside, but only that which is within me can mar the workings of love in my life.

The hardest test to love is the treachery of friends. Psa. 41:9; 55:12. The open opposition of enemies is expected, and our love for them does not suffer loss as long as we have reason to believe in their personal integrity, but the pettiness, the selfishness, and the treachery of friends breaks the heart and makes us wonder how long we can bear it. The cure for selfishness is not abuse, but more love, although it sometimes seems that the more we love the less we are loved. II Cor. 12:15.

"God is love." He proves His worthiness to be our God by the constant unremitting service which He renders to His creatures. He deserves our homage and worship but He proves Himself through His love. Christ as Lord and Master (vs. 14) deserves our homage and honor but proves Himself worthy of it by the most self-forgetting service imaginable. We prove ourselves worthy disciples by following His example both in spirit and form.

Humility, not pride, is a proof of greatness. Luke 22:25, 26. Pride is a pretence to greatness. Real character neither needs nor uses pretence. Love, faith, and virtue are like the sun—they need no embellishment.

I wonder if Jesus did not wash the feet of Judas first of all. His love of self had smothered his love for Christ. He needed the lesson of unselfish love more than the rest. But they needed it too, and so do we, for self is ever trying to crowd Him into second place.

Did the Master here institute an ordinance? I think so. Even if we grant that He taught loving, unselfish service to others, does the ordinance, properly observed militate against such service? Nay, rather it encourages it. With as much reason you could argue against the sacrament by saying that the bread and wine hindered the real feasting on Jesus Christ, the Sustainer of our spiritual life.

But one form of the observance could be changed with profit. Instead of washing the feet of special friends or equals in station, wash, as first choice, the feet of him who loves you least and merits least the highest place in the circle of His friends. In one of the churches in the mountains of Kentucky, known as the "world's humblest church," the minister insists that this ordinance must be observed with the brother or sister with whom you have had more difficulty in maintaining brotherly relations than with any other. This is nearly always followed with complete reconciliation.

JESUS COMFORTS HIS DISCIPLES.—John, chapters 14-17

Lesson for March 13, 1932

Golden Text.—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

The antidote for fear and worry is faith, trust, and belief in God the Father and God the Son. Those who believe in Him are not surrounded with a troubleless world, nor hidden from the storms of life, but in the midst of storms and troubles have peace in their hearts. A peace such as the unbelieving world does not know, nor can give. Jno. 14:27; Psa. 37.

Mansions.—Greek word, *monē*. Found only in this chapter in vs. 2 and 23. A place of residence—an abode for those who love Him; and whose love is proved by obedience to His words (vs. 15, 21-23) even as Christ proved His love to the Father by His obedience, (v. 31) so to them Christ, the Father and Spirit, will come and abide in them. If we have God abiding with us in the here, we shall abide with Him in the hereafter. V. 3. Love is not content apart from the one loved. For this cause Christ came to earth. Jno. 3:16. He loved us. Love is not content without providing for the one loved. Christ provided deliverance from sin, safety in an evil world, joy unspeakable in the heart, and is now preparing a city eternal in the heavens, whither His loved ones will soon be taken to spend the endless ages to the praise of His glory. Together with Him now is victory, together with Him then is heaven.

V. 6. Jesus is the ladder of Jacob's dream (Jno. 1:51), the only Way of ascent to heaven. He is the truth revealed to those who would walk in the Way, (vs. 21) and the Life—the One in whom we live and move and have our being.

Life is not suppression or eradication of

evil so much as it is habitation of Christ. The Father in Christ did the work for Christ; Christ in me does the work for me. Vs. 10, 12, 13; 16:23-26. **In His name.** This is not a formula to be used in closing a prayer, (note: In the recorded prayers of the New Testament it is not so used) but a condition without which no prayer will be answered. But having met it, none will remain unanswered. It means, in other words, by virtue, or authority of Christ. The Spirit sent to me by the Father and Son makes intercession for me according to the will of God (Rom. 8:21-27), and we know that "if we ask anything according to his will, he heareth us:" and if He heareth us we have the answer. I Jno. 5:14, 15. This is asking in His name and can only be done by those abiding in Christ, and Christ abiding in them through the Spirit. Jno. 15:7.

Vs. 7-9. **Knowing God.** Being known of God. Gal. 4:9. To know Him is life eternal (Jno. 17:3), and to make His acquaintance is worth any cost. Phil. 3:8-10; Job. 22:21. We can learn to know Him through faith and the indwelling of the Spirit. Vs. 17. After three years they but vaguely knew Him. All earthly knowledge is in part, but God's knowledge is absolute. In glory we shall know as we are known. I Cor. 13:12.

Vs. 18 **Comforters**—orphans. The most helpless thing in the world is a newborn babe. If the mother dies at its birth, and no one else nourishes it, it can but die. The Spirit is my spiritual mother. Being born again in Christ, the Spirit nourishes me and I receive grace for grace, from strength to strength, and finally appear before God. Psa. 84. The Spirit gives to me what the Father and Son provided, and all is well. I am no longer an orphan cast out, (Ezek. 16:5), but a lost child, found and adopted. Rom. 8:15-17.

JESUS DIES ON THE CROSS.—

John 18:1 to 19:42

Lesson for March 20, 1932

Golden Text.—Christ died for our sins according to the scriptures.—I Cor. 15:3.

Friends. In the fifteenth chapter, just before they left for the garden, Jesus changed the terms of address of His followers from disciples to friends. A disciple is a learner, but a friend is a confidant, and to such a one He makes known all the things of God. A friend loveth at all times, and a friend sticketh closer than a brother. But even friends do fail us. Into the Garden Jesus went with His friends. The inner circle of friends could go with Him farther than the rest, but even they were left behind while He wrestled alone with God. Their understanding and sympathy could not go with Him all the way. Even in the place where He led them, they failed. How much more, had He asked them to go farther?

Enemies. Judas is now in the wrong

crowd (some say he just returned to where he always belonged), and with them he also comes into the garden. The salutation and the greetings are as effusive as ever, but they come from the lips of the betrayer. A man chooses his own company, but that company makes or destroys him. He chose the company of the enemies of Jesus for a day—then left them, not to return to the friends of Jesus, but to end his life in remorse over one base deed done in that one evil day when he yielded to the influence and entered the company of the enemies of Jesus. How terrible that a life so nobly begun and lived for a time, should become so base and infamous with such a terrible doom.

Then the disciples (John does not say "friends") all forsook Him and fled.

Peter. We are known of God. For Judas Jesus had bitter words of woe, for Peter words of sympathy. And why? Judas deliberately chose his course, but Peter was overtaken in a fault and such as he are to be restored. See Gal. 6:1.

The overconfidence of the disciples, and especially of Peter, was the primary cause of their failure. Had they understood the weakness of the flesh they would have prayed rather than slept, and the story would be different.

The trial of Jesus was a mockery. Because they were His enemies He was condemned in advance. Not the evidence but the feeling in their hearts caused the verdict.

"Known unto God are all his works from the foundation of the world," and God foresaw that at this time there would be at the helm of the church at Jerusalem, as well as at the political helm, men who would crucify Christ because of what they were. This was not foreordained but foreseen.

Women at the cross. Four are named: Mary, His mother; His mother's sister, Salome, mother of James and John; Mary, wife of Clopas, mother of James and Joseph; and Mary Magdalene. Jesus, dying for others as He had lived for others, commits His own mother to the care of John, His mother's sister's son, and then commits His spirit to the Father.

Finished. In Jno. 5:36, Jesus states that the Father gave Him work to finish, and these should bear witness to His deity.

He took our infirmities and bore our diseases. Matt. 8:17. He bore our sins, and by His stripes we are healed (Isa. 53) and finally on Calvary He finished the work of atonement and reconciliation. His work of redemption is finished. My work for God in Christ is still undone. Can I say at last in truth, "It is finished—nothing left undone?" Then I will not be ashamed to meet Him.

JESUS RISES FROM THE DEAD (Easter Lesson).—John 20:1-31

Lesson for March 27, 1932

Golden Text.—But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

The unchangeable Christ. His last thoughts on the cross were of others' tears and fears—His first recorded words after the resurrection were sympathetic and helpful to weeping Mary Magdalene. He has not changed.

The loss of Christ affects people differently. Pilate suffered remorse; the Jewish leaders rejoiced; Judas committed suicide; Peter felt bitterly his loss but longed for restoration. Mary of Bethany grasped the truth of the necessity of Jesus' death and resurrection, and apparently shed her tears before His death but awaited with assured confidence His resurrection after the crucifixion. Mary Magdalene wanted the personal touch. If she could not have the living Lord, she wanted His dead body over which to weep and pour out her lamentations.

She clung to His feet, living, and kissed them again and again, and she would again cling to His feet now that He has risen, for such is the meaning of the word touch in verse 17—a clinging to. She needs to learn that in the Spirit life, Jesus can be nearer and dearer to her and all others than if He remained on earth in His corporeal body.

Peter and the risen Lord. Peter had denied Him. He went out and wept bitterly. He spent hours of self-castigation such as we can only conjecture, until his sense of unworthiness brought him to the verge of despair—he felt himself unfit to be a disciple. Then came news of the empty tomb. Peter was there first, but went away unseeing. The Master sent a special message to Peter and finally they met one early morning on the shores of Galilee. There Peter recovered himself in His Lord and blessed God. I Pet. 1:3.

If the angels could rejoice when the Son of

God became incarnate to begin the work of man's redemption, how much greater must be the rejoicing now that it is finished! If the disciples were glad when they saw the resurrected Lord, how much more will we be when we see the Lord of the resurrection at that great day!

He died for our sins and rose for our justification. When He died He bore the penalty for all our sins, and when He rose He broke the power of him who had the power of death, which is the devil. Heb. 2:14, Greek.

He, the firstfruits of them that sleep, could say, "O grave where is thy victory?" We also can say likewise at His coming.

But the resurrection means much to us now. The power of the resurrection is manifested in our spiritual regeneration, and in living life anew in the Risen Christ. Eph. 1:18-23; Phil. 3:10; Col. 3:1-4. If he be not risen our faith is vain. We would still be in our sins. I Cor. 15:17.

Without faith in the resurrection our life becomes aimless, pessimistic, hopeless, but with it, faith overcomes the world. A new dynamic in our lives lifts us above sin, and enobles us to accomplish the greater works of Jno. 14:12. There is no adequate explanation for the life and zeal and power and success of the Christian Church but the resurrection of Christ and the giving to Him by the Father all power in heaven and on earth and His imparting it to the disciples in the Spirit.

Lancaster, Pa.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

III. Talks With the Training Class, by Margaret Slattery

Reviewed by David Alderfer

To inquire concerning the name and qualifications of the author of any book is the legitimate and wise question of every busy person whose reading time is limited and who wishes to gain the greatest possible benefit from his study hours.

It is a recommendation to the book under consideration to know that its author, Margaret Slattery, is a tactful and quick-sighted teacher of many years' experience in the day school as well as in the Sunday school. Her sympathetic understanding and tactful treatment of the pedagogic problems of childhood, reveal a heart that is in love with children, and that is obviously not forgetful of its own childhood feelings and emotions. As an author, her pen has produced at least a dozen books on educational and inspirational subjects.

The title of the book implies that it was prepared primarily for use as a text in teacher training classes. But its usefulness should not be restricted by limiting the recommendation of its use to that capacity alone. Aside from its value to teachers, the book is intensely interesting; even the casual reader can not help but be interested, and the inspiration and incentive to be in service is inevitable.

The chapters are replete with practical illustrations and personal experiences from the author's teaching career, and she vividly illuminates various phases of child personality and psychology in a simple manner that the

average Sunday school teacher can easily understand. She relieves him of the possible dilemma of feeling that he must either become a pedagogical psychologist or abandon the attempt to teach. "Many a one has read psychology with interest and emerged from its toils too merely book-learned to apply it, or worse still, believed that they knew it all," says Patterson Du Bois in his introduction to the book. Continuing, he remarks that "this is not a reflection on science but the plain story of a misfit. The profound and complex study of the workings of the human mind envelops some simple and vital truths for everybody. The problem is to dig them out and make them usable for the man who is in a hurry. This is what Miss Slattery means to do. The very limited student will gain some systematic idea of the child's faculties—or the 'paths'—from this little manual alone. The less limited student will do still better by following our author more closely into other treatises. This plan in itself is educative."

To read the book is to be filled with an intense desire to be a more capable and understanding teacher and to put into practice the practical suggestions given. Even personal benefit is to be derived by those of us, who, because of age and size are expected to have put away childish things. We will find ourselves to have outgrown those tendencies less

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Evangelism in our Young People's Meeting Work should not be lost to view in preparing the programs and assigning the topics and appointing the speakers. While every meeting may not be one that calls for an expression of decision, there should be no meeting that has not had that purpose in mind and a prayerful arrangement of materials that will contribute to that end, in due time with the junior mind, and at the earliest date with the mature mind.

It is not enough to simply have topics suited to the evangelistic appeal. Without a definite burden on the part of the believers which leads them to prayer and consecrated effort, the meetings will be a dry recital of facts that leave no lasting effect upon the unsaved.

The Topics Committee has chosen a few subjects with the thought of encouraging direct appeal to the lost. The topics of this month will lend themselves to this side quite definitely if they are properly used and prepared with prayer on the part of program committees, leaders, and speakers. When possible to gather those on duty for the evening quietly into a prayer circle in which definite blessing is sought for the meeting and for each one on the program, it will be very helpful. Where this is not possible a few words of exhortation to prayer as the assignments are given out might be effective in leading to a more spiritual service.

Opportunities to do good are at hand daily. The Young People's Meeting is not the least of such opportunities and we need to feel the importance of it. Opportunity is like a hand held out to me right now that can easily be grasped. It may remain in reach for some time and it may pass on and return no more. When a drowning man comes to the surface, the opportunity to catch him and pull him to safety is very brief. A delay of the opportunity will likely mean a loss of life entirely. To feel that he is so near to me that I may, by a reach of the hand and earnest effort, save him now is a thrilling thought. But to let that joy of saving pass by and to have the one so near to salvation to be forever lost, is a thought too terrible for contemplation and should awaken us to the sin of neglect. Shall the joy of an opportune deed of kindness be forever marred by regret because an eternal loss is on record that may be laid at the door of our inaction? "As we have therefore opportunity, let us do good."

Almost.—When we think of the great issues that are involved in being fully persuaded to be a Christian, the pathos of being almost to that point is greatly deepened. If in rushing to meet a train that is to carry me to a distant appointment, I miss it by only a few minutes, I might as well have missed it an hour, for I entirely miss it anyway. But the fact that it was almost a success seems to aggravate the disappointment. So it will be in issues that involve eternal loss. When once the full measure of eternal loss has swept over the soul of one doomed to eternal banishment from God, as he views the redeemed afar off and feels the anguish of the torments into which he has forever and irreparably sunk, and he then thinks of that moment in which he was "almost persuaded," then we need not wonder that "there shall be weeping and wailing and gnashing of teeth."

Sowing.—"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6). We should never tire of sowing seed. The difficulties should not hold us from our duty. The fact that we must wait many days before the harvest should not cause us to despair of results. The joy of harvest never comes to the man who is driven from the field by clouds and wind or other hindrances and thus fails to put the seed into the ground. We have God's commission to sow the good seed. It is our business to sow, whether we ever live to see the harvest in this life or not. God will take care that our reaping time comes. But if we do not obey the call to sow we may be sure that the time of harvest will be a time of regret and shame. May the Lord encourage every one of our dear young people and help them to labor on with faith and patience.

III. BIBLE CHARACTERS—SOLOMON (Jr.).—I Kings 3:5-15; Neh. 13:26

Topic for March 13

MOTTO

"Fear God, and keep his commandments."

MEDITATIONS ON THE TOPIC

I. **Solomon was the son of David.** He was appointed king according to the plan of God and was set upon the throne shortly before his father's death. Solomon was a very pious youth and God greatly loved him and blessed him. Solomon felt that he had a very great responsibility in being made king over Israel. God knew how he felt and came to him in a dream and told him to ask what He should give him. Solomon did not choose to ask for riches and honor

or long life, but he asked that he might receive wisdom to rule the great nation which God had given him to rule. This choice pleased the Lord so well that He not only promised to give him wisdom, but that He would give him also riches and honor and long life if Solomon would be faithful.

The people soon learned of Solomon's wonderful wisdom. His fame spread to other nations so that people came on long journeys to hear his words of wisdom. One of these visitors was the queen of Sheba, of whom the Bible gives an account. We have many of Solomon's wise sayings in the book of Proverbs.

The great work of Solomon was the building of a temple for the worship of God. This was the fulfillment of David's desire. Solomon also built many other things about Jerusalem. He had riches in abundance and beautified the city and his own dwellings.

But Solomon was led into sinful indulgence because he followed the ways of the kings of other nations. He married many strange wives who turned his heart away from the truth. To please these wives, Solomon built places of worship for their idols and thus brought the wrath of God upon himself and his kingdom.

II. **Junior Program Suggestions.**—This topic has been chosen particularly to meet the needs of the junior mind. As a character study it will have many points of interest and can easily be made a very profitable meeting. Let leaders have each particular story well in hand with its practical lessons that apply to the junior; and as each story is told let these points be well developed. If the stories are told by juniors they should have all missing points brought out with whatever missing lessons belong to the story. It might be well to have some person to train the juniors in the learning of the story so as to have the story with its practical applications properly presented for the benefit of the entire meeting. This can be done by presenting the juniors with outlines containing blank spaces to be filled out with facts obtained by their own searching of the Bible.

OUTLINE STUDY

I. Solomon, a King.

1. By the order of David, his father.—I Kings 1:32-40.
2. By the word of the Lord.—I Chron. 22:7-12; 28:5.

II. Experiences and Deeds of Solomon.

1. His dream and choice.—I Kings 3:5-15.
2. His wisdom and fame.—I Kings 4:29-34.
3. The visit of the queen of Sheba.—I Kings 10:1-13.
4. Building the temple.—I Kings 6:1-4.
5. Builds many things.—Eccl. 2:4-11.
6. Is led to sin by many women.—Neh. 13:36.
7. Writes proverbs and songs.—I Kings 4:32; Prov. 1:1; 25:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Tell the Following Stories of Solomon:
 - a. How He was Made King.
 - b. About His Choice of Wisdom.
 - c. The Queen of Sheba's Visit.
 - d. Building the Temple.
 - e. Solomon's Sin.

For Seniors.

1. Blessings in Following God's Plans for Our Lives.
2. The Danger of Compromise in Prosperity.
3. True Wisdom.

PERSONAL THOUGHT

Have we sought for true wisdom? Have we been faithful in keeping our lives true to the wisdom we have received?

SEED THOUGHTS

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Luke 11:31.

Consider the lilies how they grow: they toil not, they spin not; yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?—Luke 12:27, 28.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house which I have builded?—Solomon. I Kings 8:27.

WHAT MUST I DO TO BE SAVED?— Rom. 10:4-17; Acts 16:30-34

Topic for March 20

MOTTO

"Repent ye, and believe the gospel."

MEDITATIONS ON THE TOPIC

I. **Personal Responsibility in Salvation.**—God has done for us what no man can do for himself. His grace brought salvation (Tit. 2:11). No man can contribute any merit toward the end that he could receive this grace. God has made salvation a gift. And He has gone farther still. He has sought out the sinner and through the Word of God and the work of the Spirit has bestowed upon him faith by which he may lay hold upon the gift and receive life. This faith that comes so graciously to men who hear will place at the door of every one the opportunity to meet every condition and enter into life. But right here is the point where man's responsibility comes in. Devils believe and tremble. Men may be made to believe who are not willing to surrender themselves to the working of that grace in their behalf.

John recognized this responsibility when he declared, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). And in another connection he said, "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (Jno. 12:42, 43). Jesus Himself spoke to the Jews who believed on Him and said, "If ye continue in my word, then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32). He showed their unwillingness to receive saving faith when He asked, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only" (Jno. 5:44)? It is evident that God forces no one against his will. But to those who honestly meet the truth and faithfully accept God's grace by meeting in their own lives the conditions of surrender and trust, there is sure to be an experience of salvation.

II. **Junior Program Suggestions.**—It will be easy to illustrate the two sides in the work of salvation by using some impossible thing that may be accomplished by willingness on our part to receive the assistance of one who is able. An impassable gulf is spanned by a bridge, but that will not get us across unless we go by way of the bridge. So man's separation from God by sin has been bridged by Jesus Christ. There is no salvation in any other. And many will be lost, nevertheless, because they will not accept and act upon their opportunities. The Jews were not saved because as Jesus told them, "Ye will not come to me, that ye might have life" (Jno. 5:40). Be sure to impress the real situation in the lost condition of man and his helplessness to save himself; then show the reasonableness of availing ourselves of salvation in Christ and of meeting the conditions by which He

will do His work in our behalf. See further help in Suggestive Assignments.

OUTLINE STUDY

I. What Is Included in Saving Faith?

1. Saving faith is a gift of God.—Eph. 2:8.
2. It is a repenting faith.—II Cor. 7:10, 11.
3. It is a confessing faith.—Rom. 10:9, 10.
4. It is a surrendering faith.—Matt. 19:23-30; Luke 14:33.
5. It is an obedient faith.—Heb. 5:9; Acts 5:32.
6. It is a working faith.—Jas. 2:14-26; Gal. 5:6.

II. What Must I Do?

1. Meet the conditions.—Acts 4:12; Jno. 1:12; I Jno. 1:6-9.
2. I can not merit salvation by works.—Eph. 2:9; Rom. 4:4, 5.
3. Give God a chance.—Phil. 2:12, 13; I Cor. 15:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. What I Can Not Do of Myself:
 - a. I Can Not Wash Away My Sin.
 - b. I Can Not Change My Heart.
 - c. I Can Not Merit Salvation.
2. What I Can Do:
 - a. I Can Receive Jesus As My Savior.
 - b. I Can Trust In His Saving Power.
 - c. I Can Obey Him through His Work in Me.

For Seniors.

1. God's Work for Us through Christ.
2. Man's Part in Obtaining the Blessing of Salvation.
3. The Work of Grace.

PERSONAL THOUGHT

"Ye would not," are the sad words which Jesus spoke of the people whom He would have saved if they would have been willing. Let us not block our own way from what God would do for us.

SEED THOUGHTS

It takes two to save your soul—your Savior and yourself.—Sel.

He that believeth on the Son hath everlasting life.—Jno. 3:36.

The burden of sin which presses on us all, the stings of conscience, the pangs of remorse, no human power can bear, no love of earth, however tender and true, can remove. The man who is a stranger to Christ is thus burdened. He is a voyager without a pilot, a child without a father, a sinner without a Savior. If God spared not His own Son who that Son stood in the room of sinful man, how can God spare men when they stand before Him laden with their own guilt? If the load of the world's guilt when laid upon Christ crushed Him into sorrow too deep for human thought, crushed Him to death and the grave, oh, how shall any man attempt to stand before God bearing all the burden of his guilt? As God lives, the soul that has not cast off the burden of its guilt upon the sin-atonement Lamb, shall die.—Sel.

BIBLE TEACHING ON IMMORTALITY.—I Cor. 15

Topic for March 27

MOTTO

"Alive unto God through Jesus Christ our Lord."

MEDITATIONS ON THE TOPIC

I. **The Immortal State.**—In this world

of time all men are dying as far as the flesh is concerned. Many with the consciousness of their sin unrepented of are facing a judgment that shall sentence them to an eternity of woe, in which death (which there means eternal banishment from God in a realm of endless torment) shall never have release. To face the first and also the second death is a sting to the soul that has no relief. Therefore it is wise to seek the relief while we are yet on this side of the grave in our mortal flesh. This relief comes alone through the one who has conquered death. Jesus met the penalty of sin in our behalf and died as to the flesh and was raised as a conqueror over death and has ascended to the right hand of God as our intercessor.

We do not receive immortality in its fullness till we have passed the gates of the first death and have come to the place where "this mortal shall have put on immortality," and when the very dust shall give forth its corrupted bodies and the power of Christ shall clothe them with incorruption. Yet we may have the power dwelling in us even now "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:14). Such are to reckon themselves "alive unto God through Jesus Christ our Lord" (Rom. 6:11). They have the right to "rejoice in hope of the glory of God" (Rom. 5:2), though they may yet pass through tribulation before the realization of their hope. But there is need that we "exhort one another daily while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:13, 14). That end to which we are to be steadfast is death of the body. We have the promise that if we shall be "faithful unto death" that Christ will give us "a crown of life" (Rev. 2:10).

II. **Junior Program Suggestions.**—What one of us cannot recall the first knowledge we had of the meaning of death, and with what hope and respect we attended to the thought that there is a resurrection in which the dead shall be raised from the grave, and that the righteous shall receive glorious bodies, while the wicked shall pass into eternal shame? The thoughts of the Lesson Text to-day should have an appeal to the junior mind and they can be given assignments similar to those in the Suggestive Assignments and can work out their answers from the Bible itself. The Outline Study will furnish Scripture references from which their answers can be formed.

III. **The Text.**—I Cor. 15 is a discussion concerning the hope of the resurrection through Christ, and the fact of a spiritual body according to God's own plan which shall be given to the believer. These prospects take away the sting of dying.

OUTLINE STUDY

I. Death Passed Upon All Men.

1. Through sin by inheritance.—Rom. 5:12; I Cor. 15:21.
2. It is an appointment to man.—Heb. 9:27; Eccl. 8:8.

II. Immortality.

1. All souls continue to exist:
 - a. The wicked in eternal death.—Matt. 25:46; Rev. 14:11.
 - b. The righteous in eternal life.—Matt. 25:46; Rev. 21:4.
2. The bodies of all shall rise:
 - a. Some to everlasting life.—Jno. 5:28, 29; Dan. 12:2.
 - b. Some to everlasting shame.—Jno. 5:28, 29; Dan. 12:2.
3. Christ is the means of resurrection for all.—I Cor. 15:21, 22.
4. Our attitude toward Christ determines our bliss or woe in eternity.—Rom. 8:9-11; II Thes. 1:7-10.
5. Eternal life begins here.—Jno. 5:24.

6. Redemption work is complete at the resurrection.—Rom. 8:23; Luke 20:35, 36; Eph. 1:14.
7. In His likeness.—Phil. 3:10-14, 20, 21; I Jno. 3:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from I Cor. 15.
2. What Gives a Sting to Death?
3. How the Sting Is Taken from Death.
4. How to Be Sure of Eternal Life.
5. Who Meets Eternal Existence in Dying Agonies?
6. A Place Where There Is No Death.

For Seniors.

1. The Meaning of Immortality.
2. The First and the Second Death.
3. The Resurrection of Life, or of Shame.
4. Where Death Is Forever Banished.

SEED THOUGHTS

O Father, grant Thy love divine
To make these mystic temples Thine,
When wasting age and wearying strife
Have sapped the leaning walls of life;
When darkness gathers over all
And the last tottering pillars fall,
Take the poor dust Thy mercy warms
And mould it into heavenly forms.

—Holmes.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20, 21).

THE TWO DESTINIES.—Luke 16:19-31; Rev. 20:11-21:8

Topic for April 3

MOTTO

"He that overcometh shall inherit all things."

MEDITATIONS ON THE TOPIC

I. **Heaven and Hell.**—These two words give us the names of the places where all souls will finally be. According to their works in this life, shall souls determine their eternal destiny. If we ask people where they want to be, the invariable answer is that they want to be only in heaven. But if you ask them to meet the conditions to reach heaven, then they choose to risk their life a little longer on the brink of eternal torment. Is it because that we have not pictured heaven as bright as it truly is; and have we failed to make hell as bad as it really is? That may be the answer only in part. It is true that Christian workers often get one-sided, or fail to declare the whole counsel of God. But the spirit of unbelief, which is inspired by Satan, is usually the underlying cause of so much indifference and procrastination concerning the preparation of the soul for its eternal abode. It is inspired by Satan and wrought through his agents in the world. Men and women about us have their effect upon us. If we are not aware the spirit of unbelief will impress itself by the very atmosphere of the social world and the business world and the political world. People professing godliness are often the best instruments in the hands of Satan to bring forth this spirit. Disparaging remarks and a careless regard for the teaching of the Bible even from the lips of preachers, is very fruitful to influence other Christian professors. And when Christian people get loose in their piety and obedience the world drifts fast and far from the thought of God and eternity.

All are bound for hell unless they take the way of escape through Jesus Christ. Believing this every one should use his opportunity. Believing this every Christian

should do his utmost to bring Christ and the hope of heaven before lost humanity. Where shall our portion be?

II. **The Text.**—Luke 16:19-31).—This account given by the Lord Jesus shows plainly the two destinies and the unchanging state of those who find themselves in either one.

Rev. 20:1-21:8.—These passages give the two contrasts of the final abode of the lost and the final abode of the saved.

III. **Junior Program Suggestions.**—The lesson before us is one that can be grasped by young and old at least in the general features. It is not difficult to picture the fact of sin leading down to hell and holiness leading to heaven. The facts about both places should be known by every intelligent being. Let the boys and girls read these facts for themselves. It would be a good idea to use the Outline Study as a lesson, giving out passages for all to read, especially such passages as set forth clearly the state of the righteous and the wicked. Also, to select passages that make plain what kind of place each are to be in. The Suggestive Assignments will help to form a plan of procedure.

OUTLINE STUDY

I. The Place of the Final Destiny.

1. Heaven the place of God's habitation.—Deut. 26:15; Isa. 63:15.
 - a. A place where the saved shall be.—Jno. 14:2, 3; Jno. 17:22.
 - b. A place with an incorruptible inheritance.—I Pet. 1:4.
 - c. A place of eternal glory.—II Tim. 2:10.
 - d. A place of rest.—Heb. 4:9.
 - e. A glorious city.—Rev. 21:1-5, 9-27; 22:1-5.
2. Hell, the place prepared for the Devil and his angels.—Matt. 25:41.
 - a. A place of torment.—Luke 16:23-26.
 - b. A lake of burning fire.—Rev. 20:10, 15.
 - c. Unceasing punishment.—Matt. 25:46; Mark 9:43, 44.
 - d. Separated from God and good.—Luke 16:26; II Thes. 1:9.
 - e. Described as a pit.—Rev. 9:1; Prov. 15:24.

II. The State of the Final Destiny.

1. Well with the righteous.—Isa. 3:10; Rev. 7:13-17; 14:1-5, 13; 21:4; 22:3, 4.
2. Ill with the wicked.—Isa. 3:11; Jude 13; Heb. 10:31; Gal. 3:10; Rev. 14:9-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Final Portion of the Righteous:
 - a. The Home in Which They Dwell.
 - b. The Joys Which They Shall Have.
 - c. The Company Which They Shall Enjoy.
2. The Final Portion of the Wicked:
 - a. The Place Where They Must Go.
 - b. The Woes They Shall Suffer.
 - c. The People in Their Company.

For Seniors.

1. Heaven As the Home of the Righteous.
2. Hell As the Portion of the Wicked.
3. The Eternal Bliss of the Righteous.
4. The Eternal Woes of the Wicked.

SEED THOUGHTS

Some people testify that they are going to heaven to live forever, when they are not making as much preparation as for a day's outing.—Sel.

Heavenly joys shall be like the tree of life in the new Jerusalem, which brings forth twelve manner of fruits, and yields its fruit every month. Robert Hall used to

cry: "Oh, for everlasting rest;" But Wilberforce would sigh to dwell in unbroken love. Hall was a man who suffered, he longed for rest. Wilberforce was a man of amiable spirit, loving society and fellowship; he longed for love. Hall shall have his rest, and Wilberforce shall have his love. There are joys at God's right hand, suitable for the spiritual tastes of all who shall come thither. The heavenly manna tastes to every man's peculiar liking.—Spurgeon.

Where will you spend eternity?
This question comes to you and me!
Tell me what shall your answer be,
Where will you spend eternity?

—Hoffman.

REVIEWS OF HELPFUL BOOKS

(Continued from page 88)

than we like to admit. Human nature is exposed and explained in the twelve chapters in a remarkable way.

The book has only ninety-five pages but its brevity means conciseness rather than inadequate treatment of subjects. A glance at the table of contents reveals the brief, yet comprehensive and expansible method of treatment.

- I. Important Principles.
- II. Curiosity and Interest.
- III. Memory.
- IV. Imagination.
- V. Reason.
- VI. Analogy.
- VII. Attention.
- VIII. The Will.
- IX. Habit.
- X. The Gist of the Whole Matter.
- XI. The Committee of Religious Education.
- XII. Suggested Recognition Services.

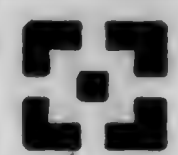
In true text-book form, each chapter is supplemented with a list of practical questions, which are at once instructive and thought-provoking. In giving the purpose of the book, the author says in part: "I hope above all that these talks will make you think—think so hard that you will see problems you never saw before; if one sees a problem there is hope of solving it. I trust they may so deepen your interest that not one day shall pass when you do not remember, for a moment at least, that class of yours, its need, and that you must meet that need."

"The talks are based upon an earnest study of what the great teachers of the ages have given us, upon personal experience in actual teaching, and upon careful observation of the work of others. They are written in response to a demand for a simple teacher training course which would prove helpful to the average busy man or woman at work in the Sunday school."

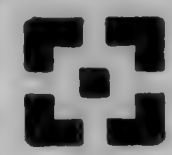
Two very interesting charts supplement the book, treating the periods of childhood and adolescence respectively. Each shows phases of development in different stages and suggests plans for moral and religious education in connection with every stage. The charts are by Edw. P. St. John.

While much thought and discussion is given to mental and moral training, the spiritual is at the same time emphasized and interwoven in a very beautiful way. Altogether the aims combine to accomplish this one ultimate end: To lead the teacher into better organized knowledge, which is power.

Scottsdale, Pa.



BIBLE STUDY



TABERNACLE STUDIES

By the Bible Study Editor

This is the first of a series of studies on the tabernacle which Bro. Coffman expects to give to our readers, continuing for probably a year at least. Bro. Coffman has given this subject much study and has given this material in lectures at different times. Partially in response to requests that these lectures be put into printed form and partly from the belief that they will prove to be both interesting and helpful in a practical way to our readers the material is now presented in this form.

In presenting the studies of the tabernacle to the readers of the Christian Monitor, it is in hope that the Scriptures may be better understood, that the ministry of our Lord and Savior Jesus Christ may be more fully appreciated, that the work of redeeming grace be more completely appropriated, and that the joy of Christian life and service may be increased in each heart.

The law of the Lord was the foundation of faith for the Apostles and the early church. The Apostle Peter bases his dissertations concerning the Gospel on the promises of the prophets (Acts 2), upon the testimony of David (Acts 2), upon the sprinkling of blood (I Peter 1), and upon the "more sure word of prophecy" (II Peter 1). His testimony as a witness of Jesus Christ and of the voice from heaven, is to him a lesser testimony than that of the Scriptures, the Old Testament witness of Jesus Christ.

The Apostle Paul constantly refers to the law and its testimony concerning Christ. The doctrines and terms of faith and Christian experience are those that are constantly used in connection with the worship and service of the ancient sanctuary of His people. The exposition of the law and its testimony concerning Christ as given in the Epistle to the Hebrews may be considered the key to the Gospel of Jesus Christ. The Epistle to the Galatians contains numerous references to the law, its teachings and implications. It may be suggested that the apostle did not often refer to the law and its symbols in his epistles. This may be readily accounted for by the fact that many of the people to whom he wrote, while familiar with temple worship, were not familiar with ceremonial law as held by the Jews. The temple worship of the Gentiles was perverted, and a perverted form of worship would result in a perverted testimony. This may also apply to form and testimony of worship in this age. Every principle requires a form of expression. If the form is in disagreement with the principle the testimony of it will be valueless.

Jesus Christ came to fulfill the law and the prophets. "That the Scriptures might be fulfilled" is a frequent expression found in the four Gospels. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The angel from heaven said, "The testimony of

Jesus, is the spirit of prophecy" (Rev. 19:10). The only purpose of the law was to bring the people of Israel to know Jesus Christ. The law was their schoolmaster to bring them to Christ. Gal. 3. Jesus fulfilled the whole law, in a threefold manner: 1. He kept all its precepts—no fault could be found in Him as to moral conduct or ceremonial failures. His digressions from the ritual of the priests and scribes had not resulted in His breaking any of the commandments of the law. It only proved to the scribes and Pharisees that their traditions were vain and stood in the way of the fulfillment of the law. 2. He fulfilled the law in His teaching by setting forth the righteousness which the law—His own law—required of men. Between what the law said in letter to the Jewish mind, and what the law said in spirit, as interpreted by Jesus, there was a great gulf. Jesus set forth the higher spiritual righteousness of the law of His Father in heaven. 3. Jesus fulfilled all of the ceremonial requirements of the law, both as a son under the law and Savior pointed to by the law.

It is with respect to Christ as the Savior of the world that the study of the types and figures of the law, and of the statutes and ordinances of worship in connection with the tabernacle and temple service is of vital importance. There is no study of the Scriptures that is more fruitful in the revelation of the work of Jesus Christ in redemption and in every particular phase of His great and perfect ministry in the reconciliation of man to God. He came to the world as the Lamb of God to take away the sin of the world. His ministry was not only foretold from heaven, it was also expounded from heaven.

In respect to the exposition of God's purpose through Jesus Christ, Paul wrote to the church in Rome: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because unto them were committed the oracles of God" (Rom. 3:1, 2). Because of this fact Christ came to the Jews. The apostles of the Gospel were Jews. A Jew was the chosen vessel to carry the Gospel to the Gentiles. These were not better men than could be found among the Gentiles, but they were instructed men. They had to know the law that they might know Christ. They had been with the Lord as He exemplified and fulfilled the law. They heard Christ as He expounded the law, even to the teaching of

the laying down of His life; for when He would be lifted up He would draw all men unto Him.

The tabernacle is of especial significance in its construction and uses as having been patterned after the things of heaven. "The law having a shadow of good things to come, and not the very image of the things" (Heb. 10:1) is, nevertheless, the most complete expression of the heavenly things that man has received from heaven, except the person of the Son of God. Moses received from God, from heaven, both the pattern and manner of service of every part of the tabernacle. A frequently repeated injunction given to Moses was, "See that thou make them after their pattern, which was shewed thee in the mount." In the completion of these works it is written that it was done "as the Lord commanded Moses." It is true that the "law was given by Moses," and that "grace and truth come by Jesus Christ." It is also true that the truth may be understood by the law concerning it. One of the failures of Christian teaching today is that it is departing from its Biblical character both in interpretation and in application. The Gentile church prospered in its faith as long as it maintained the truth as it was delivered to the saints, and it fails now in serving its relationships with its original sources and implications. Men are making the Gospel a matter of reason instead of a truth given by revelation. Every feature of the tabernacle furniture and ceremony had its particular bearing on the ministry of Jesus Christ and the blessings of that ministry to the children of men. It may be said that no question of Christian standing or experience may arise but that it may find its answer in the ministry of that divinely revealed testimony of Jesus Christ, the sanctuary of God among men.

The tabernacle and its service has a particular interest to the Jews and is allied to their history and to their hopes. The law and the first tabernacle were given to the people of Israel at the time of their departure from Egypt to enter the land of promise to Abraham. It was, therefore, associated with the fulfillment of the Abrahamic covenant, which included the land promised to him; but in larger measure included the Son of promise through whom the world was to be blessed. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13, 14). Upon establishing his kingdom David prepared the building of the house of God, the temple which Solomon built. Its arrangement and service were after the pattern of the tabernacle. It

was accepted and blessed of God. The kingdom was established while the service of God's house was honored and His statutes observed.

In the midst of the captive period of Israel the Lord again visited His people with a promise of restoration and a vision and pattern of a new temple and testimony through the prophet Ezekiel. It is worthy of note, that, while the dimensions and environment of the sanctuary differs from that of the tabernacle, the law of the service is practically the same as that given by Moses. That is, the significance of the worship of the Lord through the ceremonial ministration remains the same.

The third great period of Jewish history seems to be associated with a new revelation of the pattern of the things in heaven. On this occasion it is not a prophetic structure to be made and erected by man, but it is a revelation given to one of the Jewish nation who was closely associated with the Savior whose mission and ministry were the center of each revealed structure of tabernacle and temple. On the Isle of Patmos the apostle John saw in spirit the things which Moses saw on Mount Horeb. But what Moses saw in its initiative, John saw in the act of its completion of the great purposes of God for His people. The entire sanctuary of God in heaven was full of activity and power. From the altars of heaven there were voices and powers and judgments. Altars that represented the mediatorial and intercessory work of the Lamb of God and the High Priest of our profession, waited no longer for belated judgments while the longsuffering of God waited for sinners to repent. Seals were broken, judgment trumpets sounded, fires were hurled to the earth instead of being carried with sweet incense into God's presence, censers of plagues and judgments were carried forth from the Most Holy of Heaven to finish up the judgments of God upon the sins of a corrupt and unrepenting world,—all this while God was gathering to Himself out of all the nations of the world the people to whom He had promised the fulfillment of the covenants of Abraham, Moses, and David.

In the course of this series of studies of the tabernacle, various phases of the subject will be presented. This study will not be a new one. These subjects have often been considered and there are many treatises on it. Since, however, the theme is as inexhaustible as the subject of its origin, the great Savior of the world, an added contribution to this literature may be attempted, and to the group of the readers of the Christian Monitor we trust it may prove to be of some spiritual benefit.

The subjects to be dealt with will be along the following lines: The Early Biblical Sacrifices, Their Origin and Significance; Priest and Priesthood; The Tabernacle and Its Pattern; The Structure of the Tabernacle; The Altars: The Offerings; The Priesthood; The Feasts. In these discussions, which must naturally be treated in more detail than here outlined, the work of grace through Jesus Christ must be particularly set forth in order to be of spiritual benefit. Without Christ, our interests would be wholly historical. But with Christ as our center of interest the study will be one of our present living testimony.

WILLIAM HOWARD DOANE

(Continued from page 86)

der, but Doane often reversed it with success. This was the case with "Rescue the Perishing." Here, he composed the melody first; he even wrote the initial line of the hymn, thereby suggesting its subject matter, and then asked Fanny Crosby to terminate it. During one night, the tune rang in her head; it prevented her from sleeping; before morning, the hymn was completed. Immediately, it became popular. It crossed the Atlantic and Pacific, Moody and Sankey adopted it, and to-day, it is to be found in every standard hymnal.

Most popular of the Crosby-Doane hymns was—and is—"Safe in the Arms of Jesus." This is how Fanny Crosby describes its genesis:

"One day, Mr. Doane came to me hurriedly and exclaimed, 'Fanny, I have just forty minutes to catch the train for Cincinnati; during that time, you must write me a hymn, and give me a few minutes to catch the train. Here is the tune . . . ' What does it say to you?' he asked. I listened intently; I prayed for inspiration, then, suddenly the idea came to me. 'Why,' I exclaimed joyously, 'it says only one thing to me; it says, 'Safe in the Arms of Jesus.' 'Splendid,' he remarked encouragingly. So I started to work; I happened to be in a good mood for writing, and in twenty minutes, the hymn was ready. Mr. Doane caught his train without any difficulty."

The Crosby-Doane musical partnership endured for many years, and admirers of the blind hymn-writer agree that the popularity of her hymns is due, in great part, to the melodies with which they were joined.

He was a Baptist, as already noted; he edited several Baptist hymnals; he was superintendent of a Baptist Sunday school in Cincinnati, but (to his honor be it said) there was no sectarianism in his heart, mind, or compositions. This was revealed, in irrefutable fashion, on his eightieth birthday, when messages of congratulations were received from twenty-two nations and nineteen denominations. One of these messages was signed by William Howard Taft, then President of the United States.

Doane was a prodigious worker. Mass production of hymns was a sinecure for him, and twenty collections of anthems, cantatas, etc., stand to his credit. For fifty years, he was perpetually creating melodies, and transcribing them to paper. His inspiration he found in the laughter of children, the lullabies of birds, and the throbbing of his own heart. He liked to travel; he enjoyed the comradeship of friends; he loved children; but he did not care for money, except as a medium for provoking the joy—of others!

But music was his life. Every year, he endeavored to perfect himself in the difficult art of composition. Every year, he gave generous aid and practical encouragement to youthful composers. Every year, he added items to his picturesque, bizarre collection of musical instruments, now in the Cincinnati Art Museum. He died on Christmas Eve in 1915 at the home of a daughter, and of him the prediction of the Psalmist was grandly true, "At eventide, it shall be light."

Hymns have been called the jewels, the sacred amulets of the church, more potent against sorrow and sadness than any charm of wizard or magician. To fashion, to polish, to form these jewels was the lifework of William Howard Doane. He did it with love, art and skill. That is why, to quote Will Carleton, the American poet, "All over America, and one might say the world, Doane's melodies are singing themselves into the hearts and souls of mankind. They have done this for years, and will do so as long as our civilization lasts."

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BRINGING THEM UP TO THE MARK

Missing

Last Sunday, some families from church.

Stolen

Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

Strayed

Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Mislaid

A quantity of silver and copper coins spent for gasoline, soft drinks, amusements, etc.

Wanted

Several young people. When last seen were walking in pairs up Sabbath Breaker's Lane, which leads to the City of No Good.

Lost

A lad, carefully reared, not long from home, and for a time promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in nowise lose his reward.—Adapted.

PROMPT PEOPLE

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day, it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad it is easily vanquished if you can bring it into line. You may often have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, "now!"—The Lutheran.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE SINO-JAPANESE AFFAIR

Agree with thine adversary quickly, whiles thou art in the way with him.—Matt. 5:25.

The advice from the lips of Jesus, just quoted, was intended for the ears of individuals who found themselves at variance with others, but the counsel of Jesus is invaluable to nations in their disagreement who do not seem to be able to find a settlement satisfactory to both. The world at large wishes that the far eastern powers would come to a quick settlement, because the issue is loaded with "powder," and the whole world is endangered.

It is hard to get an unbiased viewpoint of the whole matter. Much information is mis-information, and is colored—depending upon the side which gives the viewpoint. To some Japan is the lone villain, and China practically the innocent victim of an imperialistic power. Whether this viewpoint can be absolutely substantiated, we doubt. The major criminal seems to be Japan, as well as other powers of the past which have set Nippon a bad example. Back of the present crisis stands the god—mammon. Japanese goods were boycotted for some time, even before she entered Manchuria, to protect, as she puts it, her civilians and her property. It is true that there have been minor provocations to Japan through banditry, and the unstable government of the "Sleeping Giant." Another complication is the secret treaty in 1907 between Russia and Japan, dividing Manchuria between themselves, the North to Russia, the South to Japan. Japan owns 900 miles of railroad in Manchuria, Russia 1,096, and China 1,800.

But if the reports coming from Japan themselves are clearly analyzed it will be found that step by step, as she took possession of Manchuria, she added to her reasons given for the occupation. This looks shady. First, she came to police her possessions, and then she took at least five other steps, to the extent of setting up a government of her own. This looks like aggression. Besides, there are other ways under the new treaties in which she could protect her civilians. Had three or more powers acted conjointly with Japan, the face of it would at least look better to the rest of the world.

As to the boycott, which China has learned to use with deadly effectiveness, it seems to be the only weapon a weaker nation like China can use, and it seems to us that for Japan to seek to force sales upon a weaker nation is unfair. None of us care to purchase our goods from a man who stands at his counter with deadly weapons. We like a handshake, fair play, and cooperation. Personally, we think if Japan would voluntarily rewrite the treaty in which she forced China to sign the notorious twenty-one points, business would pick up at once, and her battleships might steam homeward and her trading vessels could return to China.

The Chinese could help the situation if they would settle their internal difficulties, cease their warring with each other, and set their house in order. It would also help, if they ceased their campaign of hate, with the avowed object of uniting a broken China into a united nation. It seems that the leaders in China should be able to find a better way of welding together the broken parts of their political areas.

As to the outcome, none can tell. As to

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

possibilities, we hardly dare think, so appalling can be the result. A world conflagration resulted from a lesser difficulty in 1914. May Christians everywhere pray that God may bring about better relations. May the better elements of both Japan and China prevail. May the "powers that be" look to Almighty God in these days. May they be peacemakers endued with wisdom, a good spirit, the spirit of reconciliation, working for fair play to all concerned. One could have more faith in their peacemaking, were some of their hands a little cleaner from past injustices. Let us who pray, trust in the One whose crown, so far, has been but sharp thorns. "Our hope is in God, not in man whose breath is in his nostrils."

THE LITERARY DIGEST POLL

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.—Psalm 1:1.

One is tempted to say, that the Literary Digest is about to count "red noses," but perhaps that would be saying too much, for some nondrinkers may be on the side of the liquor drinking crowd, because they think the law is impossible of enforcement. For their sakes we forbear.

However, the Literary Digest has launched a tremendous poll, 20,000,000 secret ballots, with only two questions on it, "Do you favor the continuance of the Eighteenth (Prohibition) Amendment?" or "Do you favor the repeal of the Eighteenth (Prohibition) Amendment?" The name of the state is also requested. Whatever the result of the poll, we can still say that this poll is not official, because there are millions upon millions who do not receive the Literary Digest or who will not receive a ballot, or who will not register their vote. It may be said with a great deal of truth, "The thirsty man is quick to register his vote." The wet crowd is always noisiest, whether sober or drunk.

The year 1931, in spite of tremendous drives by the liquor forces, has registered twelve major advances in prohibition. Here they are:

1. Wet legislation to impede, repeal, or modify prohibition enforcement defeated wherever found in the forty-four state legislatures meeting 1930-1931.

2. Demonstration by the federal government that Uncle Sam is bigger than the bootlegger. Ask Al Capone.

3. Lesson in constitutional law handed Judge Clark of New Jersey by the Supreme Court of the United States.

4. Exposure of Augustus Busch as the brewer behind the guns of the wets' modification program.

5. President Hoover receives personally from the Woman's Christian Temperance Union a million names of Americans between 14 and 30 years of age, pledging total abstinence and law observance.

6. Exposure of the fact that there is enough of a wet slush fund to permit the Women's Organization for National Prohibition Reform to offer one woman a quarter of a million dollars for the war of undermining the constitution in a single southern state.

7. General Federation of Women's clubs, (twelve million women) reaffirming through its national Executive Council its support of the Eighteenth Amendment.

8. National Grange, (a million farmers in thirty-four states) reaffirms for the eleventh time its support of prohibition and its repudiation of city-bred wet claims about beer and farm distress.

9. Parent-Teachers National convention reaffirms support of prohibition.

10. National Education Association, (200,000 school teachers) reaffirms its active support of prohibition and continues with its educational program.

11. Fifteen thousand mass meetings for prohibition planned by the thirty-one national organizations supporting the Eighteenth Amendment.

12. President's Commission on Law Observance and Law Enforcement declared with but one dissenting vote for maintenance and enforcement of the Eighteenth Amendment. Despite dissenting views this report denied practically all the main wet contentions.

Another movement of wide influence is the Million Dimes Campaign for Prohibition.

With 240,000 dimes received up to Christmas by the National Prohibition Board of Strategy, Washington, D. C., in its campaign to raise 1,000,000 or more dimes, amounting to \$100,000 or more, to uphold prohibition during the critical presidential contest of 1932, friends of the cause are asked to contribute at once, so that the necessary fund may be in hand for the board's vital work.

The basis of the campaign is to match dry dimes against wet dollars. Three wet millionaires gave the Association Against the Prohibition Amendment \$100,000. It is proposed that 1,000,000 or more men, women and children give ten cents each, or more, to show the popular support of prohibition in contrast with a selfish wealthy group bent upon restoring liquor to legal standing and tax liquor so that these wet millionaires could seek reduction in their income and corporation taxes.

Thousands of pastors, Sabbath-school superintendents, temperance workers, and others have ordered the dime coin cards in lots of from 25 to 1,500, for distribution among friends of the cause. The Board will send any number of coin cards and return envelopes, from 25 up, postpaid, anywhere in the United States. Already a million of the coin cards have been distributed. Those who have not returned the cards with dimes to the board are urged to do so as soon as possible.

Temple Baptist church, Los Angeles, California, up to Christmas held the record among churches, having contributed 1,172 dimes. Among secular groups, the Prohibition Defenders of Spokane, Washington, held the record, with 1,364 dimes contributed.

The campaign will be continued until all who wish to take part have had the opportunity to do so. The National Conference of Organizations Supporting the Eighteenth Amendment, composed of 39 large temperance groups and church temperance boards and commissions, has indorsed the campaign, as well as numerous prominent Americans.

The address of the board is: National Prohibition Board of Strategy, 1128-1142 National Press Building, Washington, D. C.

Just take note of this from the New Outlook to feel the pulse of some wets:

Recently, typical wet advice was offered a typical wet New York audience of the Wom-

en's Organization for National Prohibition Reform. Said a lawyer, Whitney Martin, to the very respectable ladies:

"I see no virtue in supine obedience to this law. We should flout the law, purchasing liquor upon every possible occasion."

As if such an audience needed such advice!

Meanwhile, Amos W. W. Woodcock reports an enforcement year more generally successful than any in the records of his department. No wonder the wets realize that if they're to get anything done they'll have to do it now. And from Chicago—from which emanates much wet propaganda—comes the report that there has been a substantial decrease in crime in that city since 1927, despite an increase of some 500,000 in the population. We don't suppose the wets will blame that on prohibition!

Before you declare on which side you are, read the following actual dialogue which took place between two actual American citizens, one of them a business man, and the other a minister, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "Prohibition is a failure, and we must get used to the idea of making America 'wet' again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied, "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me or pay their bills so promptly."

"Would you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we are better off without it."

THE POPE'S INVITATION TO RETURN TO THE ROMAN FOLD

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine.—Rev. 2:24.

The pope of Rome in a recent Encyclical to the Protestant churches of the world, seems to have been wasting just that much paper, with no constructive value whatever. One has to admire the courage of the man, in the supposed chair of St. Peter, to attempt at this juncture of the Church's history such a useless task. It may be, we are sorry to say, that there are some churches which are flirting with the Roman papacy. However, we are glad to say that they are in the minority. We do not question the pope's sincerity, nor ought much be made about the invitation he sent, but we might with equal propriety request the Roman See to come our way. There would be more sense to that, from some viewpoints at least. We could suggest that they close expensive St. Peter's and the Vatican and hand the new miniature empire over to Italy. But I guess all we would get would be a laugh, because of our folly, and then the paper and ink would be lost in our proposition also.

One wonders why the pope sees any hope of the Protestants coming back to Rome—en masse. Perhaps, the space of discussing the Encyclical is lost, but we hope to say

just a few things which might help us never to go back.

Before the Roman pontiff can look for a returning to the fold he must himself return to the true fold of Christ, cease his adding to the Bible, his Mariolatry, his persecution, his so-called doctrine of priestly absolution, his fake purgatory, his images, his money making masses, his man-made system of offices and titles, his dabbling with politics, in short overhaul his entire system, and return to the simplicity of the Gospel and the Church, as found in the New Testament. May the Lord open the eyes of those who are deceived by this unchanging system, which through the years and centuries has blinded its millions.

"DISARM OR DISAPPEAR"

They that take the sword shall perish by the sword.—The Lord Jesus Christ.

While the Disarmament Conference is in session these words ought to be written in the sky in letters of fire. Since this is impossible, they must be written and rewritten in print, so that he that runs may read. History vindicates this statement of Jesus, for Jesus was no wild-eyed enthusiast, but the Prophet of God in the true sense of the word—and more. Someone has aptly written: "Disarm or Disappear, is the ultimatum for our twentieth century civilization." Regardless of the size of the fleets of the world, the ultimatum still stands. What good are fleets of the world against the boycott of the hapless Chinese, the passive resistance of India's millions? These are more powerful than the guns of the mightiest nations. These world powers dare not continue the mad race of armaments, and saddle these tremendous costs upon the public. Then as a consequence ask the masses to be cannon fodder for their Christless attitudes.

Millions of people have signed the Disarmament Declaration in all parts of the world. The British section alone contained 2,231,000 names. No wonder that Mr. Arthur Henderson, British statesman, said at the Conference in the initial speech: "The world is listening in. We sit here as in a house of glass, with the world looking in. We dare not fail." Statesman Henderson does not dare to act against the weight of that "one-ton express van" loaded with the names of millions of men and women who want disarmament.

The Disarmament Conference now in session at Geneva is seeking among hundreds of other things to do five major things;

1. The limitation of men in military service of their respective countries.
2. The limitation of war materials.
3. The limitation of military budgets.
4. The abolition of chemical warfare.
5. The establishment of a permanent disarmament commission.

At this time the nation's representatives are making speeches in the House of Mirrors at Geneva. What the world is breathlessly awaiting is for them to write their names to papers that will help to make the world safer, and then go home with sincerity and carry the new ideals out to the letter. According to the writing of one editor, and he speaks for many, one can feel the tension under which millions are laboring at the present:

By all odds, the most important of 1932's issues is that of peace or war. The next six months are likely to have much to do with determining whether your son and mine, at some tragic moment in the next two decades, will be called on to go out to slaughter and be slaughtered. For in that six months the world is likely to decide whether for the years just ahead it chooses to follow the road toward peace or turn back again to the dark and bloody medievalism of war.

Meanwhile the one uncertain element in the world's newly forming scheme of things has been the United States. Now—with idealism restored to the White House—the United States proposes to do its bit.

If, with such long and careful preparation, the Geneva Conference should come to naught, then the friends of peace will be obliged to admit that the friends of war—of whom there are plenty here and abroad—still are supreme. Up to now the post-war policies of the Powers have been, increasingly, in the hands of the Stresemanns, MacDonalds, Briands, Shidehans and Stimsons. Let Geneva fail and it will be the Hitlers, the Mussolinis, the Winston Churchills and the Hiram Johnsons who will make our foreign policies. And the blood of another generation of young men will doubtless be spilled as tribute.

We who believe the Bible are taught not to expect too much from man. We know that the Lord will overturn, overturn, overturn, till He come, whose right it be. They gave Him a crown of thorns. They are now reaping in blood and tears. They still have no large place for Him, if a place at all, even at Geneva. So let us listen to the prophet Isaiah, and look for the Lord's return:

For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom to establish it, and to uphold it with justice and with righteousness from henceforth even for ever.

THE GEORGE WASHINGTON BICENTENNIAL

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the lust of the flesh . . . and DESPISE GOVERNMENT.—II Peter 2:9, 10.

There is a constantly growing aversion to government. Everywhere you hear law and order spoken against, by an element which is breaking down by their lusts the warp and woof of the nation's moral fibre. Even government officials, in close touch with the administration of the law, are feeling this tidal wave of opposition to law and government. They do not want their lives checked by the strong hand of the law, and are quick to cry "Personal freedom," and "Liberty for all." By this they mean—"I want to do as I please." Many of us have found that the larger liberty is in the control of the powers of pleasure which God has endowed us with, to really enjoy life in this world. In other words freedom lies in control, not in license.

Because of this lawlessness and the fact that two hundred years ago George Washington was born, the government has seen the value of a bicentennial year in respect to the "Father of his country." We are not among those that worship at the shrine of great men, but we certainly are not among those who seem to take a delight in vilifying dead men, whose reputations are held in high esteem in the nations, especially among the young of the nation. Outside of the Bible many of the high ideals of true citizenship have been imbibed by the youth of the nations, from listening to the stories of the life and efforts of the fathers of the country in building the nation we now love. We have no word of appreciation for their "ghoulish vandal-mongering desecrating work."

The plans of the Bicentennial Commission are the following according to Wm. M. Runyan, Chicago, Ill., in the Moody Monthly:

Plans for the nation-wide celebration have been in the making for years. The George Washington Bicentennial Commission was created by a joint resolution of the Congress of the United States, which was approved December 2, 1924. In providing for this Commission, the aspiration expressed in the resolutions was "that future generations of American citizens may live according to the example

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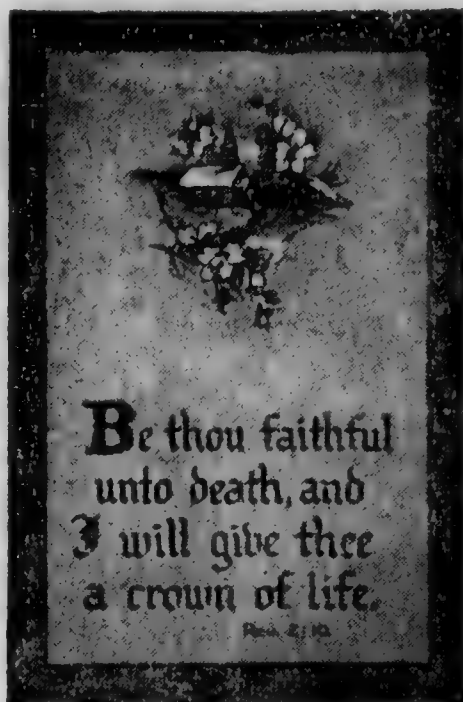


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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

cate our reverence for him and thank the Divine Providence which sent him to serve and inspire his fellow men."

Far-Reaching Plans

Every state and territory of the Union has been called upon by the Government to establish commissions and carry out measures needed to make the bicentennial an effective and highly educational fact.

American groups in all parts of the world also, are being rallied to a celebration, and it is expected that every city in foreign lands having any considerable number of citizens of the United States will witness demonstrations and hear programs honoring Washington's name.

Honoring Projects

The Washington birthplace, the Wakefield estate in Virginia, is to be made a national park, and the house in which the first president was born, burned in 1780, is to be restored. This region, some seventy miles south of the city of Washington, is extremely beautiful and interesting, and will be visited by throngs of tourists.

The Mount Vernon Boulevard is being constructed by the Federal Government as a memorial highway along the Potomac River, from the Mount Vernon home of Washington, to the capital city, a distance of twelve miles. Other superb projects are being brought to completion, such as the George Washington Memorial Parkway, the great Arlington Memorial Bridge, and a public building program for the city which will help to fulfill the early dreams of Washington, who himself chose the site of the city which bears his name.

During this time probably a better help to the nation would be much prayer for her guidance, evangelical Christian living, bringing up our families in the ways of the Lord, and perhaps some meetings which from the Christian angle make for good citizenship."

The rich young ruler was influenced by the desire to postpone the decision. The one duty of the moment was instant action, while delay lost all.—Newel Dwight Hillis.

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and precepts of his exalted life and character, and thus perpetuate the American Republic."

Following the adoption of the resolution, President Calvin Coolidge by request delivered a speech, classic in quality and clarity, before a company of high officials, diplomats and others, which was highly praised as both just and discerning. In the conclusion of it he said:

"Many others have been able to destroy. He was able to construct. That he had a

round him many great minds does not detract from his glory. He was the directing spirit without which there would have been no independence, no Union, no Constitution, and no Republic. His ways were the ways of truth. He built for eternity. His influence grows. His stature increases with the increasing years. In wisdom of action, in purity of character, he stands alone. We cannot yet estimate him. We can only indi-

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Reviewed by E. C. Bender

"AS OTHERS SEE US"

Andrew

By Mary Miller



IN three scenes recorded in Holy Writ Andrew plays a minor part; and yet he may have a choice mansion in that "place prepared" for us—perhaps one quite as magnificent as his brother Peter's.

In the first scene he stands on the river bank, eagerly absorbing the quickening message of the wilderness prophet who told about the coming of the Messiah. A lonely figure passes by near them, and John the Baptist with a soul welling with holy emotion points Him out as "The Lamb of God"—and Andrew leaves John and the river bank to follow Jesus.

Fellowship with the Master made Andrew's soul grow. His heart was soon so full of holy satisfaction that he could not bear it alone. He hurries out to the sea to find his large-souled, but rash, and rough and ready brother Peter to help him share it—and Andrew "brought him to Jesus."

This record, I think, is not a mere passing remark of one of God's penmen. Whether our influence on the members of our own family counts for Jesus tells more about our blameless, Christian living than many other things. And to invite them to go along to follow Jesus takes more nerve and tact and kindness and straight, clean, unselfish living than most of us have. They know us too well.

After Andrew's quiet labors his high-spirited, large-souled brother immediately began doing sensational, honor-bringing stunts in their little Sea-of-Galilee world; and the unassuming, unobtrusive Andrew went bravely and joyously on his way to find other hearts to gladden and lift—as he had his brother's. What Andrew's temptations were we know not. We only know that being outstripped by one we had led at one time is not the easiest thing to be glad about. But God didn't forget Andrew's share in the reward—just because he had worked in the background. It had, after all, depended on him, and he had done his part—the task God had assigned to him.

The second time Andrew appears he is anxious and troubled—but not for himself. Many, many men and women and children—thousands of them—have followed his Master around the Sea of Galilee, and their needs weigh heavily upon him. They are away from home, tired, and hungry, and have nothing to eat. They have not bothered thinking for themselves, and Andrew feels responsible to do it for them and to relieve his Master of that care if he can.

Of the few suggestions offered to relieve the situation Andrew's is the one that the Master acts upon. Andrew knew there was a child in that multitude of thousands who had a lunch basket. How he knew that there were **five** loaves and **two** fishes in the basket I have often tried to conjecture. Had the child come from far away, a stranger in that

country, and had Andrew noticed him and tried to make him feel less lonely and apart? Perhaps he was a sheep herder's child who was unused to such masses of people and had become frightened and bewildered; or maybe he was lost and had cried—or was just shy and ill at ease. At least it is safe to assume that he had come alone and was different and somewhat conspicuous, as he was the only one who had brought a lunch. And Andrew—kind, good, thoughtful Andrew—had been drawn to him through the child's need of help and his own sensitiveness for feeling that need. And he had taken time in that multitude of people to win the little one's confidence and make him feel at ease and talk freely and naturally and unconsciously about himself and his interests—else how would Andrew have known that he had exactly **five** loaves and **two** fishes and that the child would be willing to give them to the Master? I would not be surprised to learn some time that the child was among those Andrew served when the food was distributed—unless the Master handed it directly to him.

Newman in one of his essays says that a truly cultured person will give those to whom he speaks a free, comfortable feeling—like an "easy chair" or a "loved fireside." Some one else has said that "Hospitality . . . is thawing every heart into a flow." Most of us have once or twice in our lives gone through the delightfully surprising experience of having met some lofty personage of whom we had long stood in awe and then before we were aware found ourselves breathing and talking very naturally and freely and spontaneously. We came away pleased—glad to be alive—feeling that life had put on a new glamour. I have had two teachers who led me out of myself—who made me forget that I was stupid and awkward and green—who made me feel that I was a worth while person who had ideas that they were eager to know about. To those two teachers I gladly give credit for strengthened aspirations to live nobly and usefully.

"I would be true for there are those who trust me;
I would be pure for there are those who care."

Spike says, "Treat a man like a man and he'll act like one."

False ideas about culture and dignity are extremely common. People who from long living in a little world have conceived a decidedly erroneous idea about their own value have thought that it signified polish and prestige to put a chill on those with whom they met and talked, rather than to take it off and make their companions feel at ease. To Andrew and his Master people talked freely. They seemed to draw people's thoughts from them. Their big, true, understanding hearts were natural outlets for their companions' smaller channels. The Samari-

tan Woman talked freely, and the mothers and children came until the disciples grew tired of them. No! true dignity is far from being a stiff, chill formality; it is a tender kindly kindness that inspires hearts with new hope and confidence and a longing for better things. After the outing on the mountain side the child's aspiration to loftier living no doubt flared high. Andrew had been kind—had lived in the needs of others. Like the grain of wheat Jesus speaks of, Andrew's life had died that it might spring up anew in the barren lives about him.

In the third scene in which Andrew appears, he discovers that a group of foreigners "would see Jesus." A man of Andrew's type was quite certain to hear of it, if anything was wanted; and he was equally certain to bestir himself to satisfy that want.

In "Silas Marner" the people who were in trouble always called on Dolly Winthrop. One or two big-hearted, unselfish Dolly Winthrops may be found in almost every community. After Jesus cured Peter's mother-in-law, the whole city crowded about the house, bringing their troubles with them. In the days following Peter reports to Jesus that "all men seek for thee," and the author goes on to say that "they came to him from every quarter." This wholesale seeking is undoubtedly the result of another simple statement recorded elsewhere. "He went about doing good." Unselfish, willing helpers usually discover trouble first-hand. One of the laws ever active among humankind is that people who are helpful are usually sought after—especially in time of need.

It has been a quite generally accepted theory that teachers, preachers, and other officials should keep themselves aloof—to preserve their dignity and the respect of those with whom they deal. The idea is very suggestive. If it is necessary to stay aloof to maintain respect, I fear the respect is hardly merited. Our lives should be so clean and straight that they will bear the greatest intimacy, and in proportion as the intimacy progresses the respect increases. And if there is anything worth while in our lives, it would surely be right to associate with people and let it flow out into their lives.

"A foolish hermit closed his door and said,
'I'll live a godly life untouched by sin.'
Alas! who builds a wall about himself
Shuts out much more of God than he shuts in."

Andrew is far from being a remarkable character—just a kind, good, thoughtful, helpful follower of Jesus—one who spent his time trying to ease and satisfy the souls of others. He was a man who understood without being explained to—and who did the simplest but the finest thing. He had a gift for feeling needs and a willingness to go out of his way to serve those needs. "And now abideth faith, hope, love, these three; but the greatest of these is love."

Hesston, Kans.

Our advancement in the Christian life may be said to depend upon one thing: viz., whether we wish to direct God, or are willing to resign ourselves to be wholly directed by Him.—Selected.

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No. 4

"MORE BLESSED TO GIVE"

By Vera Snyder



HE sun was just peering over the brow of the hills; effectively sending out myriads of sunbeams to chase away the lingering darkness of the preceding night. In the large, clean, well-arranged farm kitchen, Mrs. Winston, cheered at the prospects of a sunshiny spring day, began to hum the strains of "Welcome, Sweet Springtime" softly under her breath as she put the water on the stove for the soft-boiled eggs. This was going to be a beautiful day for the spring house cleaning, and for the "raising bee" to be held at a neighbor's place, three miles south of their farm.

A rattle of milk pails on the back porch, Shep's staccato barking, and Jim's commanding whistle, announced that Jim would be in for breakfast inside of a few minutes. With swift movements, which seemed to keep time to the gurgling of the coffee pot, Jennie Winston peeked at the steaming ham, glanced at the green kitchen clock to see how long the eggs had been in, and stirred the frying potatoes. The door to the back porch opened, and in came a flood of sunshine, mingled with rippling cadences of whistled melody.

"Morning, Sweet," smiled Jim, "how much milk shall I save this morning? The ham and coffee surely smell good. You're a great cook, Jen!"

Jennie laughed a happy, girlish laugh. All through their twenty years of married life on the farm, Jim had been just the same adoring boyish man she had always known. The only fault of her handsome, broad-shouldered husband was his stubbornness. Once Jim Winston had his head set, it almost seemed that no power on earth could move him. By this time, however, Jenny had learned to subtly turn his thoughts aside when she saw that he was approaching a stubborn mood. Jim never knew how much his little, brown-eyed wife managed him and his moods, for Jenny never hinted a bit of this power she exercised over him.

When they had seated themselves at the little white-covered table in a corner of the pleasantly cluttered farm kitchen, Jim said, "Well Jenny, it's such a nice day that I guess I'll start the spring plowing. That piece across the creek, down by the orchard looks pretty good. I'll have to get started early,

because I have that sixteen acres to plow for Mr. Bennett this year."

"Why Jim," cried Jenny, "have you forgotten? To-day is the time set for the 'raising bee' over at Bostwick's?"

"No, I didn't forget. I figured most of the neighborhood would be there, and that, since I don't know much about building barns, they wouldn't have much use for me. Besides, I just can't afford to lose the time."

Jenny looked at her husband and watched him silently as he helped himself to a piece of the tender, browned ham. The morning sun lost some of its brightness, and the tasty food seemed to choke her. Could Jim be as stingy as this? It wasn't like him, yet she knew well enough that set of his chin and discarded any thought of showing her disappointment. Anything she could say would be worse than useless, so she merely murmured, "Oh, I thought you were going. I fixed some baked beans and cherry pies to send along with you for dinner, but



IDEALS

By Ursula Miller

Are ideals vague, shadowy, fragile things,
Coming to haunt us from some misty past,
Taunting and teasing with their willowly wings,
As ghastly failures oft in memory bask?

Are ideals naught but idle plans and dreams,
And is our effort all our hands may hold?
Each day our futile goal but farther seems,
And ruthless circumstances are hard to mold.

No ideals? Vastly better follow yonder star,
Though ever farther on and unattained,
Than never glimpse the beacon light afar
And feel no heights before us yet ungained.

Though unfulfilled, our strivings are not vain;
And may we climb life's rugged hill,
serene
And confident that trying brings the gain,
And ideals beckon on from scene to scene.
Protection, Kans.

maybe I can send them with Henry Johnson."

When Jim had gone to the barn, Jenny began to wash up the dishes, preparatory to cleaning the upstairs.

"Shall I call the Johnson's and ask Henry to stop?" was the question in her mind. "If I don't the whole neighborhood will be coming and asking why Jim wasn't there. Yet, I hate to send this food; it will look like a peace offering for Jim."

Once she dropped the dish cloth into the soapy water, went to the telephone, and took down the receiver. Then she changed her mind again, but just as she began to lower the receiver central said, "Number, please."

In a breathless voice Jenny repeated the Johnson's number.

"Line's busy," was the laconic reply.

With a sigh of relief she went back to the dish pan and began to wash the protesting china with a vigor that was born of desperation.

"If only Jim would go!" she thought, "but he is so set. The very idea that the neighbors are all talking and wondering what's wrong is enough, but I just couldn't bear to have them look at me when I tell them Jim is 'too busy.'"

The kettles rattled and banged as she put them into their places in the spacious cupboard.

When she went out to the back porch to wash the milk pails she met Jim coming towards the house. "Could he have decided to go, after all?" she wondered.

"Jenny," he spoke anxiously from the bottom step, "is there any more of that colic remedy Doc Gains left the last time old Bess was sick? She's down with it again this morning."

Jenny brightened. "Why yes, I think so," was her reply. "Look on the top shelf of the corner cupboard. It should be right in front beside those big white pills. Is she too sick to work in the harness?"

"Yes, I don't think I can use her; but Molly is broken in well enough to use. Anyhow, I'll have to try her."

Jenny turned again to her milk pails, but as she began to rinse the strainer with an up-and-down motion in the hot water she couldn't help hoping that Molly would be unruly and refuse to work in the team. The sun was getting higher in the sky, and still the day seemed drab to Jenny. The pair of robins, building their nest in the corner of the eaves, had begun to sing lustily between gathering mouthfuls of dried grass. Every several minutes they stopped long enough

to peck playfully at each other. While she watched them, Jenny lost her sadness and thought of the days when she and Jim had set up their home on the farm. She remembered the days of hard work and the gay spirit of their youth as they set out to accomplish the almost impossible task of clearing the level Indiana plain of trees and stumps. She remembered too, the times when they had gone canoeing on the river. On nights when the full moon was coming up they had spent many happy times together. Jim's voice, strong and bass, would blend with her low alto, as they sent their songs down the lazy, shimmering river, and into the peaceful fields on either side.

The sight and sound of the Johnson Ford rattling down the road brought her dreamy thoughts back with an abruptness which hurt. Henry was chasing the old model T touring car over the graveled road at the rate of perhaps twenty-five miles per hour, yet the noises caused by this moderate speed gave the illusion that he was going no less than fifty! He waved a friendly hand to Jenny, and for one horrible instant when he slowed down for a nonchalant chicken, she thought he was going to stop. Again she almost prayed that Jim would change his mind and decide to go.

The Bostwick's barn had been struck by lightning and burned to the ground several weeks before. In order to be ready for the summer harvest, Jed Bostwick had decided to build before the spring work began in earnest. The neighbors had secretly planned to surprise him that morning by having the "raising bee." There had not been an occasion for a gathering of this kind in the community for a long time, so the event was of great interest to all the people. Jenny knew that Jim's absence would occasion much comment, and her good-natured soul rebelled at his being the brunt of it.

She hung the washcloth on the porch line, and went into the kitchen again. With a few deft dabs of the oiled mop she made the green-checked linoleum shine; a few strokes of the brush on the black top of the stove, and that, too, beamed. The kitchen looked primly cleaned up again, and after putting several handfuls of beans into a kettle of water to soak, she proceeded to take a look at the upstairs.

"First of all, the curtains must come down," she thought, and she had just completed this task when the sound of heavy footsteps came from the kitchen.

"Who-o-uhl Where are you, Jen?" Jim's voice was insistent.

"Coming," answered Jenny, her arms full of curtains.

With a sheepish grin on his face, Jim stood at the bottom of the steps. "Well, Jen," he laughed, "I've decided I might as well go to the 'raising bee' after all. I did feel conscience-stricken about it but I wanted to get that land plowed, too. Old Bess is still under the weather, and that rascal of a colt wouldn't work in the harness with Bill. She sidled around, stepped on the straps, and finally broke a hame strap. To top it all the plow hit a deep-set stone and broke the

point of the share off clean as a whistle!"

"Oh, Jim, I'm so glad," exploded Jenny. "So glad you're going I mean."

She felt so relieved that she sank on the last step of the stairs while tears of relief and happiness fell from her brown eyes into the crushed starchiness of the dirty curtains.

"Why, Jen, what's the idea? I had no idea you felt so strong about it."

"Oh, Jim, I was so afraid you wouldn't go, and I knew what all the neighbors would say if you didn't go. Come on, I'll get the beans and pies ready. Hustle now, and be going. It's late as it is, but then, you can blame old Bess for that!"

Jenny dried her eyes on the dirty, rough curtains which left a ludicrous black smudge across her little face.

The day was bright and happy now; even the robins seemed gayer and more cheerful.

The sun smiled down through the windows that Jenny was washing, and again she hummed, "Welcome, Sweet Springtime."

The housecleaning suffered that day, for every half hour or so Jenny had to slip out to look after old Bess. As she rubbed down the heaving flanks with a gentle, but firm touch, endearing words fell from her lips. "Bess, old girl, you saved the day for Jim. Come on, old sugar lump, take your medicine."

Over the supper table that evening, Jim's tired, but peaceful eyes met Jenny's.

"Jenny," he said tenderly, "I know now what Christ meant when He said, 'It is more blessed to give than to receive.' It was worth several days' plowing to see how happy the Bostwicks were to see that barn frame going up."

Wadsworth, Ohio.

SCRIPTURAL ACTIVITIES FOR YOUNG PEOPLE

III. In Church Life

By Salome Bauman

The most interesting word in our topic is life. Life has always been the subject of much study and research. Men of science have searched to find the source of life; men of letters have sought to know it better, and every individual has some philosophy pertaining to it. We are satisfied to believe that life was created by God. The essence of all the knowledge man will ever know about life is found in the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." It is only reasonable that we look to the Word of God for a basis of the activities which manifest this life which was created by God. Man's life is a three-dimension life—body, soul, and spirit—a triangle as it were. The activities which pertain to the former two, have already been discussed, and now we come to the third side of the triangle, and we shall discuss the activities which manifest the life of the spirit.

Not all of our spiritual life is church life, but surely all of our church life is a manifestation of spiritual life. What is our motive for joining the Church? Our motives for becoming a part of this life will largely determine the course of our activities. There are many motives for joining the Church:— Sometimes people join because their friends are all members; some join for the sake of popularity; others join as a matter of custom, or it may be because their parents expect them to. These, however, are inferior motives, if one dare call them such. When we accept Christ as our Savior, His Spirit comes to dwell in us, and we become a member of the Church which is the bride of Christ.

Most Christians wish to join the organization, the Church, for the spiritual fellowship and the deepening of their spiritual lives, for in the Church we have pastors and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowl-

edge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." All our activities should tend to carry out that great purpose of growing up into Him. Although the topic specifies scriptural activities for young people, the basis for spiritual activity is the same for all the saints, whether they be young or old, even though we as young people may express ourselves in a different way. The spiritual life is an eternal life, and the things of time do not bear a part in it.

Activity in spiritual life is not necessarily bodily activity. Often the spirit is most active when the body is quiet. The trend of this material age would seem to convince us that unless we are enveloped in a series of organizations and continually doing something we are not accomplishing anything. Gordon says: "The emphasis of the time is upon doing. There is a great deal of running around and rushing about. There is a great deal of activity which seems inseparable from dust. The wheels make such a noise as they go around and there is a very serious danger of losing the true perspective of service from the dust that is being raised."

What then, is one activity for our young people in church life? It is the worship of God in our services. "I was glad when they said unto me, Let us go into the house of the Lord," should be the heart response of every Christian as he goes to the house of worship. "They that worship him must worship him in spirit and in truth," not a form of attending services, and allowing our minds to review our plans, our work, our little day-dreams, but a heart going out after God. A group of young people in discussing this subject of worship, decided that they found

it easier to worship during the week, when about their duties than on Sundays at church. It seems too bad that we should find worship difficult, in a place where all things should combine to foster that spirit. To some extent we are the victims of a type of service that often detracts from, rather than stimulates, a spirit of worship. But the real reason that we do not worship is that "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." And we allow the things of the flesh to take preëminence in our minds, thus crowding out the things of the Spirit.

Let us think about God—His power, for instance. This world upon which we live is only a very small part of the great universe which He upholds by His power. The millions of stars and planets, many larger than our earth, occupy so great a space that it is impossible for man to comprehend it, yet God keeps each in its orbit. Then, let us remember that equal in magnitude to His power, are His mercy, justice and love. His love is manifested toward us in such a way that it is possible for you and me, small creatures in this vast universe, to call that Omnipotent Being—Father. If our minds were occupied with these thoughts as a result, it would be impossible for us not to worship Him. "Give unto the Lord the glory due unto His name." "Oh worship the Lord in the beauty of holiness; fear before him, all the earth."

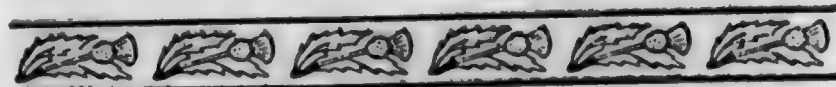
Very closely related to worship is prayer, so essential to each one of us in order that we may get the true perspective by which all our other activities should be measured. Prayer is necessary that we may run, not as uncertainly; that we may fight not as one that beateth the air. I Cor. 9:26. "Pray without ceasing." "I will that men pray every where." "Confess your faults . . . and pray one for another."

Some one may say, "Prayer is not an activity." It certainly is. It is because prayer demands the concentration of all our body forces that so few of us engage in it as we should. Our individual prayer life leads us to a desire for fellowship in prayer, in prayer services. Does the fact that we have so few prayer services in our church, prove that we as individuals do not pray? There are so many things that we can pray for. We are commanded to pray for the governments. They need our prayers now. Have you prayed for famine and war-stricken China? For our brethren in Russia? For the missionaries, scattered all over the world? For your friends, your enemies, your family, yourself? Prayer is an activity which is world-wide in its embrace and which accomplishes more than all our other activities together. Is that not a challenge to us as young people, to get information so that we may pray intelligently for all things that need our prayers. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Do we believe that? Then, let us pray!

Parallel to prayer in its importance is "Search the scriptures; for in them ye think ye have eternal life; for they are they which

testify of me." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Give attendance unto reading." These were Paul's injunctions to the young man Timothy. These Scriptures, while given as a basis for individual study of the Word, may also be taken as a basis for organized groups, such as chapter study classes and young people's meetings. However we are so apt to think that our duty lies merely in being present at these services, when that is only the means of a greater blessing which awaits us—the study of the Word.

In connection with the importance of the study of the Word, the story of Mary and Martha comes to mind. Martha was busy serving the Master, doing something for Him, while Mary sat in quietness at His feet and listened. And the Master said "Mary, hath chosen that good part which shall not be taken away from her." Let us not become more interested in His work than in His Word.



TO A LEAF

By Joanna Sudermann Andres

Little leaf,
I'm glad you grew so low
That I can see and touch you.
I've waited long, you know;
It seemed to me the winter day
Would never pass, But now
You're here, all fresh and perfect,
Little leaf.

I've longed for you. The warmth
Of yesterdays I knew would kiss
Your heart, would beckon, call,
Until at last you'd throw the door ajar
And come. You chose a quiet,
Lonely spot. And are you happy,
Little leaf?

All day I saw the wind
Tug at your tiny stem,
But you chose rather to stay here
Where you were put—hid away;
No one knows but I that you
Are here among the shades,
And still you are content,
Little leaf.

I wonder why it is
That in this world of ours
We cannot live like you, content
And happy with our lot.
We strive to be much greater than
We are, and grow still less.
Where did you learn your lesson,
Little leaf?

They tell me that within
Your bosom lies the secret
Of your outer beauty. You hide
A perfect whole—a harmony
That keeps you here to bloom
For me, and thus fulfill your
Purpose. I cannot understand,
Little leaf.

But you have come, and with
You came the song of birds.
I heard them early, ere the
Morning broke. Tell me, too,
On the morrow will the crocus come
And the daffodil? What is
The secret you would whisper,
Little leaf?

That spring is here?

Newton, Kans.

In the study of the Word, we find many scriptures which lead us to other forms of activity. "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This scripture may give rise to an organization among the young people for helping the poor.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "I was sick, and ye visited me: I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is impossible to give a list of organized activities which would arise from the carrying out of these scriptures. What might be practical in one community might be very unsuitable in another. But the Holy Spirit will show each one of us what will be most helpful where we are. He will bring these scriptures to our remembrance and will lead us into activities practical for our home church. Such a wide range of activity comes within the scope of every individual, that it is very necessary for each one of us to listen to the Holy Spirit, so that He may direct us into the activities in which He can use our personalities to the greatest glory of God.

Sometimes we as Christians are very similar to the people of the world in our rush from one thing to another; so much so that our lives are keyed to such a tension that it is impossible for us to adorn the Gospel of Christ with a meek and quiet spirit.

"Drop thy still dew of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

But that restless spirit within us says, "I must do something." Let us not forget, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Remembering the two phases of the topic discussed before, it seems fitting to close with the prayer of the Apostle Paul in his first letter to the Thessalonians, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Kitchener, Ont.

SIN

"There is one word which has disappeared from our dictionaries," says Mr. Stanley Baldwin, "but it remains an ugly fact—that word is sin." Four New York morning papers—the "Times," the "Herald-Tribune," the "World," and the "American"—on a recent Monday gave to summaries of sermons an aggregate of more than sixteen thousand words. In the forty-one sermons reported, the word "sin" was not used or even remotely referred to, except in a brief summary of one hundred and six words of a discourse given at St. Patrick's Cathedral.—Peniel Herald.

SPRING

By Alta E. Schrock

Since poets and other writers first drew breath, there has been on foot a campaign to wear out the subject of spring. It has never been successful. On the contrary, every live person adds to his life another layer of significance and worth every time this season comes around.

Mother Nature's is a quality of mercy that is not strained. With one overwhelming impulse of lavish generosity, she covers every harsh and bare outline of winter's features, here clothing a hard brown slope in grass and star-eyed flowers, there waking a dull silence with a bevy of birds.

Here along this garden path we saw, almost yesterday, only a bed of shuddering brown leaves, huddled in their own scant shells. To-day there are tulips—tulips that are red and pink and mauve and gold—dozens of them, like fragments of a rainbow. And under them the dead leaves are pushed aside and the black earth is peeping through. There were the warm rains. There was the sunshine. And now here are the flowers. Wonderful, did you say? A miracle! Yes, a miracle, and a revelation.

It all began with that first warm day in winter. There was a blue, sunlit sky and a south wind blowing. The plowboy came in from the fields with something clinging about his clothes—an inexpressibly sweet yet intangible something. Every time he brushed past, that something grew more sure and tantalizing. At last we recognized it—the smell of the awakening earth!

Then the great floodgates of heaven were opened, and the spring rains came down in a torrent. It was like the turning of some great key and the releasing of all life.

Lashing and foaming and straining at every leash, the springs rush from the hills and water the earth. A slow mist rises from the brook, and the brown fields begin to steam. The air is lifting, heaving, tingling with a mighty force—the force of running sap and pushing life. There is an odor—rather, an essence—tingeing the confused air currents and lighting up the breezes—the odor of bursting buds. And that little teasing smell is the water-cress here by the overflow. The bright twigs of the willows grow ruddier and the swollen buds break with a throb. And that pouring-out of crystal clear notes, like an undulating wave—that is the first bluebird overhead.

Up through the south-slope wood lot the electric current steals along, here sending a shaft into a burrow, there brushing the door of a high-hole, or flicker. The chipmunk sniffs, stirs restlessly, and creeps up into the sunshine. Way up yonder the high-hole, catching that unmistakable tingle in his veins, knows it's time to be love-making, and in no time at all the whole wood re-

echoes to the violent love-drums of the "downie." Now the trees and the leaf carpets and the very rocks become alive. The funny, raucous bark of the gray squirrel leaks through the branches; the naughty red squirrel, gliding from rock to rock, strings out his volley of arrogant joy; and the little chipmunk, not to be outdone, chatters his tiny chips until he fairly drops from his log.

Then suddenly, hearing all the excitement, the bird world comes alive. The blue jay whips the air like a lash. The nuthatches speed up on their skims around trees, bob their heads comically, and utter their loud, lusty cries. The chickadees, all drunk with the heady wine, carol madly that we will have "spring soon; spring soon!" From somewhere off among the trees come the sweet, flutelike notes of the titmouse.

Down in the meadow the slopes lie dreaming in the sun. The air is heavy with the buzz of a hundred bees, hovering over beds of skunk cabbage. They are rifling the ripe, golden pollen as they push their burly bodies through the queer, hoodlike cowls. Here, in this swift-running brook, tiny minnows dart about like pin points of motion. But yonder where the stream squats and wanders through the meadow in a sort of leisurely stroll, we find hundreds, perhaps thousands, of portly tadpoles, their growing legs dangling uselessly as they swim. In only a few short weeks we shall find in their stead baby frogs. As for those spotted salamanders that dart among them, they are performing their spring acrobatics. What more use have any of these creatures for



Showy Lady-slipper—Most Exquisite of Nature's Productions

their muddy sleeping robes, now that spring is here?

Up here on the crest of this little knoll the dry grasses crinkle and crunch as we pass. But suddenly, among all the other sounds, there is one that is different, lightninglike, but only a whisper of sound. We stoop cautiously and fumble in the grasses. Sure enough, there he goes—a tiny miniature of a tan grasshopper, out for a whiff of the early March air! We have him, but just long enough to see that his wings are beginning to sprout; soft, they are, and only about an eighth of an inch in length. But here, right under our noses, is another whisper—and a small black movement. Our eye catches him just in time—a fat black cricket, in the very act of sauntering into his burrow! Farther up the slope we chance by a whirr of dark wings. The beauty alights on a blade of grass, slowly waving her gold-rimmed wings and fingering with her antennae the sensuous atmosphere. Mourning cloaks, we remember now, are always the earliest of all butterflies.

One morning after a nice frost we glance out the window to find the maple groves humming with life. The farmers, permeated with the very spirit of springtime, go swinging jauntily among the trees, auger in hand. Soon the grove becomes a forest of shining keelers, sometimes five or six to a tree. We approach to hear the steady musical ting-tang, and linger around the camp at night to watch the flames from the great chimney leap at the sky. It seems an inherent tendency among all of us born in the sugar maple districts to see poetic glamour in the whole process.

Down south the mystic instinct of the birds has been spurred into action. Like some aerial line, invisible yet irresistible, the electric message has quivered, even to that distant winter resort. In great flocks and solitary groups they come straggling in, from the cheerful robin in February to the mellow-throated wood-thrush in May. Gradually the air becomes a varied sound-tapestry, more complete with each new arrival. Here is a vivid splash of color from the throat of the oriole; here is a most remarkable interweaving of light and shade, the peculiar brand of the brown thrasher; there, from the bough where sits the hermit thrush, comes a soft strand of whispered clarity, like a thread of molten gold; while from yonder fence post come the little dots and dashes of the goldfinch. During the early hours of the dawn the tapestry fairly glows with animated life, slowly receding into a subdued hush as the sun climbs toward noon.

When the warm dusks of the early days sift a veil, ever so softly, over the field and wood, we do well to take a stroll. That queer combination of laughing hoots and hooting laughs, in yonder hardwood forest—that is the great horned owl at his February love-making. Flying past in a headlong rush, the killdeer too, has a way of interrupting the quiet of the grayness above. But with the coming of March the interest of these twilight strolls is greatly enhanced. Slowly, out of the brackish darkness of the

(Continued on page 119)



THE JOY OF SPIRITUAL SPRINGTIME

TEXT: "My beloved spake, and said unto me, Rise up my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Songs of Solomon 2:10-13).

This text is chosen, not so much to give its exposition, as to make use of its picture, as a fitting one from the words of inspiration, for the season of the year which we are approaching, and as a background for meditations for our spiritual profit. Just as there is in our natural body a feeling that is not quite satisfied with being shut in, or that shrinks from the severity of the cold and the rain and the storm; so also, there is in our spiritual being a response to that which brings freedom and joy and fellowship and pleasure to the soul.

The text pictures a bridegroom calling his beloved to enjoy the outdoor scenes of approaching summer. He declares that the unpleasant time of the winter is past, the rain is over, and the clouds are gone. The bride in her housed position is urged to enjoy a bright, fair day which bespeaks sunshine, flowers, singing birds, and sweet smell issuing from the blossoms and the young fruit. All this pleasantness is connected with the rich pleasure of fellowship with her husband to whom she but lately has been joined in wedlock.

Winter to the Soul

is expressive of privations and distresses and hardships, and loneliness for the fellowship made possible by fair days. The inspired Book uses drought as an expression of God's curse for sin (Jer. 17:5,6) and the prosperity of growth and blossoms as an expression of His blessing (Hos. 14:5-7). Winter is not used in any figurative sense in the Scripture, unless its use here is so intended. But the fact that it brings certain privations and holds back the growth of vegetation, and keeps the singing birds away or keeps them silent, and shuts people up from outdoor pursuits and enjoyments, makes it a fitting figure to the Christian's experience in this present world. Our present experience as believers is not the fullness of what we hope for. "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:1,2). "But ourselves also,

which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

The Soul's Summertime

We are expecting a voice to call us out from our winter quarters to enjoy the season of flowers and singing birds and abundant fruits. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9,10). We are longing for the blessed fellowship in a more glorious manner than we enjoy now in the soul's winter quarters of this earth. We do have the fellowship of the Spirit, a summer in our souls; but we look for a more glorious time to come. The blood-washed ones who have passed through the tribulations of this world shall stand before the throne of God and serve him day and night in his temple. "And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:15-17).

His voice shall call the beloved to be with Him. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16,17). And when we are called to be with Him in our eternal fellowship where we shall have access to the tree of life and the river of water of life, and where, in a blessed relationship, not known to earth, "we shall see his face," and shall have His name in "our foreheads," and shall "reign forever and ever;" then we shall know nothing to mar the joy, or the peace, or the pleasure, of a perpetual summer day where night never comes, and where all weeping is over forever. Rev. 22:1-5. "In the midst of the paradise of God"

(Rev. 2:7), with all that it means spiritually; we may think of its spiritual flowers to entrance our souls with heavenly gladness, and spiritual "singing birds" to tune our ears to heavenly praises, and the spiritual scents that make the realms of eternal glory a delight. But the greatest of all other delights of that glorious season will be the

Fellowship of Our Beloved Lord Jesus

He is all that is claimed of Him. "I am the rose of Sharon, and the lily of the valleys" (Cant. 2:1). "My beloved is white and ruddy, the chiefest among ten thousand" (Cant. 5:10). "He is altogether lovely" (Cant. 5:16). When we think of the deep and unselfish love of the Lord Jesus Christ who has given His life a ransom for the sinners of the world, and that through this redemption we have been lifted from the power of darkness and brought into an exalted place of fellowship with Him; we can not help but recognize in the words, "altogether lovely," an expression that comes nearest to telling us of the unspeakable beauty and loveliness of His character. Surely that will be the fullness of joy when we shall "see the king in his beauty" (Isa. 33:17) and shall realize that we can truthfully say, "My beloved is mine, and I am his" (Cant. 2:16). With a realization of His love and affection being set upon us, we shall gladly respond to the call, "Arise, my love, my fair one, and come away."

Gravois Mills, Mo.

MEASURING FROM THE DEPTHS

A minister relates the following experience: "When in Scotland recently I went to a very interesting place, the observatory at Paisley. I saw there an instrument for measuring earthquakes, a seismological register. A block of stone, twenty-four solid feet in depth, was thrust into the ground; down and down it went, standing like an isolated column in the vacuum carefully preserved on every side of it. On the top a delicate instrument was poised, which actually wrote with a pencil a record of the vibrations and oscillations that were taking place in every part of the globe. Said the gentleman in charge, 'If an earthquake were to take place in Japan, its motions would be written here as faithful as though we were on the spot to measure it.' 'Then what about the rumbles here in Paisley?' said I. 'You make noises enough in your streets; would they be registered by your instrument?' 'No,' was the reply. 'We do not trouble about vibrations on the surface. We measure from the depths.'" This is God's way of measuring men. A marble mansion may house a deep-dyed criminal; a physically perfect body may house a devil in spirit. Because Jesus knew what was in man, He said, after naming a dark list of evils, "All these evil things come from within, and defile the man."—Selected.

Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers nowadays; only Paul received more.—Sel.

Editorials

Four Looks Toward Sodom

Recently in our reading we came across a mention of this theme. It impressed us so much that we decided to make a more detailed study of the significance of these four looks. Depending upon the character of the person who is looking, it makes a vast difference as to what is seen and what the results of such looking may be. "Only a look" has meant the salvation or the failure of many a person. Spurgeon is said to have been saved as the result of a sermon, the burden of which was that we should look unto the Lord. One of the steps in Eve's fall into sin was taken when she looked upon the forbidden fruit, for then the desire to partake of it was awakened in her breast. But let us notice more particularly the four looks toward Sodom:

1. **Lot's Look.** "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar" (Gen. 13:10). This occurred at the time that Abraham and Lot had agreed to separate because the land where they were was not spacious enough to accommodate their combined herds without strife on the part of their herdsmen, which might at any time also have involved the owners of the herds.

Lot's look over the fertile plain of the Jordan valley was at once selfish and covetous. He might have offered his uncle, to whom he owed so much, the privilege of taking the first choice. But he was too selfish for that. He wanted the fine pastures of the lowland country, where in a short time he might increase his herds to much larger proportions. His greed for gain was too great to run any risk of letting Abraham have a chance at what he thought was the best country.

And again it was a look that entirely ignored spiritual values. He must have known of the terrible wickedness of the people of Sodom and Gomorrah, with whom he would now be thrown into close association. He had no vision of what the future might bring to his family under such conditions. All he cared for was the present, the wealth and good things that this world can provide. His was a look entirely devoid of spiritual vision.

2. **The Lord's Look.** "And the men rose up from thence, and looked toward Sodom" (Gen. 18:16). The Lord Himself was one of the men. How differently Sodom looked to the Lord from what it had appeared to Lot! The Lord looks on the inward life, the heart, while man looks on the outward appearance. The Lord saw the terrible sin, the abominable wickedness, of the people of that city. His was a look of hatred for sin, for a holy God cannot view sin in any other light. In that look we find not only justice to be meted out upon an exceedingly sinful people, but also mercy, for He took Abraham into His counsels and promised that the righteous should not be destroyed with the guilty. He would even, at Abraham's entreaty, have spared the entire city if ten righteous had been found there. Lot saw the temporal prosperity; God saw the spiritual poverty.

3. **Lot's Wife's Look.** "But his wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). This was not only a look of disobedience, for they had been strictly commanded not to look back; it was a look back at the place of sin from which she had been delivered. She was like the Israelites who longed to go back to enjoy its flesh pots, and leeks, and garlic. She represents those in the Church who longingly look back at the old habits of sin, the old corrupting pleasures, the former vile companions, the old slavery from which they had tasted deliverance. To all who are tempted to look back with desire to the old slavery of sin under the rulership of Satan, we have the warning of our Savior, "Remember Lot's wife" (Luke 17:32). It is dangerous to look back. We may become so fixed in our heart's desires that there will be no desire for repentance. Her look was one that brought judgment upon herself. Alas, for the many who forsake the way of the Lord, because they love "this present world."

4. **Abraham's Look.** "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace" (Gen. 19:28). It was not only a look of a triumphant saint who had escaped the judgments of sin, but a look of one who had pleaded with the Lord for the salvation of the city. It was the look of a man who had lived so close to God that he was taken into His secret counsels. It was the look of a man who had prayed for the ones whom he loved. Although far from taking pleasure in the sight of the burning city, the evidence of God's judgment and punishment for sin, Abraham after all must have had the consciousness that he had done his part in intercession for Sodom and its inhabitants. And Lot himself had only Abraham to thank that he escaped alive from the doomed city. Have we joined the noble band of intercessors with God in behalf of a world that is steeped in sin?

Jesus said, "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:28, 30). And as we look at conditions in society to-day we wonder if the sins of our modern day are not as offensive in the sight of God as they were in the days of Sodom, notwithstanding the greater spiritual light that we now have. When major crime is so rampant and so well-organized that the most famous child in America can be kidnaped so successfully that the forces of the law are entirely helpless, when bombings and murders can be carried on in the large cities with perfect immunity, when all strata of society are honeycombed with moral corruption, it is doubly imperative that all Christian people live true to their high calling and profession, that they perform their function of being lights to the world and witnesses for Him who can cleanse from every sin. Let us separate ourselves from these corrupting worldly influences, and continue to work and pray for the salvation of those who are caught in the snares of Satan, the deceiver and enemy of the souls of men.

Instead of looking toward the world with all its enticements and allurements, which can only ultimately lead to destruction, let us look "unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Spring

Editors, in common with people of many vocations, must do a considerable amount of their work some time before the finished product of their labor appears. The farmer prepares his soil and sows the seed months before the harvest gives him visible rewards for his toil. The builder must draw his plans and make his estimates a long time before the finished building rears its form toward the overhanging sky. And just now the editor is engaged in writing an editorial on spring while we are in the midst of the severest cold weather and the heaviest snow of the winter thus far.

But instead of making it harder to write upon this subject the present winter scenery seems to give us added inspiration. We have reason to be very grateful to our Heavenly Father for the mild winter we have had thus far. It certainly was a boon to those who, because of unemployment, had little money with which to buy fuel and clothing. But God saw fit that we should have a brief taste of real winter before Spring makes her appearance in reality. All of which makes us meditate upon the blessings we enjoy who live in a temperate climate. The variety of weather which is brought to us by the changing seasons is something for which we may well be thankful. The cold of winter is offset by the heat of summer. The dying days of autumn find their counterpart in the life-giving spring season. As we go the rounds of the seasons we find characteristic beauties of nature in each one, yet we welcome the change when each passes on to give way to its successor.

And so we welcome the advent of spring. Because of the hardships that winter brings during periods of depression, such as we are experiencing just now, perhaps more people than usual will hail with joy the coming spring season. Not only will we appreciate its beauties, the bursting buds, the fragrant flowers, the warm showers, but the products of the gardens and orchards and fields will bring new hope and strength to those who have been in want of sufficient food. And so while we have appreciated winter with its peculiar charms we can all join heartily in the chorus of an old song: "Welcome, Merry Springtime, we have longed for you."

Messages from Genesis

We trust that all who have been associated with Sunday school work during the past quarter have derived much pleasure and spiritual profit from the studies in the Gospel of John. The message of the "beloved disciple" is certainly refreshing and upbuilding to every one who reads and studies it with a hunger and thirst for spiritual things. In the coming quarter we have another series of lessons that should bring great blessings to all who study them with any degree of interest.

Genesis, true to its name, is the book of beginnings. Not only are its contents very interesting, but in many respects it is the most important book in the Bible. Here we find the secret of the origin of the universe and the beginning of life. Philosophers and scientists have puzzled over these questions for centuries, but the results of all their efforts have been only a series of hypotheses or guesses that change with such rapidity that a textbook ten years old is practically obsolete.

How refreshing, then, to read the pages of God's revelation, where we find in a few of the opening chapters concise statements as to how the earth and the universe were created, how the earth was covered with vegetation and animal life, and how, as a crowning act of His creatorial work, man was created with a living soul. It is true that many in our modern day discredit the Genesis account and say that it is out of harmony with the findings of science, but some of the greatest scientists, past and present, have held that it is absolutely accurate in all its statements, and that real science agrees with it in every detail. But the guesses and statements of scientists need not disturb us. Through all the ages since it was written the Bible has been assailed by enemies of many kinds, but it has withstood all these attacks and is still firmly established. In fact, nothing shall be able to shake this Rock of ages. "For ever, O Lord, thy word is settled in heaven" (Psa. 119:89), and upon that Word we may safely rest. "Science is a very uncertain quantity of a very uncertain quality," as some one has said, but the Word of God abides forever. May we make the most of this opportunity to study one of the most interesting and most important portions of that Word.

"And the Word . . . Tabernacled Among Us"

The above is the rendering of the margin of the American Revised Version of the familiar passage found in John 1:14. It is a wonderful story, how the Son of God, the living Word, who was with God in the creation, took upon Himself the form of sinful flesh and dwelt with men for a period of thirty-three years. It was a case of matchless condescension on His part, but it revealed the love and grace of God as nothing else could have done. And through this means He brought blessings to the world that none but the Son of God could bring.

In the Old Testament dispensation, from the time that the law was given until the temple was built at Jerusalem, God manifested Himself to His people through the medium of the tabernacle. Here He showed His presence by the fiery pillar at night and the cloudy pillar by day. The Shekinah, or the Divine Presence, was thus revealed. Later He revealed Himself at the Temple, the house which was called by His name. And then in the fullness of time He came to earth and tabernacled among us in the person of His only begotten and dearly beloved Son.

When we think of this analogy we can readily see that a study of the Tabernacle may be at once most interesting and profitable, for we have in this temporary dwelling place a type of the Lord Jesus Christ. Every item that went into its construction has some spiritual significance, and every act of worship that was practiced in connection with it has some meaning that may be carried over into our day and applied to our worship to-day.

We take this occasion to call to your attention again the series of Tabernacle Studies which Bro. S. F. Coffman, our Bible study editor, began in the March issue of the Monitor. Be sure to watch for these articles and to study them carefully. We believe you will become more interested in them as they go on. Save your papers for comparison and future study, and tell your friends about the good things that the Monitor is giving to its readers at the present time.



CHRISTIAN LIFE



HE LIVETH

By Joanna Sudermann Andres

"The Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again," spoke Jesus to His disciples as they walked the dusty, familiar road to Jerusalem, but the disciples did not understand.

Days passed. It was the sixth hour. The multitudes that had cried, "Crucify him," and had followed the mob of soldiers until they saw the order executed, had scattered to fill the empty streets of Jerusalem. Some remained around the cross to fulfill prophecy and a few to grieve without hope, for they had not understood His words, "And I shall rise again." With crushed hearts they watched the quiet Sufferer on the cross. Suddenly darkness fell. For three hours lights flickered as men hurried to and fro. There were those who had returned to their daily tasks, had forgotten the Crucified, and to whom the darkness meant only a disturbance in the workshop. But there were more who joined excited voices in the streets. Jerusalem was disturbed in heart. Had they perhaps done wrong in crying "Crucify him?" Had He not been a friend? What did this darkness mean? Fear gathered the throngs once more closer the hill of Golgotha.

At the ninth hour a loud cry fell from the lips of the Sufferer they watched, "Eloi, Eloi, lama sabachthani." Another cry followed the first, and then Jesus, the King of the Jews, yielded up His spirit. And as He passed away, the triumphant smile on the face of His enemies changed suddenly. The earth was trembling beneath them. From everywhere sharp cries of fear, intense cries, beat against the darkness, beat against it to fall back into hearts just as black, and find an echo there. What was it all about—this fear within their hearts? Never had they experienced anything like it. Rocks were rent, and tombs were opened to give back their dead. The veil of the temple was torn from top to bottom. Unconsciously the eyes of all near Golgotha were fixed in expectation upon the lips of Jesus as if to ask from them the "Peace be still." The centurion, standing near the cross, glorified God, testifying, "Truly this was the Son of God."

And the multitude returned to their homes, beating their breasts—not in rebellion against the Sender of earthquake and darkness, but because of the dawn of a new realization—"What if, after all, they had crucified Jesus, the King of the Jews?" And

many believed from that hour. Life was already flowing from the cross to quicken hearts to a life more abundant. And those who had ministered unto Him and had loved Him, those who knew Him better than the crowd, returned not to their homes, for He Himself had said, "It is finished." Life wasn't worth while now—their Master was gone.

And when evening came, they laid Him away, not in the hope of a resurrection, but as one who was gone out of their life, as one who lay behind the great stone that barred the entrance, as one forever gone, for they recalled not what the dead lips could no longer say, "And I shall rise again."

The shadows had deepened over the garden of the tomb. It was night and it was quiet, a quiet that seemed to wait the Sabbath rest. Around the sepulchre that held the body of Him who would have gathered Jerusalem under His wings, there was an unusual stillness and though the power of nature beat against the hearts of the Judean people, it could not enter. The usual Sabbath rest found no room where hearts were wondering, pondering over the words of the Nazarene—where there was battle between belief and unbelief. Was He the Messiah? Some hearts answered, yes, and found peace, but some hearts were hardened and when morning broke, they besought

Pilate to strengthen the guard of the tomb, for they remembered the words of Jesus, "And in three days I will rise again."

That night after the hours of Sabbath had passed, the priests and the Pharisees parted from the assembly, carrying home with them a triumphant smile, for had they not secured the sepulcher? No longer could the disciples steal the Deceiver and proclaim that He was risen even as He had said He would. Ah! they had forgotten the mighty hand that had rent rocks, that had opened tombs, and had torn the veil of the temple! Could not that same hand break the seal placed there by the perversity of man?

A night and a day had passed since the scene at Golgotha. Already Jerusalem was planning a return on the morrow to the usual routine of work. The city was quiet and lay in darkness as the watchers at the tomb of the Crucified gazed through the foliage into the far horizon, as if to catch the first sign of dawn.

"Look, the morning breaks!" cried the one as he nudged his companion who was dozing on a rock close by. One streak of light, one more and then—the earth quaked. Another flash of light came suddenly as lightning, not in the far horizon but close, right close. The watchers trembled! Never had they seen such whiteness. What did it mean? They could not answer their question for they became as dead men as the messenger of God descended to roll away the stone that sealed the tomb—and Christ arose!

Oh, glorious the day that broke in its full beauty when Christ arose! Oh glad the song that burst from the heart of nature in double force and fullness on that Easter morn! The God that wrapped in darkness Calvary's painful hour, now loosened the harps of His creation to sing praises to Him that liveth forevermore.

Would this note of supreme gladness awaken slumbering Jerusalem to the realization of this new gift? Would they now gather under the wings of the Risen One? But no, still many would not understand.

The burst of joy found no echo in the hearts of Mary Magdalene and Mary as they set out at dawn with spices to anoint the body of Jesus. They had only one thought—the dead One. How could gladness enter into the hearts sore with pain and heavy without hope? They hurried their footsteps as they neared the tomb, for a fear took hold of them.

"Mary, who shall roll away the stone?"

THE CHURCH

By Arline Yoder

With one accord and deep devotion
We serve our God the best we know;
It saves us from the world's commotion,
From all its blinding pomp and show.

We're one in mind, in word, in action,
And Jesus guides and leads the way,
May this sweet harmony, attraction,
Be in Thy Church, dear Lord, to stay!

How peaceful thus, with all surrendered,
Our souls may rest in Jesus' pow'r—
That pow'r the world has never hindered—
How safe, secure, in every hour.

And then when comes the day of rapture,
As in the twinkling of an eye
The world shall learn of our departure,
"Too late! Too late," will be its cry.

West Liberty, Ohio.

Thou and I can never do it." With a troubled heart they reached the tomb, and behold—the stone was rolled away, the door was open. Fear seized their hearts anew. Had some one stolen Him, their Master? O cruel, cruel world! Taking heart they entered. It was empty! But no, what was that! Two men in white sat where Jesus had lain. There was a pause. The women trembled. Then they heard the voices of angels say, "Why seek ye the living among the dead? Ye seek Jesus, the Nazarene,—he is not here, he is risen. Remember ye not how he spake unto you, The Son of Man must be delivered up into the hands of sinful man and be crucified and the third day rise again." Then they remembered and fled from the tomb, trembling and astonished, but with a new understanding of the Nazarene that gave birth to great joy as hope entered into their heart. Faster they ran, for now there was gladness in their being too. With full hearts they brought the tidings to the disciples.

But why should they believe? Their Master risen? No, it could not be. And yet they wondered what had happened—had some one dared to break the tomb and steal even the body from rest? For as yet they knew not the scripture "And he must rise again." With a new anxiety, with a sense that something had happened, Peter and John ran to the tomb and found it empty, as the women had said.

More slowly they retraced their steps to the city that was just awaking to the day's duties. The heated sand clung to their moist feet as the disciples imprinted on the road footprints that marked an uneven, nervous step. The disciples were perplexed. What did it all mean? As an answer the voice of Mary Magdalene came from afar: "The Lord is risen! I have seen him! Come unto Galilee, He will meet you there. He Himself has said so. My Lord is risen! I have seen Him! I know He lives!"

Then it was true! The message spread. "The Lord is risen!" Hallelujah! Jerusalem was again at unrest. The streets once more echoed with excited voices. There was running to and fro. Groups gathered. Before night doubt vanished in many hearts. Now they knew that Jesus was the King of the Jews; now they knew that they had crucified their longed-for Messiah. Now they knew that He was living, and many feared. But those who loved Him found a new peace, a new joy, a new hope, a new impetus to follow Him, the Risen One, unto life more abundant. Now they understood His words, "And I must rise again."

"O death, where is thy sting? O grave, where is thy victory?" "O Jerusalem, Jerusalem, I would have gathered thee, but ye would not." "Ye crucified me, and I rose again." "Lo, he is not dead, he is risen." He lives, I know He lives!

Newton, Kansas.

Christian faith, and a religious experience which will leave one unshaken, regardless of the chosen pursuit.

A few years ago the writer was standing with a group of travelers on Mount Singalila, a high mountain peak in the Himalayas. Before us to the left was the Everest group of snowy ranges, to the right was the great Kinchun Junga range. Both ranges together stretched out before us as a great panorama of over one hundred miles in length. As we stood in silence at this most wonderful sight one of our number exclaimed, "What hath God wrought!" But we had also to think of the thousands of inhabitants of these great valleys that lay before us and wonder at their worship, as Hindus, of stone and wood and of the spirits of the hills; or as atheistic Buddhists, revering only fetishes while living right in the midst of God's handiwork. It does not seem possible, but working with the material, even scientifically and in the most intelligent manner, may so absorb one's time and attention that he will ultimately fail to get his eyes off the material and onto God. He may say, "I will lift up mine eyes unto the hills, from whence cometh my help," and fail to continue in thought and word, "My help cometh from the Lord, which made heaven and earth."

Jesus recognized legitimate pursuit and encouraged industry. Whatever was constructive and contributed to the welfare of society had His blessing. He did not countenance oppression, coercion, looting, extortion, murder, and theft, but to Him the secular was sacred. His program provided that all in the social order should be true followers of Him. No secular interest should in any way overshadow one's highest spiritual interest, nor lead one to minimize the value of constant fellowship with the Father and with His Son, Jesus Christ. There is no such thing as consistently divorcing religious from secular interests. Once we must leave Christian principle for any interest we should very easily decide the course we should take. Our Christian experience should decide this without fail.

What then does personal religious experience mean to us? Every beatitude at the beginning of the Sermon on the Mount registered a virtue which should characterize every individual in the Kingdom of God. The poor in spirit, the meek, the merciful, the pure in heart, and the peacemakers possessed within themselves that deep-seated love which prompted them to true loyalty to every principle that made for righteous living. Their hunger and thirst after righteousness would lead them to the fountain of truth, which emanates from the very throne of God. Jesus said of such, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." They might be persecuted for righteousness' sake, but they would have every right to rejoice, for great would be their reward in heaven.

Jesus well knew that our associations as we follow our pursuits would tend to lead us away from our highest spiritual interests, therefore His teaching stressed implicit faith in God as Creator of the universe and Fath-

THE LIGHT OF LIFE

IV. Jesus and Personal Religious Experience

By G. J. Lapp

During His sojourn in this world Jesus often resorted to some sequestered spot to be alone with His Father. He thus enjoyed continual fellowship with Him. He stood in great need of this, for He was fighting the battles of the ages and meeting inevitable issues for all time. He exemplified in this your and my need of fellowship with God as we personally face the great issues of life. He also exemplified the manner of gaining the victories which we so much desire to achieve over seen and unseen foes of our temporal and eternal welfare. It took His fearless heart of perfect love to accomplish all that He came into the world to fulfill. It is this possession of perfect love to God and man which enables us to fulfill the purpose of our being in the world.

Jesus' attitude then to religious experience was the attitude of one who not only believes in the existence of God but who knows Him as the Father, loves Him sincerely, and seeks by every means to do His will and to remain in it. It would be interesting to unravel Jesus' philosophy of life, for He most certainly had one. We would find it having its beginning and ending with God. In this materialistic world when people's minds are fast becoming secularized, and when leaders of thought tend in their contentions to begin with things and work back—if they get that far—to the first Cause, too many lose

themselves in the maze of the natural and fail to comprehend the Maker. If they start with the microscope they become so absorbed in the study of microorganisms, as such, that they fail to get beyond them. If they take the telescope they wander about among stellar systems upon systems and through incalculable light years of space until in this they too become lost in their gropings and fail to come to a knowledge of the Creator. If by pick and shovel they search out the secrets of the earth to determine ages and stages of material existence and of origins and relations finally speculation takes precedence to faith and they also lose sight of God. The lure of the laboratory is such that there too religious experience may be lost sight of.

In every field of research there is grave danger of building up a philosophy based upon the pernicious theory of self-determinism thus secularizing the whole of one's thinking. The writer would not for a moment minimize the importance of the test tube in the laboratory, the value of the microscope, the telescope, or the pick and shovel in geological and archaeological research, nor the significance of present-day developments in the fields of psychology, philosophy, and mathematics, but he certainly would emphasize the importance of the anchorage of the soul, the certainty and stability of

er of His children, and of a close walk in thought and prayer life with Himself as not merely the vitalizing force of the life but as the indwelling living personality. The one great service of the Holy Spirit is to make Jesus real in His living and reigning within the life of the believer.

A noted business man, successful in his every undertaking and holding the confidence of his fellows, is often consulted regarding great investments and important business undertakings. He invariably tells his friends before giving a weighty decision that he must consult his Senior Partner. His retreat is a certain small room set aside for such consultation. In it are a Bible and an empty chair. Beside this he kneels and with the open Bible consults his Senior Partner concerning these great issues. Do you think for a moment that any interest will ever separate him from his Senior Partner?

A doctor standing beside his patient is about to perform a very serious operation. The patient is under the anaesthetic. The surgeon halts for a word of consultation with his Senior Partner. He attributes his steady hand and skill in his operations to the unseen Hand that guides him. The secrets that lie embedded in the earth are silent witnesses to the Truth as it is found in the heart of God and revealed to us through His Word, if they are but brought forth and set in their proper relations to each other and to all other historical data by hands that are directed by hearts of faith and righteousness. Secularizing minds can only muddle and produce chaos, not only in their findings but in directing other minds as well. It takes the Spirit of God to bring a cosmos of order out of chaos, life out of death, and light out of darkness.

Being born again according to Henry Drummond is the "naturalization" of the soul to a spiritual environment, that of the Kingdom of Heaven. In terms of the time in which we live it is the process of the Spirit which orientates the life to that of Jesus Christ and brings it into that relation with Him that makes Him the actuating power, and we become partners with Him in the great privilege of living our lives in this world. It is something the thinking man or woman would not afford to lose. It is that which none would want to forego.

I close with Drummond's answer to "What is your life?" "Life is an irrevocable thing. We have just finished an irrevocable year. As we look back upon it every thought and word and act of it is there in its place just as we left it. There are all the Sabbaths in their places and all the well-spent days or the ill-spent days between. There every sin and every thought and every look still in its own exact surroundings each under its own day of the month at the precise moment of the day it happened. We are leaving it all at twelve o'clock to-night. But remember we leave it exactly as it stands. No single hour of it can be changed now, no smallest wish can be recalled, no angry word taken back. It is fixed, steadfast, irrevocable—stereotyped forever on the plates of eternity.

Our book has a wonderful metaphor for this—'water spilled upon the ground which

cannot be gathered up again.' No, we cannot gather up these days and put them back into time's breaking urn. They are spilled upon the ground and the great stream of time has sucked them up and cast them already on the eternal shores among all bygone years and there they hide till God's time comes, and they come back, to meet us again before the judgment bar. . . . Lastly life is more than an irrevocable thing. It is an uncertain thing—so uncertainly uncertain that it is certain that we shall not all be here to see the next year close. . . . 'In the morning it groweth up and flourisheth; in the evening it is cut down and withereth.' Is your life ready for the swiftly falling knife, for the reaper who stands at the door? Have

you heard that there is another life—a life that cannot die, a life which linked to your life will make the past still bright with pardon and the future rich with hope? This life is in His Son." (Henry Drummond in "The Ideal Life").

No wonder, dear reader, that Jesus gave first place to personal religious experience and made that the most important thing in life and all its relations. May every success attend your way as you pursue your most absorbing interests whatever they be. But may they be in line with the divine will and remain subordinated to your highest spiritual interests.

Dhamtari, C. P. India.

THE TEACHINGS OF THE PRINCE OF PEACE

By Vera Martin

Jesus, our King, and Savior of mankind, has been called the Prince of Peace. We are taught in the Scriptures how through His humility He was exalted and placed at the right hand of God and has become our Mediator and the Prince of Peace. He is Prince of all nations. We as a human family are placed under one ruler. He rules supremely with peace and power. Therefore He is the supreme, universal Prince of Peace. "And the government shall be upon His shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

We may ask, "What is peace?" There is only one source from which real peace comes. Peace is a state of rest or tranquility, free from agitation, a calm state, a quietness free from disturbances.

There is a form of peace which some people possess. There is no satisfaction in it. They get a thrill out of life and call it joy or peace. Should they taste of the peace of Jesus, no longer would they chase after the thrills and the fickle things of life. Should they grasp the peace of Jesus, and have peace in heart and mind, what a contentment they would receive!

There is in the world to-day a craze for peace—a continual striving for peace. In every vocation in life we hear the plea for more peace, but they fail to apply at the right source. It is only through the great love of God that we are able to live peaceably with our fellowmen. We find in Christ's teachings all through His Word how He loved us, even to the extent that He gave His life for us that we might live.

"A new commandment I give unto you, That ye love one another," "for love is of God; and every one that loveth is born of God, and knoweth God." As long as the world has not the love of God in their hearts, they cannot expect to have that peace which passeth all understanding. "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." "But I say unto you which hear, Love your enemies, do good to them which hate you."

We therefore believe, that Christ meant

His teachings, such as Matt. 5:38-48, Luke 6:27-38, John 13:34, 35, on love, good will, and the overcoming of evil to be practiced and applicable in all of a believer's life and relationships, as He Himself practiced them, and that these are also intended to apply in practice as between groups, classes, races, and nations.

Our mission as individuals, then, is to live this truth, to be apostles to a peace-longing world. Let us awake and arise and go forth with a firm desire to show our fidelity to the Prince of Peace. Let us as believers in the faith live so loyally to Christ that we may render forth the radiance of the peace that is in our hearts through Him.

Loyalty which does not speak in action is of no benefit, but loyalty which has a great motive behind it, is the life which is beneficial and full of opportunities for service. Let us grasp every opportunity to help troubled souls to find the peace which gives satisfaction, joy, and hope. We are the salt of the earth, and we can well flavor the world by showing a greater and deeper loyalty and love to the Prince of Peace.

"O Prince of Peace so royal,
O Prince of Peace so true,
Give us wisdom to be loyal,
Tune our paths and hearts with you."

Albany, Oregon.

BISHOP SOULE ON DANCING

Once in Alabama, in a parlor filled with an intelligent and refined company, while the bishop was conversing with a group of friends, another group in a corner were discussing the innocence of modern dancing, most of them in favor of it. At length they agreed to leave it to the bishop, and approaching asked his opinion. (Silence.) "Well, I never saw dancing but once; and I must confess I was pleased with it. I have been to Paris and to London, and most of our own land, but have never seen the exercise but once. (Eager attention.) While I was in Paris, among other things, I saw several monkeys taught to dance, and keep time; and I must confess I was pleased with it; for I thought it became them very much." —Selected.

• MISSIONS •

WESTWARD HO!

Observations and Experiences en Route to Szechnan

By Paul H. Bartel

A cold wind was blowing, and the sky was overcast with heavy clouds and a drizzly rain, all of which contributed to the unpleasantness of the out-of-doors in the afternoon of December 11, when Mrs. Bartel, our little month-old son, and I piled into our cramped quarters on a small Chinese boat at Changteh, Hunan. We put up oil sheets to serve as walls. Our roof was a bamboo matting which fortunately was in good condition and hence quite waterproof. The overlapping of the matting and the edges of our oil sheets offered continual ventilation. In this way we settled down to a month's boat life. We looked forward with apprehension when we thought of the cold weather, dangerous rapids, and bandit attacks. The first day out was bitterly cold and we were happy to stay within our shelter and be comforted by our small oil heater. The boat hands were doubtless glad that we were being towed most of that day and they did not need to get out in the cold to pull, row, or wade the icy waters until late in the afternoon. It was often their lot later to wade waist deep in the water when going to and from the shore to pull.

Fortunately the weather soon changed and we had many beautiful sunny days. The Lord was especially good to us in giving us a congenial boatman who was expert at his job. He had a good boat and a strong group of hands so we made good time. When we say "good time" it must be understood relatively. Going upstream on the Yuan and North rivers is a hard and tedious journey. The average daily run of ten miles, when including rapids and delays at several places, is considered "good time." We were always thankful that we were at least moving.

A week out of Changteh we came to Shenchow where we enjoyed the very warm hospitality of the friends in the Reformed Mission there. After a little rest and change for the family we moved on. The river was very shallow at one place, so that the boatmen had to get off and shove the boat over the shallows.

Everything went very well over the many many rapids and we experienced little inconvenience because of them, thanks to our strong pullers and expert boatman. Only at Turtle Back Rapid we had some difficulty

getting up because so many of the extra pullers, hired at the place, were opium smokers, who did not do well. In fact, it seemed evident that they purposely let the boat slide back several times in order that we would have to relay part of the goods on another boat. Thus they made more money. We spent an entire day scaling this rapid. God gave us a beautiful day for it, so that it wasn't nearly so bad for Mrs. Bartel and the baby on shore. The rise of this rapid is fully ten feet or more.

The bandit condition became worse as we got nearer the end of our journey. We had escort for about a third of the entire trip. We had anchored for the night at one place, when the boatmen heard that there were several men with guns in that vicinity. We promptly dropped down a little distance near



Climbing Turtle Back Rapids. This Is the Boat We Traveled In

a small village. At Turtle Back Rapid a family had been robbed and a person killed the day before we came, and the night we anchored there a child was kidnaped. Near the Hunan-Szechuan the local militia attacked several bandits while they were smoking opium just a day before we came through. The result was that one of the bandits was killed and several wounded. When we arrived at the first town on the Szechuan side we found the head of this bandit perched on the rocks just above our anchoring place.

The last night we were on the boat we heard the evangelist whispering to our cook in the next compartment. We surmised something must be wrong. I went out and found that definite information had been brought that several hundred disbanded soldiers were just a short distance off and that they were coming at midnight to rob us.

Soon the headman of our guard came in saying that he could not guarantee our safety on the boat, but that there was a mountain fortification near by and he advised us to gather a few things together and flee there for the night. We trembled with fear at the thought of an attack and the possibility of our being taken captive and our household effects as well as a year's supply of provisions looted. Very excitedly we threw a few things together—things which would be necessary to keep the baby warm and satisfied. Before undertaking to climb a steep hill in a dark night we called our Chinese helpers in and had prayer. God very graciously quieted our hearts and with the consent of our guard we decided to stay on the boat and await developments. It was a long night of anxiety but God took care of us so that morning came without any disturbance. We heard later that these ex-soldiers robbed two families near our anchoring place but for some reason they let us alone. Surely the Lord kept us and did not permit them

to harm us. The next day we took part of our guard and went the five miles over land to Siu-shan. It surely seemed wonderfully good to be in a safe place once again and in a house where one could stand up straight. Mr. and Mrs. Torvaldson gave us a very hearty welcome, and we shall enjoy their hospitality till we can move on to our new station at Lungtan.

In spite of the many inconveniences and fears of the trip we had many things to be thankful for. One of these was the favor of the military and the local militia upon whom we were dependent for escorts. They provided the necessary men quite readily, in numbers from five to thirty-four men. We had six different groups, who were all very good to us. It is marvelous how the Lord opened the way step by step. Usually when one group had brought us through their territory we were uncertain of further protection to go on, and to drop back without escort was also impossible; so we looked to God at each step and He gave us the good will of those in authority so that we lost very little time waiting for escorts.

Our hearts often magnified God at the grandeur of His handiwork displayed in the beauty of nature all along the way. The river and mountain scenery is marvelous, increasing in its beauty as we climbed slowly to higher levels. The rushing, roaring rapids, the high, precipitous palisades, the rugged mountain peaks, surrounded by grace-

fully curving smaller hills, the bamboo groves, the pine forests, the green foliage everywhere, the songs of pretty birds—all made this a beautiful country. Though we rejoiced at the beauty of nature our hearts became increasingly burdened as we became acquainted with the condition of the people.

For some years the authorities in this region have not enforced the anti-opium laws but have at times encouraged the raising of the opium poppy. The result of this attitude of the government is that a large percentage of the people use the drug. We were told at Shenchow that there were no less than three hundred opium dens in that city. There we also saw four boats loaded with opium going down river under military escort.

While we were at Shenchow several opium boats pulled up alongside for the convenience of our boat hands. Fortunately we had only one or two among our crew who were addicted to the drug. These boats have aboard

the usual opium smoker's paraphernalia. One fairly boiled with indignation at such a flourishing business sapping the health of thousands and pauperizing them. Nearly every little village at which we stopped we could see men smoking, smell the nauseating odor, or tell by men's dissipated looks that they were smokers. One of our guards lay down on the boat and smoked, the customs official at a certain place just got up from his pipe long enough to exchange a few words with me and then returned to his smoking. It is said that ninety per cent of the homes here in Siushan have the drug. We are thankful that a very heavy tax has been placed upon planting the poppy, so that very little is being sowed this year. This is a hopeful sign for the future, but what of the many thousands who are addicted to the habit and will secure the drug at any cost? Only Christ can set them free.

Lungtan, Szechun, China.

GLIMPSES OF WORK IN RURAL MISSION FIELDS

IV. Work in North Carolina

By B. M. Baer

The picturesque city of Asheville is located in the heart of the mountains of western North Carolina. The distant horizon is dotted here and there with more than a hundred mountain peaks which tower above the city (6000 feet or more above sea level). The historic French Broad River flows through the city and rapidly winds its way westward.

Going southeast from the city we pass through little Switzerland, with its formations of rare beauty. Among them is a gorge with boulders and rocky crags projecting on either side. Here is another natural wonder, a chimney of solid rock, three hundred feet high on top of a mountain and overlooking a beautiful lake. Near by a waterfall tumbles over a rocky precipice two hundred feet high. These are only a few of the wonders of creation around Asheville. Certainly God has combined natural resources to reveal His wisdom and power and to give us glimpses of nature's beauty and grandeur unsurpassed in eastern America.

Behind the mountain peaks God has painted a million sunsets throughout the past centuries, each clothed with new golden garments. Each forecasts the dawn of a new day. God takes particles of dust, moisture, and sunshine to illuminate the firmament. Do we, who are created of the dust radiate such beauty and light?

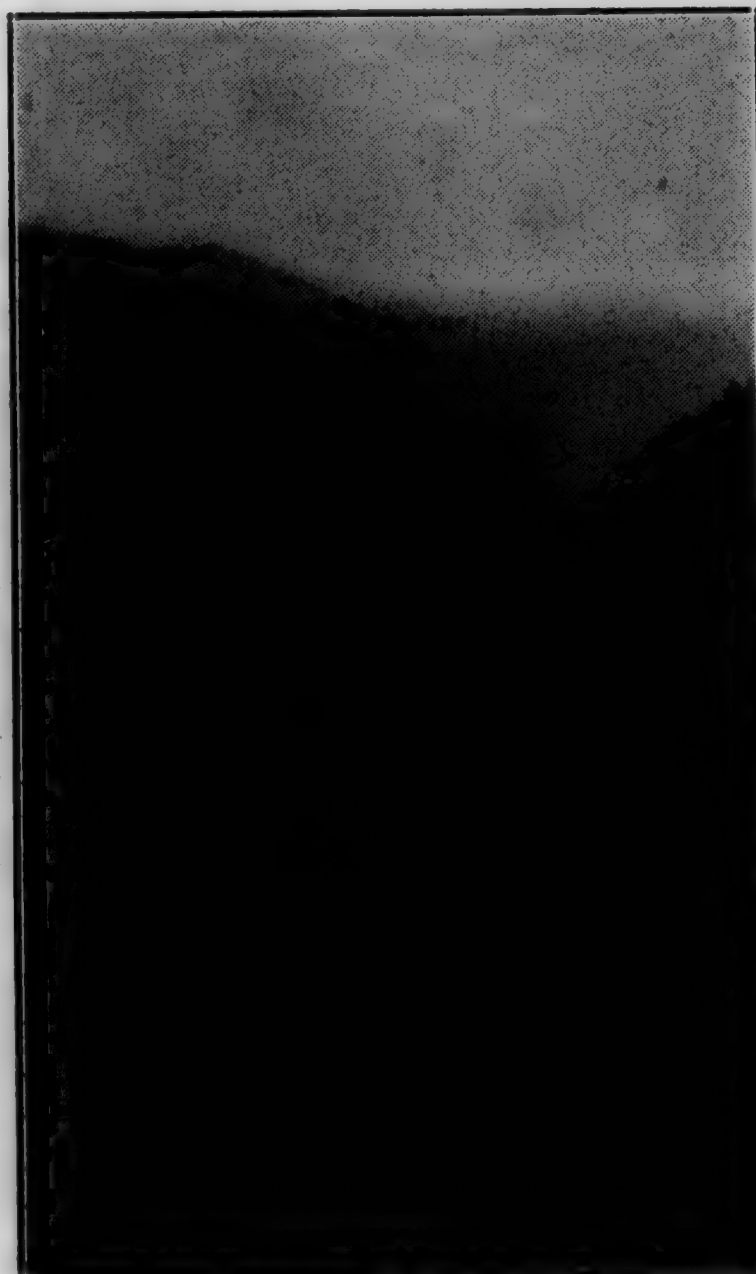
Beneath these mountain ranges lie deposits of valuable minerals, of copper and iron, a white marble substance known as a feldspar, and a soft white substance known as china clay, and mines of mica and asbestos.

Many years ago George W. Vanderbilt of New York located at Biltmore, a suburb of Asheville. He introduced improved methods of farming, was concerned about the condition of the poor, and to him is due much credit for the progress of Asheville and vicinity. The Vanderbilt estate now consists of a large tract of level, fertile farming land, a large dairy, and a white

pine forest where hundreds of wild deer have their home. The well-known Dr. Grove is also largely responsible for much of the progress of the city. He built the world's finest resort hotel of unhewn rock from Sunset Mountain.

The government has a hospital near Asheville. In 1929 ten million dollars were appropriated for remodelling and enlarging this institution.

In 1930 the Rayon plant began its operations with an expenditure of ten million dollars. There are also other industries located here. Of hospitals and sanitariums there are not a few. Within a few miles of the city there is a reform school for boys. The



A River Gorge in North Carolina

county home, orphanage, jails, and prisons, all afford wonderful opportunities for Christian work. We visited these places regularly with gratifying results.

In addition to these activities in the various institutions we were engaged in rural Sunday school work. We found Bible knowledge very limited even among the ministry. Many congregations are not capable of conducting services. The writer and his wife taught regularly for almost two years in a Free Will Baptist community. We were not restricted in teaching the Word. However, it was difficult to present some of the doctrines peculiar to our denomination.

The entire Lord's Day was occupied with church and Sunday school, institutional, and visitation work. I recall a Sunday morning when my wife was asked to help in a home where the wife and mother had just passed away. We could only drive part way. There against the hillside was a small, roughly built frame house. Some neighbors had come in. Three or four children were crying and the infant child of a few hours was asleep on a pillow. The husband was a drinking man, the mother professed Christianity the neighbors told us. Our hearts ached for the motherless children. So there is always a service we can render sometime, somewhere. There are sad hearts to comfort and cheer and to point to Jesus, who is able to help in all the circumstances of life.

Another time we called at a home in the poor section of the city. The road was dusty with only a path for a sidewalk. There were steep banks to climb, for it was in the old cotton mill section. We were led to a row of low, rudely built cottages (condemned by the city as ready to collapse). We gained our entrance by a rickety ladder, and found a man lying on a cot, drawn almost double with rheumatism. The home was filthy and with very little to eat. The wife was his attendant and washed for a living. Their two sons were in prison. It was a pathetic home. He was made happy by the short service we held.

We could give many illustrations of this nature. When we were unable to help we reported the cases to the Welfare or Salvation Army. When we first went to Asheville people suspected us of being some "new sect just sprung up" for they had never heard of Mennonites. We had to gain their confidence by our daily lives. C. E. Putman, one of the extension workers of the Moody Bible Institute, gave us publicity and recommendation.

We appreciated the visits of Bro. Lewis Shank and wife, Bro. D. B. Raber and son, and others. We were also very grateful for the interest manifested by the General Mission Board and for the investigation made by the committee: Bros. S. E. Allgyer, S. H. Rhodes and J. Wenger. They also visited us on their tour through the Southern Highlands. We were unable to locate a community with no religious activities to start a permanent work in this section.

Our present location is at Gallipolis, Ohio, on the Ohio River, one hundred miles south-east of Columbus. We have been busy in

the Lord's work. There are many closed churches. Pray that the Lord may direct us as a church and as individuals into the most needful fields of service, and that lost men and women may find Jesus as their personal Savior. If the Lord tarries we hope to see the borders of the Church extended farther into territories where it is not known.

We are thankful to our heavenly Father for the guidance of His Spirit and power to

witness in this day of modernism and apostasy. Pray for us and the work. *Psa. 126:6. "He that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). "Your labour is not in vain in the Lord" (I Cor. 15:58).*

Gallipolis, Ohio.

SERVING IN PREPARATION

By Ina Mellinger Dyck

Many of our Mennonite young people feeling the need of lost souls and hearing the call to work are preparing themselves for special service in some field, either in home missions or abroad. Each one has a place to fill somewhere, and many are making ready to fill their positions efficiently.

Preparation for mission work may mean years of hard work in the schoolroom or elsewhere. But having heard the call, "Go ye into all the world, and preach the gospel to every creature," and having a true longing to serve the Master and our fellowmen, the tasks become pleasure and preparation a joy.

To-day lands that have been called unenlightened are eagerly opening their doors to western education in matters of science, literature, and religion. The coming days may see a great expansion of missionary opportunities. The missionary's place of leadership makes it important that his preparation be as thorough as circumstances permit. He is not a mere worker who can meet only common emergencies but he is a specialist on whose mastery of conditions may depend the character and quality of the achievements of a whole community. Then, too, a missionary in his preparation most certainly needs to acquire or develop certain mental attitudes; he must have an open mind, a sense of the need of all humanity, and a friendly appreciation of what is worth while even in non-Christian people, and he must have a willingness to coöperate. Of course, his training varies somewhat depending on the type of service undertaken, whether evangelistic or medical, educational, or technical, and also upon the nature of the missionary field to be entered. It has always been understood, however, that a well rounded education forms a desirable basis for missionary efficiency in all tasks and in every field.

But mission service means preparation, regardless of the sort of work or of the place.

The ambitious young person does not learn to do things by merely reading about them; to achieve his goal he must spend hours of actual practice. At first his efforts are very imperfect, but as he perseveres he becomes skillful. So it is in serving. To learn to serve we must serve. At first we may make many mistakes and become discouraged. But as time goes on, if we have the Holy Spirit to guide, and the Bible as our guidebook, and keep open minds, we shall grow in understanding, and eventually we may serve very effectively. Actual experience should be a requisite for service in special fields. True service need not be awaited until some indefinite future date; even during the years of preparation the best time

of service is the present. It is in youth that giving of self must be learned and practiced. The question of where we serve need not arise, for if we keep our eyes open and are not too absorbed in our own affairs, opportunities will be seen on every hand, awaiting the right touch and the right word.

Of course, none of us is worthy to do the Lord's work. We must depend upon the Master, striving to achieve worthiness and holiness, and meanwhile, with His help, do all the tiny deeds, however ignoble they may be, that come to our hands. Perhaps the reason there is so much disintegration in many churches and in our own is because the work right at home is being neglected. If a local mission is made an all absorbing interest there will be less time or desire for petty dissensions. So often too, we fail to make the great principles of Christ

PATIENCE

Sometimes my homesick heart will fail
And hot tears come;
The pleasures of the world grow pale,
I long for home.

No white-browed mountains pierce the skies,
No sun-scorched hills;
The city's din, its wretched cries
Of woes and ills

Ring in my ears, while faces wan
Of sin and shame
Cry out for sympathy from man
In Christ's dear name.

I put my longings far away,
And on my knees,
"Let me but help, dear Lord," I pray,
"The least of these!"

My burdens lighter seem to bear
The while I tread
The paths of One who "had not where
To lay His head."

But sometimes when the day is done,
With all its care,
When through the gateway of the sun,
The mansions fair

Seem lifting up their golden walls
So pure and strong,
My soul in sad entreaty calls;
"Dear Lord, how long?"

Not for my summons home I pray,
But earnestly;
"Help me in truth from day to day
To live for Thee!"

For Oh! I am content to bear
Earth's burdens now,
Till at the azure gates I hear
His "Enter thou."

—Selected.

and the Church the active motives of our lives. Setting an example is perhaps the best method of work and we all know theoretically that "actions speak louder than words" but when it comes to everyday living it seems that many of us have never really learned more than the words.

Every one has a definite influence regardless of how negative and colorless his life may be. It should shine out through actions and speech that in Christ "we live, and move, and have our being." Acquaintances should not carry away with them impressions of frivolity, indifference or selfishness. Shunning a sinner rarely helps him, but a friendly smile and a cordial word may show him the happiness and peace that is found in Jesus.

Whatever service we find to do during our years of preparation, whether it be teaching little children, rural work, helping sick people, urging neighbors and friends to attend Sunday school and church; let us do it earnestly and to the glory of God, not to make others think well of us and with the thought that this is just practice. It may be practice, but the smallest deed may have great results and deserves to be done well and spiced with prayer.

Now, if you have looked all over your home, the campus, the neighborhood and can still find nothing in which to serve; take a dime and buy one of the little "Booklets of Prayer" gotten out by the Mennonite Women's Missionary Society and serve on your knees, for prayer is one avenue of service open to all and it can reach farther and deeper than perhaps years of personal work. There is much said and written about intercessory prayer but there will never be too much, for there is need of prayer each day and in these days when opinions and thoughts are taking such drastic reversions we need to pray more than ever.

Doing something while preparing to do it may sound impractical, but it is really the most valuable preparation when it comes to mission work.

Venn, Sask.

THE WORD OF GOD IS POWERFUL

Hebrews 4:12

A few years ago some young men in Reval, tainted by Bolshevik hatred of religion, arranged a demonstration for the burning of Bibles. One of their leaders was named Tondi. In 1924 he was one of the rioters who massacred many people in Reval. He was captured and imprisoned. Then he received a Bible in his cell, and the change wrought in him thereby may be gathered from letters he wrote to the Bible Society's representative in Esthonia. We are allowed to quote this passage: "I thank God who has saved me, though so late. Every night, after the signal for silence has sounded, I read the Bible, the precious Book. Formerly I hated it, and to burn it was a delight to me. Now it has become my truest companion . . . The words of Christ which I read in the Gospel of St. Matthew—'Come unto Me, all ye that labour'—give me boldness to go to His fountain of mercy and take the water of freely."—Sunday School Times.

PERSONAL EVANGELISM

IV.

By Milo Kauffman

SOME DON'TS FOR PERSONAL WORKERS

1. Don't fail to have a clean life and a Spirit-filled life. Personal work will be difficult and well-nigh impossible otherwise.

2. Don't fail to be a diligent Bible student. You will receive inspiration, power, and help from God's Word for this great work that you cannot get elsewhere.

3. Don't neglect prayer. As well try to take a trip with the automobile without adding gas as to try to do effective personal work without filling up at God's power house.

4. Don't miss an opportunity to do personal work. You may be afraid you will make a mistake. The greatest mistake one can make is to fail to do personal work.

5. Don't be afraid of rebuffs. If you approach people in the right spirit they will not be offended. H. C. Trumbull spoke to thousands, and says that he never received a rebuff for it. But if you do receive a rebuff, remember that Christ received many.

One night D. L. Moody remembered that he had not spoken to any one about Christ that day. He went out upon the street, where he found a man standing under a lamp-post. He approached the man and asked, "Are you a Christian?" "It is none of your business," was the answer, "If you were not a sort of preacher I'd knock you into the gutter." Moody spoke a few more words and left him. The stranger spoke indignantly of the incident to a friend of Moody. The friend told Moody that he was doing more harm than good; that he had more zeal than knowledge. Moody was discouraged, and thought maybe the friend was right. But a few days later the man to whom Moody had spoken came to his home and told him that since he had spoken to him that night under the lamp-post he had not been able to sleep, and he wished to know the way of salvation.

6. Don't make the work too difficult. Be natural. Be yourself. Go about it as though it was your task and you meant to do it, by God's help.

7. Don't be too different from the one with whom you are dealing. If he is serious, don't be light. If he is light-spirited, don't assume too serious an attitude until you have made the contact. First become the master of the situation, then lead him into a serious mood. A bit of humor at the start, with a jocular person, may pave the way for leading him to Christ. But never become frivolous or unclean in conversation, hoping thus to win their confidence.

8. Don't be a knocker. Do not knock his religion, for it is precious to him. Do not knock his attitude or his indifference; there are better ways of getting him to see his mistake.

9. Don't continually nag a person. Every one hates to be nagged. Keep at your person, but not in a nagging way.

10. Don't get into a heated argument.

People are not won that way, but generally are driven further away. If you would succeed in winning souls, make it a policy never to argue. I know of workers who argue. They love to tell how they downed some one in argument, but they can not tell of any that they have won to Christ. The way of the Spirit is not the way of argument. When you argue with your inquirer about hell, about denominations, or about anything else, don't count on winning him to Christ, even if you get the better of the argument. Say, "I won't argue, but here is what the Word says."

11. Don't interfere with other workers. Many a time I have been hindered by a well-meaning brother when I was trying to lead a soul to Christ. I was trying to keep him on a certain path, trying to bring him perhaps in somewhat of a roundabout way, to the Savior, when some one would ask a question or press a point that would take the person far from where I had brought him. I then had to change my method or bring him back again to where I had him. Unless you are invited to take part or unless the other person is failing and is conscious of it, do not interfere. You can do more by bowing your head in prayer. It is generally better for one to deal with a person than for two. Wait until the other person has finished, then, if you feel so led, take up the work.

12. Don't give up. If you do not win the one you are interested in, keep on praying, and keep on dealing with him, as the Spirit leads. If you win him after years of effort, it will be well worth the effort. If you do not win the first one, try others. If you win one in your lifetime it will pay for a life of effort.

13. Don't fail to put yourself in the other person's place. Try to see things from his point of view. If you can do that you have a good start. If you say, "I can't understand him," you will likely fail in your effort unless you do learn to understand him. Learn his interests, and interest yourself in him.

14. Don't cease to study human nature. To understand human nature is a great asset in personal work. Learn what to expect of certain types of persons. Study general laws, but do not disregard individual differences.

15. Don't fail to study the person you are dealing with. Learn all you can about him. Talk to him of the things in which he is interested. A Sunday school teacher was failing to reach a pupil. It troubled her. She went to the home, but the boy would go out the back door as she entered the front one. The boy was raising rabbits. The teacher studied up on the subject until she felt she could interest the boy. Going to his home, she went the back way and found him with his rabbits. She began talking rabbits, telling the boy some things that he

had not known. Not only did she win the boy's interest and confidence, but she won him to Christ.

16. Don't fail to show him that his only hope is in Christ, not in good works nor in a good life.

17. Don't fail to follow up. Having won him to Christ, follow up the work, encouraging him and helping him to lead others to Christ.

18. Don't become stale. Too many workers get a "cut and dried" method of working and use it for every case. The Gospel meets every need. It fits every one. There is a message there for each individual.

19. Don't become so familiar with holy things that they lose their attraction for you. Realize when you quote Scripture you are handling the Word of God. As you deal with the needs of souls be careful that you do not come to deal with them as you would with physical ailments. When you have a soul confessing sins to God, remember that it is a scene that causes heaven to rejoice.

20. Don't allow yourself to become so familiar with sin and vice that they lose their blackness and sinfulness. Many a worker has become calloused to sin, and has fallen thereby. Pray continually that God will grant you an abhorrence for sin, and make you see its exceeding sinfulness.

21. Don't fail to have a warm heart. The warm heart, with few words, will win where knocking, nagging, and arguing fail. The man in sin needs some one with a heart of love to point him to Christ.

22. Don't wait until you are a great personal worker to begin personal work. You will never do any personal work if you do. The way to become a great personal worker is to do personal work. Don't wait until you have read a book or taken a course in personal evangelism. Start now. The way to get ready is to begin at once.

23. Don't consider a case too hopeless. God can save the greatest sinner in the world, and He can use you in bringing him to Christ if you will be used. Great things may come from a sinful man. Mr. Ruskin is reported to have taken a little mud from the footpath of a manufacturing city, and analysing it, found it to contain clay, sand, soot, and water. The clay was treated with chemicals, and it became a beautiful sapphire; the sand became an opal; the soot a diamond; of the water was made a star of snow. So lives in sin may be made beautiful by the touch of God.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving hand,
Awakened by kindness,
Chords that were broken will vibrate once more."

Chicago, Ill.

"The rays of the sun shine upon the dust and the mud; but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself."

Educational

HISTORIES OF LOCAL CHURCHES

XVI. Fairview Mennonite Church near Surrey, North Dakota

By Ruby Martin

On April 2, 1903, five Mennonite families arrived at Surrey, N. Dak., from Belleville, Pennsylvania. They came to North Dakota as an organized church of twenty-two members, having with them their own minister, Bro. I. S. Mast. Bro. and Sister Israel Yoder of Logan Co., Ohio, had already made their home near Surrey, in 1902.

These few members gathered in the Surrey Schoolhouse on Sunday afternoon, April 19, 1903, and organized a Sunday school. I. T. Zook, now gone to his reward, was elected superintendent and Ira Yoder secretary-treasurer. During the first year Sunday school and preaching services were held each Sunday afternoon in the Surrey Schoolhouse with good outside attendance. During the second year services were moved to the Grassland Schoolhouse, and changed from afternoon to the forenoon.

During the spring of 1904 Bro. J. M. Hartzler was ordained to the ministry. In the spring of 1905 a mission Sunday school was organized at the Gallagher Schoolhouse, ten miles from Surrey, and each Sunday afternoon Sunday school and preaching services were conducted by workers from the Fairview congregation.

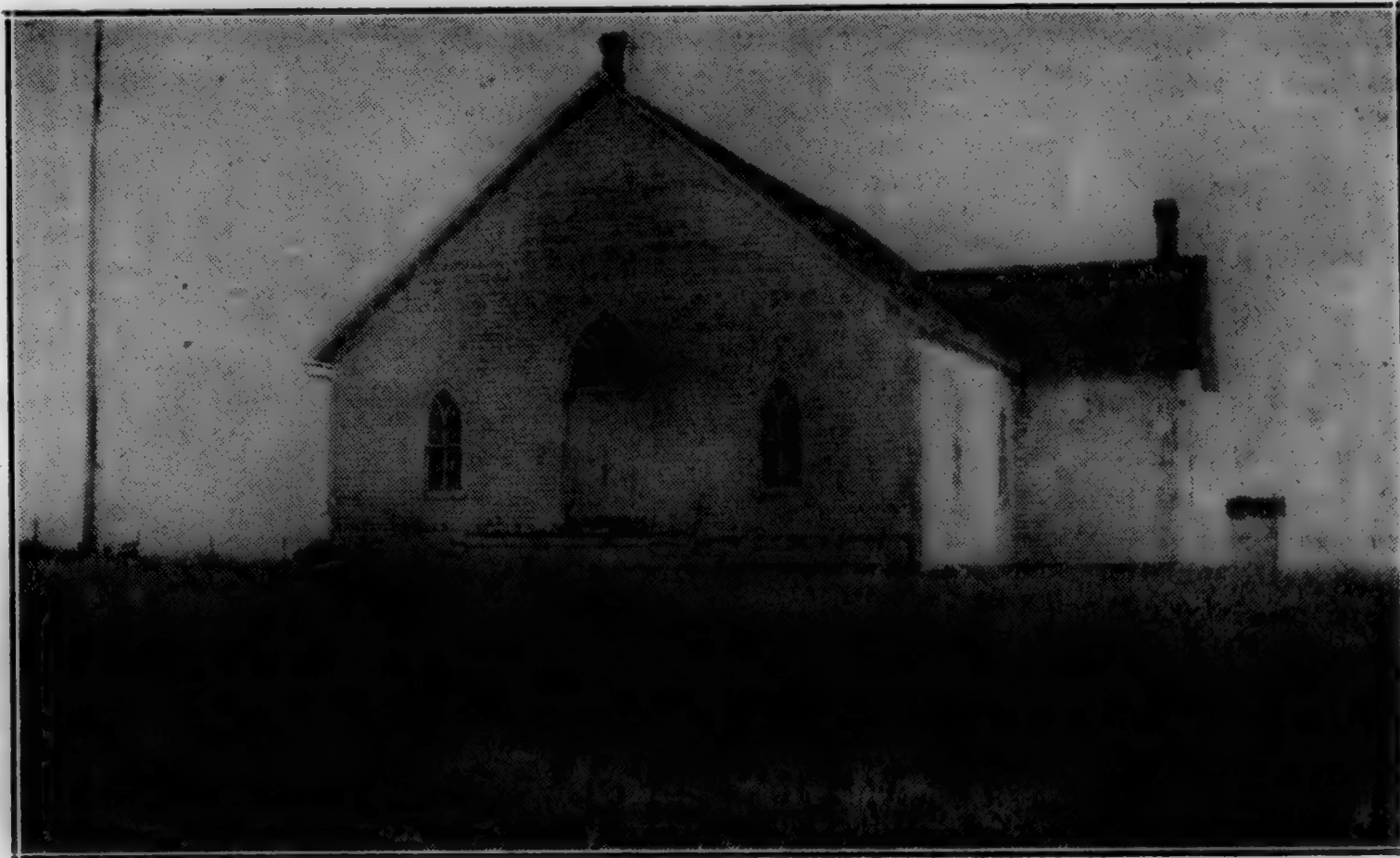
The first series of meetings was held by Bro. George Lapp of Roseland, Nebraska, in 1904. Brother Lapp is now a missionary in India. At this time four new members were received by water baptism. This was also the year when the second Sunday school in North Dakota was organized. This effort resulted in what is now known as the Spring Valley congregation near Kenmare.

The first Sunday School Conference in the district was held in 1905.

Each year since 1904 there has been a series of meetings held at the Fairview Church, except in 1928 and 1929. In 1928 the district Conference was held at Surrey, and in 1929 Bro. H. A. Wolfer of Oregon conducted four meetings for us, so in a sense it can be said that meetings have been conducted here each year since 1904. The names of those who have conducted meetings follow: George Lapp in 1904, followed by Noah Metzler, A. D. Wenger, J. E. Hartzler, E. S. Hallman, John Blosser, John McCullough, B. B.

King, S. G. Shetler, J. M. Kreider, S. E. Allgyer, Andrew Shenk, C. Z. Yoder, B. B. Stoltzfus, L. J. Miller, E. J. Birkey, I. G. Hartzler, J. D. Charles, C. F. Derstine, Milo Kauffman and Irvin Burkhardt, Milo Kauffman, I. G. Hartzler, and in 1928 we had Conference only. In 1929 four meetings were held by H. A. Wolfer, and last year's meetings were in charge of Bro. Ed. Yoder of Hubbard, Oregon.

In all these years there were seventy-five added to the congregation by water baptism, and since 1903 eighty-two members have been received by letter. However seventy-seven church letters have been granted since 1906, providing the record is correct. Since



Fairview Mennonite Church

1903 there have been approximately thirty-five or forty deaths, counting both infants and members, the last of these being Joel Strong, an aged brother, who died in February, 1930.

The church was built in 1905 and dedicated on Thanksgiving day of the same year by Sam J. Lapp.

I have been told the membership enrollment was at the high mark in 1916, when it was nearly one hundred.

A four-week term of Bible School was conducted by J. C. Gingerich, then of Wolford, N. D., during the winter of 1921 at the Fairview Church.

The first Bible Conference conducted at this place was in March, 1906, by Bro. J. S. Shoemaker, and the last one held here was during the Christmas holidays in 1928, with Bros. L. A. Kauffman of Coalridge, Montana, and Eli Hochstetler of Wolford, North Dakota, in charge.

During the year 1911 the Fairview congregation lost about twenty members, nearly all of these transferring their membership to the Church of the Nazarene.

In 1915 and 1916 a mission Sunday school was held in a schoolhouse about four miles northwest of Surrey. Because this Sunday school was discontinued some may think it was not a success, but had it not been for this Sunday school two old people who have gone to their reward and have been buried in the cemetery near the church, would not have, as far as we can see, "died in the Lord." One soul is worth more than the whole world, and we should rejoice that two souls were saved through the efforts put forth to hold a mission Sunday school years ago.

The Sunday school enrollment at the present time is 82. The superintendents are Saul Zook and Robert Myers. Ernest Kauffman is secretary-treasurer, and Dorothy Kauffman is chorister. There are eight different classes. Mrs. S. N. Yoder teaches the primary department and Andrew Glick the Juniors. Other teachers are Floyd and Herbert Kauffman, D. H. Bender, Elmer Glick, Mrs. Andrew Glick, and Mrs. J. B. Yoder.

Three Sunday schools in our district, Kenmare, Wolford and Minot, have signed a medical pledge for India of sixty dollars a year.

On Easter Sunday of 1931 a mission Sunday school was organized and opened in the Logan Schoolhouse. Logan is a small town about five miles southeast of the Fairview Church, and there has been no Sunday school or church service there for some time; so it is an open field. We ask that you especially remember this work in your prayers. Andrew Glick and Flody Kauffman are in charge of the Logan Sunday school. The regular teachers are Robert Myers, Herbert

Kauffman, and Edna Hershberger.

A weekly prayer meeting is held each Wednesday evening in various homes of the members and the surrounding community. The average attendance at these meetings is about twenty, nearly all of these being young people. Each week a different leader is in charge, thus giving each young person his or her chance to lead the meeting. A secretary and a person to find the place for prayer meetings are elected each month. We keep a special prayer list and as our prayers are answered we erase that item from our list. We have a Young People's Meeting each Sunday evening and each one chosen to serve on the program, old or young, is usually willing to fill his place. A committee of three is chosen each quarter to serve as a program committee. The regular Young People's Meeting topics are used.

At one time several years ago the church membership had fallen to almost thirty and

interest was dying, but the membership has increased and is now fifty-six. Bro. L. A. Kauffman was appointed as pastor in full charge by Bishop I. S. Mast on May 17, 1931.

The last communion service was held with both of our bishops, Bros. I. S. Mast and Eli G. Hochstetler, in charge. That day will be long remembered as the day when Bro. Robert E. Myers was ordained as deacon of this congregation. He, with his family, moved to Surrey from West Liberty,

Ohio, several years ago.

In closing we ask you to remember this place in your prayers, asking that each one may be faithful in performing his work until the Master calls us home. "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent" (Prov. 28:20). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Minot, N. Dak.

THE HOME IN THE WRITINGS OF HOLMES AND LOWELL

II. Relation Between Members of the Family

By Irene Eschliman

This is the concluding installment of this interesting study on the Home by Sister Eschliman. Other articles on the Home will appear in coming issues of the Monitor.

That there is material for poetic inspiration in the home life of the most lowly people is brought out in the following quotation from Holmes' "Poetry."

"There breathes no being but has some pretense

To that fine instinct called poetic sense: The rudest savage, roaming through the wild;

The simplest rustic, bending o'er his child; The infant, listening to the warbling bird; The mother, smiling at its half-formed word;

The boy, uncaged, who tracks the field at large;

The girl, turned matron, to her babe-like charge.¹⁴

In one poem, particularly, Holmes brought out a father's love and appreciation of his wife and family. This is the one entitled "The Old Man Dreams."¹⁵ It pictures an old man asking a listening angel to give him back his lost youth. The Angel asks if there is nothing he would wish to keep if he became a boy again. He immediately asked to be allowed to keep his loving wife. The angel was not sure this could be done. When the man insisted that he also wanted his boys and girls to be spared to him, the angel told him that since he had so much that he treasured he should stay as he was. He could not be boy, husband, and father at the same time. It brings out vividly the love which he had for his wife and his appreciation for his children.

It can be seen, then, in his writings about the relations between members of the family, that Holmes dwelt upon mother love and the love that is returned to the mother by her children. He gave several examples of the feelings of the father toward his family. He expressed his belief in the benefit children derive from a cultural atmosphere in the home. He presented several pictures of delightful home life.

In the writings of Lowell there is little that can be gathered about home relations that has not been discussed in the foregoing chapter. However, there are some thoughts on relations of parents to children that can be used here. In expressing an infant's complete joy in his mother's love and care, Lowell wrote:

"The tongue that scarce had learned to claim
An entrance to a mother's heart,
By that dear talisman, a mother's name,
Sleeps all forgetful of its art!

"I loved to see the infant soul
(How mighty in the weakness
Of its untutored meekness!)
Peep timidly from out its nest,
His lips the while,
Fluttering with half-fledged words,
Or hushing to a smile
That more than words expressed
When his glad mother on him stole
And snatched him to her breast!"¹⁶

He portrays the greatness of mother love at another stage of life in the blessing the young couple receive in "The Courtin." It is pleasing to note that Huldy's happiness was not complete until the mother's blessing was bestowed.

Lowell wrote so infrequently of children that it is difficult to cite many references. That he loved and enjoyed children is made quite clear in those that can be found. The sentiment he expressed about the death of his little daughter reflects the great degree of his love. The little child was given to lead him to a deeper realization of God's infinite patience. When her death occurred, he had only the memory of her left. This memory he called his angel child. He was glad to be able to remember her, but his fatherly love could not get the satisfaction from the shadowy form that could be received from caring for a living child.¹⁷ He generalized his feeling for children in these lines:

"Children are God's apostles, day by day,
Sent for to preach of love and hope and peace."¹⁸

When Lowell looked back over his own life and saw how nearly he fell into the clutches of sin, he was impressed with a new realization of the worth of home training in the character formation of a growing child. In his thankfulness for the restraining influences of his home, he penned these lines.

"Looking within myself, I note how thin
A plank of station, chance, or prosperous fate
Doth fence me from the clutching waves of sin;
In my own heart, I find the worst man's mate,

And see not dimly the smooth hinged gate
That opes to those abysses
Where ye grope darkly,—ye who never knew

On your young hearts love's consecrating dew,
Or felt a mother's kisses,
Or home's restraining tendrils round you curled."¹⁹

Although there is little that can be specifically pointed out as being Lowell's idea of ideal home life and family relations, it can easily be gathered that he had an unusually deep appreciation of the beauty possible in the life of the home. That he held mother love as a sacred thing is as easily understood as that children are the messengers of God. His recognition of the value of home training in the moral growth of the child shows a deep quality in his thought.

From these considerations, then, it can be seen that in the discussion of home relations, Holmes and Lowell again agree as to general principles. Holmes wrote more material and expounded at greater lengths upon mother love and the cultural influence of a well-to-do home. Lowell dwelt briefly on all phases discussed in this chapter. His sentiments on mother love are much the same as those presented by Holmes. He, too, treats briefly of a father's love. One point of difference is that Lowell emphasized the moral rather than the cultural influences of the ideal home.

14. Complete Poetical Works, p. 16.

15. The Autocrat of the Breakfast Table.

16. Holmes' Complete Poetical Works, p. 2.

17. Lowell, James Russell, Complete Poetical Works, p. 89, 90.

18. "On the Death of a Friend's Child," Ibid, p. 88.

19. "Si Decendero in Infernum, Odes," Ibid, p. 63.

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Dalton, Ohio.

TRUE GREATNESS

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

This is true greatness—to serve unnoticed and work unseen.

Oh the joy of having nothing, and being nothing, seeing nothing but a Living Christ in Glory, and being careful for nothing but His interest down here.—J. N. Darby.

"Sympathy is two hearts tugging at one load."

FROM THE HOLY LAND TO THE HEART OF EUROPE

IV. Among the Islands of the Aegean Archipelago

By Anis Ch. Haddad

The Aegean Sea blossoms with the Isles of Greece like a marine garden full of beautiful flowers. Small steamships, plying between the tiny ports, are all that keep the isolated fishermen inhabitants in touch with the world beyond their narrow strip of pebbly beach. Here boys and girls grow to be men and women without ever having seen a wheeled vehicle, never having heard any music other than their own songs and the notes of the shepherds' reed pipes. The radio and cinema may have penetrated the "remotest parts of the globe," but here are regions still totally unaware of such modern things. In every village there is a schoolhouse, but reading and writing are of little use in making one's living on a small Greek island.

Our sail all day among these islands was surpassingly lovely. This trip is a constant delight to lovers of beautiful scenery and offers much that is of interest to geologists and the naturalists. But its chief interest, even for those who are not archaeologists by profession, is historical and archaeological. Traces of ancient occupation are visible almost everywhere.

Now we are indeed in classic water, with its haunting memories of the ancients. The sea is everywhere intimate and alluring. In numberless bays and estuaries of an infinitely broken coast it beckons and invites and sprinkles its islands like stepping stones to tempt even landmen to seamanship. The sea is studded with islands that are invested with immortal associations, and on the mainland every bay and cape, point and headland, has been made famous in history and glorious in heroism.

For some distance our ship hugs the coast line where we get glimpses of the islands of Chalcid and Syme, once seats of Grecian culture, now the abode of a few thousand sponge-fishers. There is the home of an ancient hero; yonder are remains of a Roman bath, rock-cut tombs, tessellated pavements, and vast stretches of Hellenic walls. The ruins that gleam from the summit of a barren hill are but the symbols of a desolation that has come upon ancient Greece. Islands of solid rock, islands covered with olive orchards, new refugee settlements with little whitewashed houses in straight rows, where brave men and women are facing the hardships of beginning life anew in places never before inhabited. Nowhere else will we find thrown together in close association so many things of the East—the groves of cypress and plane trees, the mosque and towering minaret, the latticed windows, the

spire of a church, and a background made up of the remnants of an ancient civilization in the form of ruined cities which dot the surface of the whole country. Nothing is flat and uninteresting—always the mountains, the sea, and the blue sky overhead. I have seen many times these scenes within reach of my field glasses from the ship, and each time some new and lasting impression associated with the history of the past was left indelibly upon my memory.

Alongside the ship a school of dolphins runs a race with us, a race they easily win, leaping out of the water with terrific strides, cutting in again without a ripple.

These islands taken together constitute one of the most historic and interesting insular regions in the world. Many of them



A Glimpse of the Aegean Islands

are actually prolongations of promontories jutting out from the mainland. Miles and miles of mountainous coast line are uninhabited. They are all treeless and for the most part are covered with the sparsest verdure except a thin green grass which seems rather a color than a substance. The impression is made upon us that nature herself is exhausted in these regions, and that it will need the rest or change of a geological era to restore her pristine vigor; yet the colors of Greece are marvellous, like none other in the world. But the utter calm of the whole seascape is broken only rarely by a fishing boat or two, with full sails slanting before the breeze.

Now two or three rowboats put out from shore as a small ship blows a salute to the village on her weekly round of calls, the boatmen standing to their oars in oriental fashion. Only a few sacks of flour emerge from the hold to be swung into the rowboats; little else comes to these poor isolated centers. The islanders have nothing to sell except a little olive oil in the fall. Occasionally something exciting does happen, as when a phonograph with a huge horn, painted to resemble a "morning glory," ar-

rives to enliven the life of a simple village. One wonders with much amusement what records have come with it, what tunes will break the charmed stillness of the mountain-side?

Sometimes the boatmen bring out a cargo of children to visit the steamer and the hospitable captain shakes hands with each grinning youngster, asking his name. There are a few sweets in the cabins for such occasions, an indescribably thrilling experience for these little innocent folk.

While steaming in the ship upon the swell the influence of the past steals slowly over one, and soon there comes the mood for profound reflection. We are nearing the Isle of Kos, which is celebrated not only for its size, loveliness, and fertility, but as the birthplace of famous Grecians. The attractive town lies prettily along the shore and is distinguished by a massive square medieval fortress and by round stone windmills. We were all the afternoon endeavoring to get sight of Patmos which the intervening islands hid from view. We had a glimpse of it towards sunset. It is a large island, and here the Revelation was written. Its height is now covered by the celebrated monastery of St. John, but the island is as barren and uninviting as it was when the Romans used it as a place of banishment.

Although when amid these islands and along this historic coast we profoundly feel the influence of the past, and as we read, look, and reflect, we become saturated with its half-mysterious and delicious romance, we are nevertheless scarcely able to believe that these denuded shores and purple, rocky isles were the homes of heroes, the theaters of

world-renowned exploits, and the seats of wealth, luxury, and power. In the present desolation and soft decay it is difficult to recall the wealth, the diversified industry, the martial spirit, and the refinement of the races whose art and literature are still our emulation and despair.

Alone and quiet I heard the coming of the tide, with long seething ridges of foam, each flake and clot of crumbled water tinged with a rose-petal pink by the red sunset. All this glory of color, of movement, of unspeakable exhilaration and serenity, is utterly lovely. I heard the washing of the waves; I saw the evening fall on these islands, and the twinkling lights come forth upon the solitary villages and as I looked towards them, I wished it were mine to wander amidst the silence of this part of the ancient world.

The sun drops over the flat glitter of the islands, the violet and silver and rose-flushed foam are gone from the sea, and the air is damp and chilly. The lighthouse at the inlet has begun to twinkle its golden flash, and the gong announcing that supper will soon be on the table has sounded.

Next month: Through the Gulf of Corinth. Jerusalem, Palestine.

EVOLUTION

By D. M. Panton

We are met on the threshold of the subject by an arresting and thought-provoking fact. Evolution itself frankly confesses that it is false if the world is the age men have always supposed it, and which has in its favor all actual historic data. Darwin demands 300,000,000 of years since the latter part of the Secondary Period, which thus involves a demand of no less than 1,800,000,000 years for the age of life upon earth. If human life has existed for no more than the five or six thousand years of known history, the Evolutionist is the first to say that his theory is pure myth.

But, for the enormous periods requisite for such enormous changes as it postulates, Evolution has to face a problem (for it) of portentous gravity. For some geologists, compelled by facts that have accumulated for nearly a century, are now doubting whether fossil remains can be graded in a life-succession at all, or were not once simultaneously alive. "In the present condition of our knowledge," says Professor Huxley, "one verdict—'not proven and not provable'—must be recorded against all grand hypotheses of the palæontologist respecting the general succession of life on the globe." For since (1) any kind of fossil may occur next to the Archean or earth's primitive bedrock; since (2) the geological strata, superimposed one on another, can occur in any order, with yet no trace of cataclysm between the layers; and since (3) fossil man is found mixed in with animal fossils of remote ages, and must so have been co-existent—it seems to follow that "the fossil world is a unit, and simply represents the ruins of an older state of our present world; and whatever geological changes they indicate must have taken place since Man was on the earth, for there is no possible line of scientific reasoning to convince us that any single type of fossil is older than the human race."* So Professor Huxley says:—"Even absolute identity of organic contents is no proof of the synchrony of deposits, while absolute diversity is no proof of difference of date. *The different parts of one and the same stratum, having a similar composition throughout, containing the same organic remains, and having similar beds above and below it, may yet differ to any conceivable extent in age.*" That is, Evolution's main original foundation—a life-succession revealed by fossils from the dawn of time—trembles in the balances, and with it Evolution must collapse. "Geology," says Darwin, "Assuredly does not reveal any such finely graded organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory."

But, apart from the antiquity of man, there are three facts, facts which none will deny, that are fatal to Evolution; and the first is that *transmutation of species has never occurred* in the whole realm of nature: no example has ever been discovered of the change of one species into another. In all the fossil deposits of the rocks, where long epochs are recorded in stone, not a single example of transmutation of species has ever been found, nor a single fact leading to the conclusion that such an evolved species has ever existed. The

intermingling of species invariably produces hybrids, which are as invariably sterile. Thousands of species have lived alongside man for thousands—Evolutionists say for thousands of millions—of years; yet, in untold millions of births, that which, if Evolution is true, must have occurred at least many thousands of times, has never been known to occur *once*. Though backed by all the powers and opportunities of deliberate selection, no florist has ever modified a rose into anything *but* a rose, no dog-fancier has produced from dogs a breed that was *not* a dog; much less has "natural selection," working without intelligence and at hazard, left the slightest trace of an evolved species. God's lovely plasticity in plant and animal, designed to adapt them to changing conditions and climes, has bounds as sharp and final as the ocean itself. "There are two or three million species on earth," says Darwin; "But it must be said to-day that, in spite of all the efforts of trained observers, not one change of a species into another is on record."

The second fact fatal to Evolution is that *transmutation of species is impossible*. So radically distinct are the groups of the living, that transfusion of blood is fatal to life. Among all races of men, blood-transfusion is practicable; but so varied are the size and shape of the blood-corpuscles of different species, and of the blood-vessels through which the corpuscles pass—differences that are constant and permanent—that to transfuse the blood of an animal into a man, or of a man into an animal, is followed by certain death. "The Great Break," says Darwin, "In the organic chain between man and his nearest allies cannot be bridged over by any extinct or living species."

The third fact fatal to Evolution is that no approach to the human has ever been discovered. As far back as extant species, living or dead, carry us, man is as *human*, with a brain every whit as powerful, as he is to-day; no remains exist anywhere of transitional, semi-human apes. Geologists claim enormous ages, running back into a hundred million years, for the human remains discovered; yet all transition forms between the man and the ape are totally absent. Why? There could have been no such creature, else some bones of him must have been found. Haeckel says:—"We, as yet, know of no fossil remains of the hypothetical *primæval man*." If our ancestors were animal, and evolution is a law of nature, among the many races of men, the four species of anthropoid apes, and the innumerable tribes of monkeys, all living together, there must have been and there must be half human, half-animal races. Yet no such super-ape exists anywhere on the globe, nor has left his trace in the depths of the primæval rocks. "There is not," says Sir Alfred Russel Wallace, "as often assumed, one 'missing link' to be discovered, but at least a score of such links, adequately to fill the gap between man and apes." The fauna and flora in Egypt, as found in mummies, are practically identical with those of to-day; and "If this can be proved," says Huxley, "No form of the hypo-

thesis of Evolution is tenable." In the words of Philip Mauro:—"In not one of the countless billions of organisms has there ever been seen the slightest tendency to advance, or to depart from its type: on the contrary, there is found in every living creature the most stubborn and unconquerable determination *not* to evolve."

Moreover (though this has not yet reached the general public), a law has been discovered in biology which disposes of the whole problem. Evolution rests on the transmission of acquired characters, without which, says Haeckel, "it would be better to accept a mysterious creation of all the species as described in the Mosaic account." Mendelism (as it is called) has proved that no characters are acquired that are not latent in the ancestry. In the words of Professor G. M. Price:—"If we cross tall yellow peas with dwarf green peas, the first hybrid generation will be all tall yellows, both tallness and yellowness being dominant. But in the second hybrid generation, out of every sixteen plants, we have nine tall yellows, one dwarf green with three dwarf yellows, and three tall greens, the last two kinds being wholly new forms. Although these new forms will breed true indefinitely when kept in pure lines, yet they are nevertheless *cross-fertile with the original forms*, and thus the circle can be completed back again at any time. Innumerable repetitions of similar experiments have proved that these principles hold good throughout the whole world of plants and animals; in other words, we see that the principles of heredity, as now understood, have brought us back to that great truth that each form of plant or animal was designed by the Creator to reproduce only 'after its kind.' Thus, while there is remarkable elasticity, it is *only* elasticity, and the variation is within unalterable law and inside unbridgeable gulfs: new species created by acquired characters, and infertile with the old, are unknown and impossible. Negatively, Huxley had already made the admission. "There is no positive evidence at present," he says, "that a group of animals has, by variation and selective breeding, given rise to another group, which was in the least degree infertile with the first." Mendelism has now revealed, by the invariable and mathematical rules of descent, that it is impossible. But this is fatal to Evolution. "Either," says Herbert Spencer, "There has been inheritance of acquired characters, or there has been no Evolution."

Historically, as well as philosophically, Evolution is a purely pagan conception; and its acceptance by the mass of Christian leaders, now embracing the Anglican Bishops (Lambeth, 1930), is only one more proof of the ever nearing bankruptcy of Christian leadership. It was the Roman atheist philosopher and poet, Lucretius, to whom primitive atoms were the seeds of all things, who gave birth to Evolution; and it is exceedingly remarkable that one of the earliest Spiritualists, Hudson Tuttle, almost at the same time as Darwin, in his *Arcana of Nature* in 1859 stated Evolution as a revelation from the spirit world. Professor Huxley frankly acknowledges the pagan parentage. "The modern doctrine of

(Continued on page 119)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

GOD IN CREATION.—Genesis 1:1 to 2:7 Lesson for April 3, 1932

Golden Text.—In the beginning God created the heaven and the earth.—Gen. 1:1.

Facts and truths are not entirely synonymous. Facts have to do with matter, truths with spirit. We speak of the facts and hypotheses of science; and of the truths of God and religion.

The Bible is not a book of science, but its statements on these subjects are incontrovertible; it is not a history, but its historical accounts are irrefutable. The Bible is the revelation of God as Creator and Sustainer of all things, dealing especially of Him in His relationship to man from his beginning to his ultimate destiny. The Sabbath was made for man (Mark 2:7), and so was the earth (Isa. 45:18), and heaven. Jno. 14:2, 3.

Some one will say that they were made for Christ. Col. 1:16. He who made all things (Jno. 1:3), is also heir of all things (Heb. 1:2); but it is God's will that man should be joint heir. Rom. 8:17; Eph. 2:6, 7.

God spoke, and the universe sprang into being. God spoke, and the earth was prepared for the habitation of man. God spoke, and the immutable Word, containing more than four thousand exceeding great and precious promises, was given to man. If the inorganic and organic creations were very good how much more the marvelous plan of salvation! How wonderful the aids to deepening our spiritual life and commandments to direct our footsteps in the paths of peace, which are made known to us in the Book which man would not have written if he could, and which only God could and would. Prov. 6:23.

Time of creation.—In the beginning. It is folly to try to estimate the time of the beginning—it is no less so to set the date for the ending. Acts 1:7. Space and time began with the creation but their measurements with man. They are tokens of finiteness no matter how vast or long. God is infinite and does not use them. II Pet. 3:8.

The threefold creation. Matter, v. 1; animate life, v. 21; man, v. 27. The creation of man was threefold, therefore the word create is used three times in reference to his being. He has a material body, an animate organism, and a spiritual personality. In the latter sense he was created in the image of God.

Man's dominion. All things earthly. Burbank believed in evolution. He claimed he

saw it in his botanical creations. He failed to notice that mutations in plant and animal life are within the species and not from one species to another, and that these mutations are the result of man's dominion over nature. As soon as man's control is removed they revert. This is illustrated by domesticated canines. They range in weight from three to one hundred pounds. Turn them loose, remove all control and relationship and we will soon have wolves of practically uniform size and color. The forces of nature are also being harnessed and used by man. Would that he always used them wisely.

We honor the Creator and bring happiness to ourselves only as we submit ourselves fully to His plan for our lives.

HOW SIN BEGINS.—Genesis 2:8 to 3:24 Lesson for April 10, 1932

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Sin. Sin is lawlessness or the choice of the forbidden. It was so in the Garden, it is yet, and it always will be. I Jno. 3:4.

Beware of the upward fall. Evolutionists insist that the fall was upward. Eve thought it would be so, as do millions who are tempted even now. But, alas, on the other side of the looking-glass you get into topsyturvy land and the fall is found to be really downward. Why do we call the most sinful element in our population the underworld? Looking backward you can see ever so much more clearly the result of your acts than foresight imagined them. To avoid sin obey Him who sees the end from the beginning and can therefore properly direct us as to what to do and what to avoid.

The garden and the tree. What kind of a tree—apple, orange, or fig? None of these. They are not deadly. But we will not pry into such mysteries. Let us learn that when we come into the world we are placed in a garden. "I was alive without the law once" (Rom. 7:9). In that garden is placed something forbidden. I am a moral being and as such have moral responsibility with consequent rewards or punishments. Sin became alive in Eve when she yielded. It revives (becomes alive again) in us when we yield to its appeal. Yielding, we must leave the garden for something worse. Obeying, we remain in the garden until the Lord calls us to the better Paradise.

The vicious circle. Eve doubted God. False belief makes for wrong conduct. Wrong

conduct makes for more unbelief and this for worse conduct. A man who cannot believe is either a grievous sinner or else had his life shocked by the life of a hypocritical professor. Not what I say I believe, but what I really believe makes me what I am in conduct. Psa. 50:21; Prov. 23:7.

Eyes opened. Inquisitiveness, the desire to find out, is a noble attribute of the mind; so is acquisitiveness, the desire to get; and imagination, the ability to look ahead. But when Satan works on your imagination so that you want to know evil and to get that which is forbidden, look out for pain and sorrows ahead. Better be blind than to feast your eyes upon sin. Better for Eve to have plucked out her eyes (Mark 9:47), than to bring sin and death and hell to herself and her offspring. With eyes opened man sees his own moral nakedness and ever hides his sin from man and God. Jno. 3:19-21.

They heard. No matter how far a sinner gets away from God, God speaks and they hear. If they heed not the call to repentance and reconciliation they will hear His voice in judgment.

He sees. We can hide nothing from Him, and as long as we try to do so we will not prosper. Prov. 28:13; Heb. 4:12, 13. Open the window of your heart toward God and pray, and you will prosper.

THE CALL OF ABRAM.—Genesis 12:1-9 Lesson for April 17, 1932

Golden Text.—Thou shalt be a blessing.—Gen. 12:2.

When Eve ate the forbidden fruit she ate the seed of sin. Within a few generations it grew into a mighty upas tree which killed off nearly all the good. Adam and Eve started a small rivulet which in seven generations had become a mighty sea whose waves engulfed all mankind except those who found shelter in the ark.

Surely the remnant would not repeat the folly of their ancestors! But they did, and the drift away from God after the flood was the same as it had been with the antediluvians. God was forgotten, and the worship of idols was common when God called out a man to whom and to whose descendants could be entrusted the oracles to keep and disseminate, so that the truth should not perish from among men. The man God called was Abram. His fathers worshiped idols. Josh. 24:2, 3. The city of Ur of the Chaldees was famous for its worship of the moon. Undoubtedly his relatives and neighbors served idols. But Abram was different. He could afford to be different and so to be separated from even his own kin, because he learned to know the Jehovah God who spoke to Adam and Eve in the garden, and with whom earlier saints

had walked to their own joy and good. And Abram joined the company of those who walked with God and became:

1. **Great.**—v. 2. Men have been esteemed great as wood choppers (Psa. 74:5), as accumulators of wealth, etc.; but the man whom God esteems great and the world finally acclaims as great is none of these. Yea, true greatness consists in fulfilling the purposes that God has planned for our lives. By so doing we become a help and a blessing to others; a small rivulet of righteousness that shall flow on and bless a thousand generations and all nations.

2. **A great nation.** A nation like Assyria may attain to temporal power through "schrecklichkeit" but they that take the sword shall perish with the sword, and as rapidly as they rise they fall. But a truly great nation is one whose God is the Lord (Psa. 144) and that obeys His Word.

3. **A protected man.** Gen. 15:1. God said, "Touch not mine anointed" (Psa. 105:15). God is no respecter of persons. He always blesses the man that blesses His people, and curses the man that curses His people. Blessing and vengeance are of the Lord.

4. **A blessed man and a man of blessing.** God's blessings are like a living spring. The waters must move on or die. Abram and his seed were blessed and the blessing was renewed whenever it was passed on but discontinued when abused. Christ, the true seed of Abraham, used His blessings only for others and the blessings are still flowing, full and strong.

5. **A sojourner.** Heb. 11:8-16. When Abram started from Haran he did not stop (Gen. 12:5), but even Canaan was but a halfway place on the road to the heavenly city. **Lot.** It pays to travel with the man whom God blesses. You get the benefits. **Abram's altar.** No place of residence without an altar.

ABRAM'S GENEROSITY TO LOT.— Gen. 13

Lesson for April 24, 1932

Golden Text.—In honour preferring one another.—Romans 12:10.

The jackal follows the lion. He gets the benefit of the lion's strength and courage. He eats the left-overs but he does not become like the lion. Lot accompanied his uncle. He received the benefits, but he did not become like Abraham.

Strife among nations is often caused by overcrowding. Instead of taking that which the other does not want each wants the best, and there is war. But in this case there was one man who was magnanimous, had greatness of spirit. Wherever men associate (including the church) there will arise conditions that in small-minded souls will lead to strife. It requires greatness of soul to prevent it.

You are liable to forfeit your rights by contending for them. They will be returned to you greatly increased in beauty and blessing when renounced for Christ's sake. Matt. 19:27-29. A people separated unto the Lord are in the world but not of the world. They are an example to the world. What a pity

it would have been for Abram and Lot to quarrel as heathen do and so set a bad example for the Canaanites and Perizzites. How can so-called Christian nations who participated in the horrors of the great World War now consistently say to Japan and China, "You must not fight, it's naughty!" If the light that is in us is darkness, how can we lighten the path for another?

Lot's Choice. The best may be the worst. A land where every prospect pleases but where man is vile is the very worst choice for a man and his family. A rock absorbs moisture. And no man is so impermeable as not to absorb his surroundings. Lot absorbed much, but his family more. Far better the desert and poverty.

Towards Sodom. Abram went where God told him to go; Lot where he himself wanted to go. And these two have given us an example and a warning. Isa. 55:8, 9; Psa. 37:5. Lot did not stop until he reached Sodom. The humble herdsman became a city dweller and a judge of Sodom. Some people are passively good. They curb no evil and make no enemies. Others are ag-

gressively good, and would not compromise with the wicked even to the extent of accepting a shore string from them. In Lot and Abram we have the two types.

Passively good, Lot was like the reeds that grow along Jordan's waters. Aggressively good, Abram was like the oak under which he pitched his tent at Mamre.

Rewards. Temporary profit and worldly good will came to Lot. Then loss of family and home and manhood, and his offspring became two of the most despicable peoples of ancient times. To Abram there came no loss. Lot seemed to have been a hindrance and a loss to Abram. With Lot gone God could reveal Himself to Abraham and speak to him as never before.

In this life we get what we deserve. The law of compensation for services rendered works. A cup of cold water given in the name of a disciple will not go unrewarded. Abraham entertained angels unawares, and so did Lot. Both received a blessing therefore. The good we do unconsciously because of what we are, and not for effect, is the good that is most meritorious.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

IV. A Top Notch Teacher, by A. H. McKinney

Reviewed by Ezra C. Bender

Dr. A. H. McKinney has written several very helpful Sunday school books. Some of them are: The Child for Christ; After the Primary, What?; Our Big Boys and the Sunday School; Guiding Boys over Fool Hill; The Sunday School Teacher at His Best; Practical Pedagogy in the Sunday School; and, A Top Notch Teacher.

Many books on methods of teaching have been published within the last few years for the benefit of Sunday school teachers. These books fill an important place, for the Sunday school is a school. If the teacher does not know pedagogical principles and apply them in his class he is not accomplishing all that he might.

However, knowledge of and skill in using the most approved methods are not sufficient to make a successful Sunday school teacher. The teacher's character and personality are of vastly greater importance than methods of teaching. This book, A Top Notch Teacher, brings to the teacher the fact of the importance of his character and personality and gives many helpful suggestions.

The book has seventeen chapters. Every chapter is preceded by a preview which gives the reader an idea of what he may expect. This preview also serves as an excellent review after the chapter is read.

In the first chapter the author points out some factors in a Christian worker's development. He emphasizes the following factors: A Body Yielded to God; A Responsive Mind; An Enlightened Conscience; A Pure Heart; and Devoted Talents. One entire chapter (chapter three) enlarges upon the first-named factor, showing what it is really to yield one's body to God. Attention is called to parts of the body that literally may be offered to God.

The second chapter deals with the subject of the teacher's personality. The subject is opened by stating that "Personality is the most potent and persistent asset of the teacher." Many Christian workers apparently do not appreciate the importance of personality and therefore pay no attention to the development of their personality. Every teacher needs the message of this chapter for more teachers fail on this than on any other point. "The teacher's life is the life of his teaching." Pupils are more prone to imitate the teacher's actions than to follow his precepts.

The senses are discussed in chapter four. In addition to the five special senses the author discusses common sense, the sense of proportion, and religious sense.

The teacher's mood has much to do with the success or failure of a class period. Many vital Sunday school lessons have been lost because the teacher was in an "off mood." In chapter five the author notes some causes for varying moods and also prescribes cures. There are times when a teacher does more harm than good by attempting to teach when he is in an off mood. Should he quit teaching? No. He should find the cause for such moods and apply the remedy.

Chapter six gives some helpful suggestions concerning the teacher's poise. In order that one may have poise one must thoughtfully face conditions and resolutely put into practice some fundamentals. The author points out the absolute necessity for the teacher to know pupils and also the lesson to be taught in order to have poise. There are many teachers who are failures because of lack of lesson preparation. True lesson preparation requires much more knowledge than the average teacher realizes. Then, too, the need of a clear conscience is

emphasized. "A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us." Effective teaching can only result through conviction. We must be convinced that what we teach is true. The Sunday school teacher has a help in his study and teaching that the public school teacher does not have. The Holy Spirit is the author of the text and He is always present to illumine the Word and to guide in the teaching of it. What a great help it is for the teacher's poise to rely on the Holy Spirit! Two other essentials that are given for the teacher's poise are prayer and fellowship with God.

The next five chapters deal with courage, patience, faith, prayer and love. Many worthwhile suggestions are given in these chapters. The teacher who lacks any one of these is deficient. The author says, "One of the most important, if not the most important, factors in Christian living is fellowship with God. The relationship between real fellowship with God and true prayer is so close that the two cannot be separated. To know how to pray, then, is essential to Christian living."

He then gives ten suggestions as to prayer as follows: Real prayer is an expression of trust in God. Prayer is an attitude of an individual toward God, independent of any particular form of words or any prescribed or conventional posture. The one who prays must be willing to answer his prayer as far as he has the ability to do so. One must be himself when he prays. Prayer is conditioned by obedience to God. Prayer is conditioned by fellowship with God. Prayer is listening to God. Prayer is conditioned by willingness to be separated from sin. Christian prayer should be offered in the name of Christ. Christian prayer should be in the Holy Spirit.

In his discussion on love Dr. McKinney tells his readers to fall in love with Christ, with the truth, with people, and with one's work. The teacher must love all these if he wishes to accomplish anything in his work. The motive of all true Christian service must be love. That class is to be pitied that has before it a teacher who is there on account of duty rather than love.

Chapter twelve deals with spiritual life and power. In order that we may appreciate the author's recognition of the Spirit we shall quote from two paragraphs: "It must never be forgotten that spiritual power is a matter of life and not of theory. He who is not living a life of fellowship with God through Jesus Christ cannot expect spiritual power. He may seem to be successful, he may even appear to have spiritual fruitage, but the success is only seeming—it is a deceptive appearance."

"Physical and intellectual power may be developed in many ways; there is but one source of spiritual power—God. He is a wise teacher who, by patient study, comes to understand the nature and needs of his pupils, who becomes familiar with psychology, who has a knowledge of pedagogical principles and becomes expert in methods of presenting truth and of training his pupils. Foolish, very foolish, however, is that one

who fails to seek for spiritual power in addition to these things. The more one knows of human nature, of psychology, of pedagogy, the better prepared is he as an instrument for the Holy Spirit to use. No longer is the question asked by intelligent persons: Which would you rather have, a trained teacher or a spiritual teacher? The trained teacher ought to be spiritual, and the spiritual teacher ought to be trained, but intellectual equipment is not spiritual power—this cannot be supplied by paidologists or pedagogues, but by God alone. Hence the best teachers learn how they may obtain and retain the power which comes from God Himself."

He then gives some helpful suggestions how to obtain spiritual power; and also some causes for losing this power. This chapter alone would be worth the price of the book to any teacher. The chapter on Spiritual Life and Power is followed by a chapter on Spiritual Fruitage. Gal. 5:22, 23, is used as a basis for this message.

Two chapters are devoted to the notebook and its use. Few teachers make use of the notebook as they should. The notebook, if properly used, is a great help to any teacher in many ways. Many valuable suggestions as to how to keep and use the notebook are given.

Winning for God, is the subject of chapter sixteen. The teacher's work is to win. Hence the teacher that is properly filling his place is a winning teacher. In this chapter five things, on which a teacher's winning power are conditioned, are considered. "He that is wise winneth souls."

Reward is the subject of the last message of the book. The work of the Sunday school teacher is the greatest work of the Christian Church to-day. It requires much hard work and sacrifice on the part of the Sunday school teacher to properly fill his place, but the reward even in this life repays a hundredfold for all the efforts put forth.

We recommend this book to the good teacher and also to the inexperienced teacher. Both will find it a really valuable handbook. It is not a book based on theory, but it is based on many years of actual teaching experience.

(This book may be obtained from the Mennonite Publishing House, Scottdale, Pa. Price, \$1.50).

Martinsburg, Pa.

MUD AND STARS

A man looked out through a window wide
When the purple night was in 'bud,
There were trees and flowers in the rain outside
But he saw only the mud.

Another man looked in the gloaming time
Out through the iron bars;
He glanced beyond the mud and grime
And he saw only the stars.

It isn't so much what the world holds fair,
For stars and mud there be,
And it isn't so much what's really there,
For what we look for we see.

—Selected.

SPRING

(Continued from page 102)

marsh, come the faltering beats of a dozer vocal drums. "Deep! Deep! Knee deep!" Then suddenly some mysterious reassurance creeps through the tall marsh grasses and the dwindling Hyla chorus increases a hundredfold, striking up little darts and shivers of sound all through the marsh like a colony of vocal fireflies. But that odd, chickenlike squawk over by that clump of sprouting reeds—what is it? A cautious approach reveals a toad-like fellow with spade feet and golden eyes with an up-and-down slant to the pupil. Ha, we have him this time—the spade-foot or cat's eye toad! He is out for a few short nights of courting and egg-laying, but will soon be buried in the earth for the rest of the year. April brings the long trill of the common toad, but the honorable bullfrog does not lift his voice until May.

One morning in early April we walk out into the maple grove to find it carpeted with pink and white snow, almost as though it had fallen in the night. Soon these spring beauties are followed by another carpet of bright gold, peppered all through with mottled green leaves—the yellow adder's tongue. Up in the sheltered woodlot the days do not just pass; they come tripping in all freighted with glowing things from the sunny aisles of Arcadia. Oh, how can we step through the fairyland without crushing them, these millions of young flowers? Trilliums, there are, and violets and jack-in-the-pulpits and foam-flowers and bluebells and hepaticas and hundreds of others in such profusion as nothing but nature can supply. We glance overhead at the scarlet flowers of the maple and the snowy ones of the shadblow. We turn aside and drop cautiously to the foot of a tree; the banquet is too overwhelmingly perfect to be enjoyed in a hurry.

That night we read again, very thoughtfully, the splendid passage which begins with the eleventh verse of the second chapter of the Song of Solomon.

Salisbury, Pa.

EVOLUTION

(Continued from page 116)

Evolution, he says, "is but an expression and completion of those physical theories which opened the history of speculation." It has been countered once for all by the Holy Ghost: "The worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (Heb. 11:3). Evolution is one of the amazing illusions of the day. "I cannot truly characterize it," says Dr. St. George Mivart, F. R. S., "except by an epithet which I employ with great reluctance. I weigh my words, and have present to my mind the many distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a puerile hypothesis."—Sel., by J. H. Mosemann.

"The church is a band of persons who are seeking to live the Christ way of life; in meeting together they are divinely strengthened to go on in 'the way.'"

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Steady! Watch! Pray! Work!

When a man would cross on a narrow way and make a safe passage to the other side, he cannot be very safe if he is lurching from side to side. Now he is almost gone on this side and by a mighty pull is saved, but the momentum of the pull starts him in the opposite direction and he is almost lost on the other side. It is well to have a steady nerve and full possession of our powers and to know what we are doing and where we are going. We are traveling on a "narrow way" if we are traveling on the highway of holiness. We must keep our eyes upon the way if we would keep our footsteps sure. We cannot give our attentions to speculations and strange doctrines which cause us to lose the track and make us unsteady. There is a temptation in our work to desire to awaken attention. Too often that attention is aroused through saying and doing something spectacular or unusual for effect's sake. But when we say something just for the sensation we can raise there is danger that we say things that get the eyes off the tried and true path and the great Leader of the Way, the Lord Jesus Christ.

In our choice of subject matter, in our selection of helps in the study of our themes, in our delivery of our talks and essays, it is safest to keep close to the paths of fundamental doctrines in the plan of salvation. It may be thrilling to look at some "strange doctrines" put forth by skilled writers and speakers, perhaps in a more alluring form than that which we have been accustomed to find in our stable writers and speakers who have safely led many in the past. But if you will watch the movements of those who reach out for this kind of help, you will find that they are either wobbling on their road or have already side-tracked or fallen in the ditch. And if perhaps such have succeeded in keeping their balance fairly well, you can see that the attentions they have aroused in those who are following after them have caused many behind them to fall into the ditch altogether, or to take a road that leads far from the path of safety.

The dutiful servants of the Master (who has gone on a journey to a far country and has left His servants in charge with authority to conduct affairs and to do His work) will be found watching and praying and working at their tasks as the Master has assigned them. Those who take their responsibility seriously will not want to give an account of neglected tasks and to reckon for misapplied funds and unwarranted enterprises. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mk. 13:33-37).

We have called your attention to the above thoughts that you may be satisfied to settle down to that kind of a service for the Master that is sure of a happy end. Please give your prayerful attention to the topics of this month. They will help to hold your eye on the narrow pathway of duty. May the Lord bless one and all in the heavenly way.

IV. BIBLE CHARACTERS—PETER (Jr.).—Jno. 6:69; Mark 14:67-71; Jno. 21:15-17

Topic for April 10

MOTTO

"Follow his steps."

MEDITATIONS ON THE TOPIC

I. Peter was one of the first disciples who followed Jesus. When Jesus first met him, He told him that he was Simon the son of Jona and that he was to be called Cephas (another word for Peter, which means a stone). Jesus saw all through the character of Peter, from the outside to the depth of his heart. He knew how often Peter would fail and fall and how far short he would come of the truth. But because Peter came out in the great tests of life and took the side of Jesus He enabled him to become what Jesus foretold he would become, the real Peter, or stone, which would make him a place in the spiritual temple which Christ is building and of which Jesus is the foundation (1 Cor. 3:11) and all the saints are the lively stones with Jesus the chief cornerstone. 1 Peter 2:5, 6.

Peter received some bright glimpses of what Jesus is. When the testing time came for him to take his stand, he confessed that Jesus is the Christ the Son of the living God, and he stood with Jesus, though many others forsook Him. But Peter also at times was influenced by the opinions and understanding of men about him and did not see things from the view of the heavenly Father. And in such times Peter stands out as a failure. He was rebuked for trying to correct Jesus who foretold how He was to suffer. When Jesus was under trial, Peter again failed for the fear he had of those who persecuted Jesus. He denied that he knew Jesus. But he came to himself a little later and wept bitterly because of what he had done against the Master whom he loved so dearly. He was ready to confess his love for Jesus after the resurrection and later was ready to lay down his life for His cause.

II. The Text.—Jno. 6:69. Here Peter took his stand with the few when many forsook Jesus.

Mk. 14:67-71.—Here Peter showed his weakness and fear of men by trying to be neutral in the presence of the enemies of Jesus.

Jno. 21:15-17.—Here Peter is asked thrice to confess his love and is made to feel

grief that he is asked as often as he had denied.

III. Suggestions for Junior Programs.—Peter as a character is good material for a Junior topic. Get the setting of the various incidents that bring out his character clearly before the juniors. His work as a fisherman can be developed and then the work of catching men be compared. This latter kind of fishing can be traced in his work after Pentecost as recorded in the book of Acts. His name can be used as the touchstone of his character. We should help the juniors understand that we must not reject people because they have weaknesses and shortcomings and faults but to see with Jesus what they might be if they give Jesus a chance to "make them" what He would have them be. Let the failures of Peter be a looking glass to show the failures in their own lives and then lead them to love the Master more for His longsuffering in teaching and correcting until Peter becomes strong in the Lord. Let the great decisions of Peter stand out fully so that all may see how important it is to get the right attitude of loyalty to Jesus if we expect to become strong for Him.

OUTLINE STUDY

- I. Peter Finds Jesus:
 1. When Andrew brings him.—Jno. 1:40, 41.
 2. When Jesus calls him.—Matt. 4:18, 19; Mark 1:16-18.
- II. Chosen to Be an Apostle.—Matt. 10:2.
 1. Is acknowledged to be Peter.—Matt. 16:18, 19.
- III. Confesses Jesus as Christ.—Mark 8:29; Jno. 6:68, 69.
- IV. Is Rebuked for Speaking the Things of Men.—Matt. 16:22, 23.
- V. Sees Christ Transfigured.—Matt. 17:1-4.
- VI. Prepares the Passover with John.—Luke 22:8.
- VII. Fails to Watch and Pray.—Matt. 26:36-46.
- VIII. Denies Jesus Three Times.—Matt. 26:69-75.
- IX. Confesses His Love Three Times.—Jno. 21:1-23.
- X. Preaches the Sermon at Pentecost.—Acts 2:14-40.
- XI. Boldly Suffers for Jesus.—Acts 5:17-32.
- XII. Is Saved by Prayer.—Acts 12:3-19.
- XIII. Writes Two Letters to Christians.—I Peter and II Peter.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. What Jesus Expected of Peter:
 - a. To Make Him a Fisher of Men.
 - b. To Make Him a Stone in the Church of Christ.
 - c. To Be of Use in Spreading the Gospel.
2. Bright and Dark Spots in Peter's Life:
 - a. When Peter Confessed Jesus.
 - b. When Peter Had No Faith.
 - c. When Peter Feared Men.

For Seniors.

1. Peter When Jesus First Called Him.
2. The Strong Points in Peter's Character.
3. Weaknesses in Peter and Their Lessons for Us.
4. High Points in Peter's Career.

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
Some style Him the Pearl of great price
And say He's the fountain of joys,
Yet feed upon folly and vice
And cleave to the world and its toys.

If asked what of Jesus I think,
 Though still my best thoughts are but
 poor,
 I say, "He's my meat and my drink,
 My life, and my strength, and my store;
 My shepherd, my husband, my friend,
 My Savior from sin and from thrall,
 My hope from beginning to end,
 My portion, my Lord, and my all."
 —John Newton.

By my tasks of every day,
By the little words I say,
By the friendship which I take,
My allegiance I proclaim—
My allegiance to a name—
Prove my right His cross to wear,
Cross and name of Christ I bear.

—Geo. Klinge.

Topic for April 17

**"If the Son therefore shall make you free,
ye shall be free indeed."**

I. **Argentina.**—This field is located in South America. Here the Mennonite Church has sent men and women who are to bear the message of the Gospel to the people. The people of Argentina are in need of salvation. Many have never heard a pure message of the Way of Life. They have been kept in ignorance by their religious leaders who have cared only that they might hold the people for their own advantage in the flesh. The people have gone on in darkness and their lives are in bondage to sin and its attendant miseries. There are contrasted conditions among the people there, which is true in every place where sin abounds. Extreme riches and poverty dwell side by side, in sight of each other. Likewise there is extreme ignorance by the side of those who have opportunities to receive knowledge. The Gospel will do for both these extremes what is so much needed. It will give hope to the poor, because of the prospects of a glory that shall await them. It will also give them a better outlook in this present world because it will clean up their morals and their ways of life and make them more able to provide for the common necessities. The Gospel will give the rich a true outlook of life and also will help them to see that we cannot serve God and mammon. Things eternal will have a greater value and will give them a richer charity for the unfortunate about them. With the rise of all classes to a common brotherhood in Christ Jesus, a standard will be held aloft that will bring a light to those who are in darkness and cause many to seek to know the Gospel of Christ which is the "power of

II. **The Text. Acts 14.**—This passage is an account of a typical missionary tour in apostolic days. It reveals the many different kinds of conditions that the missionaries had to face and the ways in which they were received. It is very helpful to compare conditions then and at present and to see how the missionaries of the present day measure up to their privileges in the Lord. The results of the Gospel in the lives of those who accepted it may also be taken into account and serve as a means of encouragement for the present in every land where the Gospel is being delivered. We rejoice in the evidences that the power of the Gospel is still as great as it ever was.

III. Suggestions for Junior Programs.—
A look at the condition among the people where poverty and ignorance prevail, as well as the troubles among the wicked rich, will arouse the query in the minds of boys and girls, Why are things as they are? Then show that sin is at the bottom of many of the sorrows and troubles of earth and that there is still a greater sorrow than the earthly sorrows that prevail in a land, and that is the sorrow that comes to the soul because of its separation from God for time and for eternity. There is only one remedy for sin and that remedy will heal all the sorrows of earth and, above all, the sorrow of being without hope in the world to come. If we find Jesus sufficient for us to make our lives happy now and fill us with hope for the time to come, how glad we ought to be to share our joys with the people of earth who have sorrow. Let some one make a careful study of the conditions in Argentina and make each phase of the outline plain. Assign such parts, according to the ability of the boys and girls, as they can develop, and fill up what they cannot, by clear explanation, impressing especially the outline Scriptures on the "Sufficiency of the Gospel."

1. It is the power of God unto salvation.—Rom. 1:16, 17.
2. It turns men from darkness to light.—Acts 26:18.
3. It delivers them from the power of sin.—Col. 1:13.
4. It liberates men from false religion.—Gal. 5:1; Jno. 8:31-36.
5. It fills the soul with all the fullness of God.—Eph. 3:14-19.

For Juniors.

1. The Sorrows of Argentina:
 - a. The Poor.
 - b. The Ignorant.
 - c. The Sinful.
2. How to Help Argentina:
 - a. Tell Them of Jesus.
 - b. Teach them Jesus' Way.
 - c. Show Them Jesus' Love.

1. The Condition of Argentina's People.
2. How the Gospel of Jesus Christ Satisfies.
3. A Saved People As the Salt of the Earth.

Is the Holy Spirit the moving power in the work of our missions? Does the Holy Spirit send, and move the sent, and continue to bless the home church?

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with lights.—A Missionary.

Throw out the life-line across the dark wave,
There is a brother whom some one should
save;
Somebody's brother! Oh, who then will dare
To throw out the life-line, his peril to share?
—E. S. Ufford.



I. Argentina's People.

1. Nationalities.
2. Languages.
3. Political conditions.
4. Economic conditions.
5. Ignorance.
6. Morals.
7. Religious bondage.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?
—Grace E. Uhlher.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

BIBLE TEACHING ON THRIFT.— Prov. 24:30-34; 6:6-11; II Thes. 3:7-12

Topic for April 24

MOTTO

"Not slothful in business."

MEDITATIONS ON THE TOPIC

I. Thrift.—A life that takes hold of the resources at hand and makes the most of every situation, that the life may be sustained in that sphere of service to which God has called to serve, may be called a thrifty life. The Bible nowhere justifies laziness. People who in idleness are kept by the labors of others are condemned in the sight of God and by His Word. There are many lives that have come to the end of their resources. The aged who have spent their day are naturally dependent on those who are younger. If such aged persons have spent their past life in faithful service for the support of others, and have now come to the end of physical resources, they may in a good conscience receive the help which God has designed the younger generation should give to the aged and the weak. Perhaps by diligent labor and the blessing of God they have been blest with sufficient means to carry them through the declining years. But there is also abundant encouragement in the thought that "sufficient unto the day is the evil thereof," and there is more danger of becoming guilty in hoarding than in becoming rich in good works. In fact, the great motive for Biblical thriftiness is not to make a show of prosperity, but to "have to give to him that needeth." It is not a shame for a man to possess but little if such a man has been busy in doing some useful work for the welfare of others and has invested largely in the cause of doing good. We know of noble sons and daughters who have sustained father, mother, brothers, and sisters because of the afflictions of the other bread earners. We should not think of their lives as being unthrifty. They have invested wisely in the true values of life and have large treasures in heaven.

II. The Text. (1) **Prov. 24:30-34.**—This passage shows us a picture of how a slothful man neglects his fields and his premises while poverty is on the road to his house and shall overtake him as an armed man whom he cannot resist.

(2) **Prov. 6:6-11.**—This passage calls for observation of the ant as to how she is sustained. She uses the summer for the gathering of her store. The sluggard may well take a lesson and provide against a day of need while there is opportunity.

(3) **II Thes. 3:7-12.**—Here Paul calls to mind his example in laboring so that he would not eat bread of others without giving a service in return. He was only carrying out his teaching by example.

III. Suggestions for Junior Programs.—The pictures of idleness and thrift are numerous. We need not go to homes built up for a display of wealth to give our boys and girls the true ideal. Rather we should point them to some of the most common and simple homes where simplicity, economy, and industry are in evidence, while hearts of piety, hospitality, and generosity are among the virtues that stand out in the members of the household.

An opportunity to impress the importance of doing our work with a diligent spirit and doing it well is given in this lesson. In what are the boys and girls of your meeting engaged? If it is doing chores for the home, or if it is the study of their books, or the work of the farm or some other business; impress the duty of faithfully performing

their tasks and blessing in doing them with a will to do them well.

OUTLINE STUDY

I. The Duty and Obligation of Thrift.

1. It is God's plan in creation.—Gen. 2:15.
2. It is the way for man to be fed.—Prov. 12:11; 16:26.
3. It places a man in honorable circumstances.—Prov. 22:29.
4. It keeps men from loafing on the labor of others.—II Thes. 3:12; Prov. 31:27.
5. It enables men to help the needy.—Eph. 4:28.
6. It makes it possible to be without lack.—I Thes. 4:11, 12.

II. The Reproach of the Idler.

1. Unjustified poverty and want.—Prov. 6:9-11; Prov. 19:15.
2. Laziness brings poverty and shame.—Prov. 10:4, 5.
3. Ragged clothing.—Prov. 23:21.
4. Neglected fields and premises.—Prov. 24:30, 31; Eccl. 10:18.
5. Getting into mischief.—I Tim. 3:10; II Thes. 3:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Pictures of Thrift:
 - a. Well-kept Homes.
 - b. Cultivated Fields.
 - c. Plentiful Provisions.
2. Pictures of Idleness:
 - a. Neglected Fields and Homes.
 - b. Hungry and Ragged People.
 - c. Trouble and Shame.

For Seniors.

1. Honest Poverty Contrasted with Shameful Poverty.
2. The Principle of Diligence in Business.
3. The Motives of Diligence in Labor.

PERSONAL THOUGHT

What contribution are we making to the welfare of men? Are we using our powers in a way that we are investing them in the wisest way for the glory of God and the blessing of men?

SEED THOUGHTS

You cannot keep a consecrated good man down or idle. He'll find something to do.—Selected.

If you want a thing done well and promptly, never pick out a person with plenty of leisure to do it. Employ the busiest one you can find. All really worth while things in life are done by busy men and women.—The Expositor.

Great eaters and great sleepers are incapable of anything else that is great.—Henry IV of France.

There are not many parking spaces on the road to heaven.—Selected.

A true Christian is to be more attentive to his duties than the mere worldling. He is to be inspired with a lofty and sanctified ambition; he is not to let any one pass him on the line of honest endeavor.—Mac Arthur.

It is better to work and slave and toil,
Than to lie about and rust;
An idle man upon the soil
Is one of the very worst.
He eats the bread that others earn
And lifts his head so high
As though it was not his concern
How others toiled or why.—Selected.

FAITH'S FIELD OF OPPORTUNITY.

—II Chron. 20:20; Heb. 4; 11:6

Topic for May 1

MOTTO

"The hand of our God is upon all them for good that seek him."

MEDITATIONS ON THE TOPIC

I. Opportunities to Men and Women of Faith.—God is pleased with those who believe in Him and exercise their faith in diligently seeking His blessing. Enoch, whom God translated that he should not see death, had so lived in faith that he had a witness in his own heart that his life was pleasing to God. It is the privilege of every one to have such a testimony to-day. There are some who think such a testimony is some kind of an emotion that strikes them when they have gone through certain agonizings and come under the power of excitement. While we would not deny the joys that accompany a realization that our life is pleasing to God, the real testimony is not in how our emotions are registering, but in the facts of what God is manifesting in reference to our conduct and prayers. If our life corresponds to the Word and our prayers are heard and a definite answer is experienced; if we see the fruit of our labors for Him and know that definite blessings have accompanied our efforts; if His power is present in the undertaking of hard things and we realize that His presence has accompanied us in marked blessings; then we know our life is pleasing to Him, whether we are borne on the wings of lofty emotions, or are carried along by ordinary feelings.

Faith finds its field of opportunity in our daily tasks and in the performance of the common duties and the observance and obedience to the commandments and principles of Christ's Word. And when we come to the extraordinary times when great issues are at stake and special trials meet us we can confidently commit them into His hands and receive His blessing.

II. The Text. (1) **II Chron. 20:20.**—A study of the setting of this passage shows that the people had come to the Lord in a time of need and that God had sent an answer by his prophet. Jehoshaphat encouraged them to believe in God and the Word by His prophets if they would prosper.

(2) **Heb. 4.**—In this chapter the application is made to the need of an obedience of faith in receiving the rest in store for believers of our day.

(3) **Heb. 11:6.**—This verse states the necessity of faith in our dealing with God if we would please Him.

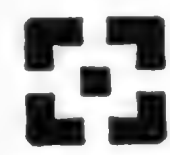
III. Suggestions for Junior Programs.—The Suggestive Assignments for juniors give a number of characters from the Bible who are examples of faith. These can profitably be assigned to the juniors for study and to bring their findings to the service. Also the example of answered prayers can be developed for the interest of the junior. Do not neglect the application to our own times and how men and women who meet the conditions of prayer in their own life may receive God's blessings.

The faith to go on and do right in the face of opposition requires as great a faith to-day as to come to God in extraordinary times and seek His help. Endeavor to lead the junior mind to understand that faith looks beyond the present reproaches and contradictions in keeping the will of God to the greater reproaches in time to come when we shall not only realize a peace of conscience but a great joy in knowing that the fruits of our labors have been greatly blessed.

(Continued on page 124)



BIBLE STUDY



TABERNACLE STUDIES

II. Early Sacrifices

By the Bible Study Editor

In the Scriptures the sacrifice is usually associated with the offering of flesh and the shedding of blood. We have become accustomed to think of the sacrifice in that light. The Christian sentiment is of the same nature: "Christ our sacrifice was slain for us."

In common usage the thought of sacrifice is that of giving up—of separating from that which is precious or greatly prized or desired. This thought may have developed by associating with the religious offering the idea of its perfection and value; for God required the best, the perfect offerings to be presented to Him.

Yet the significance of the word is such that it imparts the thought of making a thing holy or sacred. Whatever is offered to God is used for a holy or sacred purpose. Anything devoted is sacredly set aside or given up in the sense of worship, duty, or devotion.

However men may use the term "sacrifice," the offerings required by the Lord and those which were used in His worship, were ever used in some particular manner in connection with the shedding of blood and the offering of the flesh upon the altars of worship and atonement.

We may say that the altar is but secondary in its significances, since there could have been no altar without the sacrifice.

Spiritually there is no altar, and no access; there is no approach to God and no worship, no medium of worship to God without that which makes the altar, the access and approach possible—the sacrifice that consecrates the altar. Jesus Christ, the Lamb of God, takes the place of sacrifice, and consecrates the approach to God. He is both sacrifice and altar. "No man cometh unto the Father, but by me."

One may search the pages of history and the records of past ages, whether in monuments, ruins, or ancient lore and tradition, and find the traces of sacrifice and offerings among all peoples and in every age. The fact that the use of offerings and the presenting of hallowed gifts in worship is and was a common practice of all people signifies some common origin of the rite.

What was preserved among the Hebrew people and later became the center of their worship, must have had its origin in common with all other nations. But that same rite which became so thoroughly established among the people of God, and which was later confirmed by divinely revealed statutes, that which became particularly involved in prophetic types and utterances and fore-

shadowed the ministry of a long-looked for Savior, must have had its earlier associations centered in the same promises and hopes of the world in its earliest days.

It would not be in place to speak of the evolution of the practice of making sacrifices or offerings. There has, however, been a change in the administering of those sacred rites among the people of God. There have been many divergent developments of these rites among the nations. But the fact that the manner of offering has remained so simple among the Hebrews and has become so varied and so much elaborated among other nations may suffice for us to conclude that, if there has been a revelation of the sacrifice and its significance, that revelation has been preserved among the Hebrews; and, if there have been developments and divergencies, they are found among the nations that have turned away from, and have forgotten the law of God.

Leaving the records of history to those who are interested in its mists, and turning to the records upon which and through which shines the light of truth and revelation, we may find the significance of the same in the time and purpose of their earliest recorded uses.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This is but a part of the early story of Eden's sad experiences. It is a part, but it has an important place in the events of perhaps one day in the history of the first of the human race. From that day and that experience has sprung the one tradition known among all nations, the offering of a sacrifice. Had there been a family or families not associated with that day there would have been no common tradition. The Word is true and is verified even by a common tradition, "By one man sin entered into the world, and death by sin."

There is a note in the brief account of what the Lord God did for Adam and his wife which may be readily overlooked, but it is essential to the appreciation of what He did. "Unto Adam *'also'*." It signifies that this part of the story is but one of the series. There are other parts and other things which the Lord God did for Adam and his wife. The first was the giving of life and being; the second was the giving of a home and commission; the third was the giving of dominion and wisdom; the fifth was giving of a companion and appreciation of fellowship. The transgression of the man and

woman lost all that God had given save what the grace of God left to them.

The story of restoration is particularly of interest in connection with the sacrifice made by the Lord God. The first step was the finding of the transgressors—He sought their welfare and salvation. The second step,—He sought their confession and repentance. This He secured. The third step,—He revealed to them their dependence on each other and upon Him,—the woman's desires and sorrows, and the man's labors and sweatings. There is an unmentioned thought in it all which is very outstanding, so much so that Adam accepted it by faith and affixed it to the holiest function of the human family—"motherhood." He called his wife's name "Eve; because she was the mother of all living." All the acts of God toward these two transgressors were so full of mercy, so abounding in compassion and so just, yet, in all, so inspiring in the promise of life to those who were under the sentence of death that in the hope of continued days and continued mercies Adam saw the rise of coming generations, and those generations springing from their own lives, as good as dead. **Eve** was the new name which celebrated the mercy of God and the forgiveness of sin and the withholding of the sentence of death.

It may be said that the promise of a Savior was the inspiration of this hope. The Lord God had pronounced the unchanging curse upon the serpent, and had told him that there would be enmity between his seed and the woman's seed, "And it shall bruise thy head, and thou shalt bruise his heel." But this, being spoken to the serpent, could not be a direct promise to the man and woman. The **promised seed** was the signification of life for Adam and his wife. It was implied in the judgment upon Satan.

Upon these acts of the Lord God, by these steps in the revelations of His love and mercy there were built up the comfort and hope of the repentant transgressors. Added to these mercies and to these foundations of new hopes and promised life there was added the "also" of the clothing of the man and woman with the coats of skins. The seal of God's promises of mercy and forgiveness and abiding love was furnished in the shedding of the first blood upon the earth, the blood of the slain beasts whose skins became the covering of these first forgiven sinners. How fully it bears out the intimation that the Son of God was the "Lamb slain before the foundation of the world!" "The world could not go on very long until that eternally chosen Lamb of God should find His great mission in the world which He alone could save and which He was destined to save."

It is not for us to say that God must shed the blood of His creatures in order to provide coats of skins for his erring servants: but it would not be out of harmony with His later ordinances to believe that the blood of those creatures was shed and death was inflicted upon them that the coats of skins might be used to cover those beings whose sins were discovered by God and who knew themselves to be naked before God. Oh, the blessedness of those whose iniquities are forgiven and whose sins are covered!—Rom. 4:7; cf. Ps. 32:1, 2.

The sins of Adam and Eve were forgiven. They themselves were covered, and no sin was imputed unto them. In that state of grace received from the Lord God, they could continue to live and beget other generations. By the power of the gift of life granted to them Eve was called and became the mother of all giving.

The question will arise as to the kind of animals used by the Lord to provide the coats for Adam and Eve. Since the lamb has been used for sacrifice and atonement for sin from the earliest periods of Bible history it is perfectly consistent for us to believe that lambs were provided by the Lord for this first sacrifice. In harmony with that eternal character of the Son of God and in harmony with His title and mission, "The Lamb of God," "from the foundation of the World," lambs were the most suitable animals to be made a typical offering for sin and typically cover the sinners from their transgressions and from their own sense of shame and guilt in the presence of their God.

The death of the animals whose skins were used as clothing effected a typical atonement. The man and woman lived a new life and sustained a new relationship with God. The Lord God did not inflict the sentence of death upon them; but He inflicted death upon the animals, whose skins were placed upon the transgressors. In this manner they bore in the presence of God and in the presence of each other the testimony of death for sin, but it was the death of another for them. They experienced the sense of pardon for their sin, because they continued to live after a death penalty had been passed and inflicted. They experienced a reconciliation with God, for God mercifully provided the shelter from His wrath and judgment under those skins and continued His fellowship, though under a different environment. They no longer were able to claim a hope of eternally living on the earth, but they could hope for eternal fellowship with God.

The justice of God was vindicated in the offering of the blood of those animals and in using the skins for clothing. The word of the Lord, "In the day that thou eatest thereof thou shalt surely die," was verified. In the cool of the evening the Lord God found the transgressors. That same evening they confessed their sins and the consciousness of their nakedness. That same day the death penalty for sin was exacted, but the guilt was laid upon others. Unseen by them, except by faith, the Son of God accepted the challenge of that first transgres-

sion, looking forward to that cross that would bear the just judgment of the world's sins. In that provision of God, and in its earliest representation, the judgment of God was satisfied, and the sinners were blessed with forgiveness and mercy, and death passed upon them and their seed as a physical experience only. Faith enjoyed the spiritual experience of continued life and fellowship and the assurance of reconciliation and eternal peace with God.

The blight of sin remained when the curse of sin had been removed. The tree of life was forbidden them while the great world remained for them a pleasant habitation and providence. A new dependence on God was required of them, a life of faith based upon God's grace. The blood of the slain animals and their death skin stood between the sinners and their God as the assurance of His love and providence. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)?

Another result of the death for sin of those creatures was the fact that Adam and Eve had constantly before them the witness of the atonement that was made for them. Their guilt was laid upon those creatures and they died. The innocence of those creatures was placed upon them who had been transgressors. The lambs had been made sinners, and the sinners were made to appear as lambs. This is plainly an exposition of that great Gospel truth, "He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21).

(To be continued)

A VERSE FOR LITTLE CHILDREN

A little girl had learned the verse, "Suffer the little children to come unto Me," to repeat at a meeting. She stood on the platform and began. "Suffer—" it was her first attempt at speaking in public. She was frightened, and stopped for a moment. Then she began again. "Suffer little—" again her fear overcame her. But being a determined little one, she made a third attempt, and said, "Suffer little children." With a last grand effort, she said, not exactly the verse, but these words: "Jesus wants us all to come to Him; and don't anybody try to stop us."—The Methodist.

A TEST OF EXPERIENCE

Mr. Moody once told the story of an artificial bee that would buzz and move around. The man who made it placed it on a table beside a real bee and then challenged any one in the company of people to tell the difference. A man secured a drop of honey and placed it upon the table. The real bee went directly to the honey, while the artificial bee continued to buzz and walk around. A genuine Christian experience asserts its presence in our attitude towards spiritual things. The real goes after spiritual food, and the artificial sees nothing in it.—Publisher Unknown.

Y. P. M. TOPICS

(Continued from page 122)

OUTLINE STUDY

- I. The Opportunity of Salvation.
 1. By grace through faith.—Eph. 2:8.
 2. By the foolishness of preaching.—I Cor. 1:21.
 3. Righteousness accounted.—Gal. 3:6.
 4. Saves the soul of those who continue.—Heb. 10:35, 38, 39; Col. 1:23.
- II. Opportunity of Being Kept.
 1. By the power of God through faith.—I Pet. 1:5-9.
 2. In spite of suffering.—I Pet. 4:19.
- III. The Opportunity of Overcoming Foes.
 1. In time of fear.—Psa. 56:3, 4.
 2. Saving strength against the foe.—Psa. 20:5-7; Psa. 18:29.
 3. Victories in the midst of opposition.—II Cor. 4:8-18; 6:4-10.
- IV. Opportunities by Prayer.
 1. Unlimited gifts.—Matt. 21:22; Jas. 1:5-7.
 2. United prayer.—Matt. 18:19, 20.
 3. Earnest prayer.—Jas. 5:16-18.
 4. Deliverance sent.—Psa. 34:4-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Examples of What Faith Did for Men and Women:
 - a. The Faith of Noah.
 - b. The Faith of Abraham.
 - c. The Faith of Moses.
2. How God Blesses Prayers of Faith:
 - a. The Prayers of Elijah.
 - b. The Prayers of the Church for Peter.
 - c. Prayers of Godly People To-day.

For Seniors.

1. Faith in the Fight Against Soul Foes.
2. The Field of Opportunity by Prayer.
3. Overcoming the World by Faith.

PERSONAL THOUGHT

What is our place of refuge and strength in time of need and perplexity? Our opportunity to exercise faith in God is present at all times.

SEED THOUGHTS

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary to the fullness of your faith.—Phillips Brooks.

A little child was asked, "What is faith?" She replied, "Faith is doing God's will and asking no questions."—Sel.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.—Selected.

I see not a step before me as I tread the days
Of the year,
But the past is still in God's keeping, the
future His mercy shall clear;
And what looks dark in the distance may
brighten as I draw near.
So I go on not knowing. I would not if I
might;
I would rather walk in the dark with God
than go alone in the light;
I would rather walk with Him by faith than
walk alone by sight.—Sel.

Prayer is the mightiest force that men can
wield;
A power to which Omnipotence doth yield;
A privilege unparalleled; a way
Whereby the Almighty Father can display
His interest in His children's need and care.
—Selected.

Prayer moves the hand which moves the
world.—Wallace.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE DISTANT RUMBLES OF THE LABOR WORLD

For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men everywhere against his neighbour.—Zech. 8:10.

What occasioned this editorial was the shocking riot in Detroit, outside the River Rouge Ford Automobile Plant, with its dead and wounded, but most of all the wound in the body politic. For out of it all has come the spirit of increased ill will, since such situations engender bad blood. As far as we can see from a distance the rioters were in the wrong. They were led by Communist agitators, of the John Z. Foster type. The police, no doubt, under the situation did the only thing "the powers that be" can do, but the question arises, is the nation doing all that it possibly can do to forestall such tragic occurrences?

If we mistake not we can hear the distant rumbles of serious labor discontent, for which labor is not entirely to blame. The Apostle James, moved by the Spirit of God, gave us a rather graphic picture in the fifth chapter, verses one to nine. It were good if every Christian minister and every Christian would memorize these verses, think them through, and then look around. It is one thing to preach the Gospel, it is another thing "so to live" that men can hear that Gospel. It's pretty hard to sit in church and listen to the Gospel—when the stomach is empty—when conditions at home are hopeless, with a bare cupboard and an empty clothes closet—without a job, and then to look over the audience and see men sitting there, who call themselves Christians, who count their wealth in the millions. It is pretty hard to get enthusiastic for the Church, when she does not exemplify the spirit of her Founder, or her early members. Three quarters of the 39,000 or more millionaires of the United States are affiliated with some Christian church.

There is no use in making an apology, or in hunting for an alibi about somebody robbing the laboring man, when the farmer in the United States the last year finds himself with 40 per cent less buying power because of prices, the average laboring man some 20 per cent less, and withal the wealth of the nation increasing some 17 per cent. Who pockets that cash? No wonder there is no one to buy the products, and that we have over production, and the closing up of stores and factories.

With this excess wealth of the rich invested in tax-free securities the heavy burdens of taxation fall upon the shoulders of the laboring man. When men are hungry and jobless they are the easy victims of the revolutionist spellbinder. But who is to blame? Listen to some of the stories that Jesus told of conditions in His day, listen to Him talking about Dives and poor Lazarus, and you and I will know what God thinks of oppression and neglect of the poor. The entire Bible rings with warnings against the oppression of the poor. The Lord has a special love for the poor man. He was essentially a "Preacher to the poor." If the specter of communism is upon the horizon, change the conditions around us, and there is nothing to fear. Russia is an example of warning. To shoot the hungry

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

masses on the public square of the Kremlin hastened the doom of the czar.

We make no plea for socialism, but do appeal for social justice. Men without jobs, walking the streets while their children at home are suffering, get desperate. We must change conditions, or there will be conditions that none of us can change. They will take their own course—a course which none of us will appreciate. Listen to the rumbles. Listen to the prophetic content of the Word of God—and may we be wise.

The early Christian Church led the way, so that it could be written, "Neither was there any among them that lacked." May the present-day Church with unnumbered billions of dollars show the same generosity, lest we shall see what the prophetic text in the book of Zechariah records—"Every one against his neighbour." As he also states, there was no peace, when there was no work for man and beast.

THE BAFFLING PROBLEMS OF INDIA

What shall I then do with Jesus, which is called Christ?—Pilate.

India seems to be facing one of the most baffling and seemingly insurmountable problems in the world, that is the problem of the minorities, of which there are a number in India. But the greatest problem of India seems to us to be what to do with Jesus. Jesus is still standing in Pilate's Hall today. He has been standing in legislative, judicial and executive chambers of every nation, since He came into this world through His incarnation. The question is ever and anon, "What shall we do with Jesus, which is called Christ?"

Some writers speak hopefully in spite of the recent failure of the work of the Minorities Committee:

The Round Table Conference, at its meeting in London, referred the problem of minorities in India to the consultative committee of the Conference. This committee, meeting recently at Delhi, confessed its failure to reach a settlement because the Hindus and Moslems and other Indian minorities were not able to agree upon their respective positions in the new federated India proposed at Westminster. The Delhi meeting decided to refer the whole problem back to Premier Ramsay MacDonald in Great Britain. This latest development of the Indian situation is further proof of the almost insoluble nature of the problem of India at the present time. There is no question as to the intention of Britain to grant home rule to India, and there is no doubt as to the necessity of providing adequate safeguards for minorities. The matter of imposing minority rights on the great dependency at the present stage involves tremendous responsibility and the task is a maze of perplexity, including difficulties of race, caste and religion. But British wisdom and patience will, in due time, find the solution, and India will yet take her place as one of the greatest nations of the world in the British Commonwealth of Nations.

Another writer in The Indian Witness offers a number of reasons why India with-

holds allegiance to Christ. These stumbling blocks are as follows:

(1) India has been hesitating because she thinks that if she accepts Christ she will have to accept Western civilization which she hates. (2) She has not witnessed the real life of Jesus in His followers. (3) She proudly boasts of her past philosophy, intellectualism and ancestral customs and traditions. (4) She has been absorbing or assimilating and has lacked in elimination. (5) Her method of accommodation and the genius of addition. (6) From time immemorial India has been polytheistic and now it is hard for her to be monotheistic. (7) Her pride in the Vedas and the Rishis that she considers to be the oldest in the world. (8) Her imagination has been fed purely on obscure contemplation and mythological deities. (9) She is satisfied with a slight glimmering of God and is unwilling to witness full effulgence. (10) She judges Christianity through the British officers whom she calls despots. (11) Her greatest detestation and abhorrence is—(a) The Christian doctrine of God founded upon the life of the historic Christ. This is an offense to the philosophic Hindu, who holds that eternal truth cannot be based on an historical event. (b) The Christian doctrine of the Atonement is also a stumbling block to Hindu thought, because it appears as a denial of the law of Karma whereby every man receives the reward or punishment of his own actions. (c) The idea of a suffering God is repugnant to Hindu thought, for they think it inconceivable that any ripple of emotion should disturb the serenity of eternal bliss.

Regardless of these stumbling blocks 12,000 are monthly accepting Jesus Christ as their Lord and Savior. Twenty years ago the late Sir Narayan Chandavarkar told Christian workers in India:

The process of the conversion of India to Christ may not be going on as rapidly as you hope, nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought.

P. O. Philip writes encouragingly of the movement towards Christianity among the higher castes:

The Telugu country has been famous for its mass movement towards Christianity among the lowest castes, and during the past 50 years this movement has brought many thousands of converts to the various missions working in the area. During the last five years there has been in the same area a notable movement towards Christianity among the higher castes. The reports now available show that during this period over 20,000 people from the higher caste Hindu communities have joined the Christian Church, and every year over 2,000 such people continue to accept Christianity.

A most potent influence bringing about this remarkable movement has been the changed life of the outcaste Christian community who have been living in their midst. The coming into the church of such large numbers of the better class Hindus is making new demands on the leadership offered by missions and churches. A new type of religious and devotional literature is needed, and a better educated and equipped ministry is in demand. If this movement continues in the Telugu country at this rate the stigma that is usually attached to Christian converts that they are from the outcastes will disappear, and, what is far more important, Christian life and thought will be-

gin to be influenced by Indian culture which is the peculiar possession of the middle class Hindus of the higher castes. From this point of view the new movement towards Christianity which is now in its beginnings in the Telugu country is of very great significance.

Veteran missionaries of India tell us that if the political questions now in turmoil were successfully adjusted, so that the message of Jesus Christ should no longer be handicapped by the fact that He is so closely associated with Western ideas, the process of bringing India to Him will go forward at an immensely accelerated pace. May the Lord hasten the day of India's turning to Christ. The new president of a strong Christian college from India gives his impressions as follows:

I wish you could have been here during the days of admissions to see the crowds of students seeking to be taken into the college. It is a satisfaction, at least, to know that the college is not being boycotted after our first year here! They swarmed all over the place, accompanied by fathers, uncles, or guardians, who came along to plead with the powers that be, to take in their sons. Many hundreds I should think—had to be turned away owing to lack of room and facilities. It is a strange sight to see bearded fathers—some ex-soldiers—actually weeping tears, as they plead to have their sons admitted, in spite of the verdict that "there is absolutely no more room!" They say, "But this is the only college where my boy can get the moral training, the excellent quality of scientific studies, and the personal attention which I want him to have. I beseech you to let him in, for you can do anything if you will!" Many had to be turned away, and we looked forward to the day when we can accommodate more of these really earnest young fellows. As it is, we are full to overflowing with about 650 here at the Intermediate College, in addition to about 600 more in the High School on the same campus, and more than 100 advanced students at the University College Department.

THE CHALLENGE OF THE UNITED STATES OF AMERICA THROUGH THE KIDNAPING OF THE LINDBERGH BABY

And a little child shall lead them.—Isa. 11:6.

The kidnaping and sudden disappearance of Charles Augustus Lindbergh, Jr., the twenty-month old baby of the "Flying Colonel," the "Lone Eagle," undoubtedly one of the most prominent men of America, has been a spark to ignite a long-pent-up indignation among our crime-ridden people. It may be that it took just such an incident to arouse the American people to the extent which crime and lawlessness have throttled the nation, baffled its police, and clogged its courts and law enforcement machinery. The extent to which crime, and the criminal element have gripped the nation can be seen in the appeal of this noted father to the gangster and underworld element to assist him in bringing back to his home, the boy which they so seriously and tragically miss. No one blames the father for using any method to find the child and to bring him safely into the arms of the despondent mother. However, to have to appeal thus is an amazing situation and is an evidence of a serious decline in public morals.

For a country to boast of its progress and its civilization, yet to find itself powerless in the face of 2000 kidnapings during the last two years is a sad commentary on conditions, and calls for an awakening.

One of the fatal causes for the present shameful situation is that religious teaching, and moral instruction have not kept pace with the advance of other things. Then also the prosperity of the past has been detrimental to the life of the nation. What the nation needs is a revival of genuine godliness, without which she is bound to head

for the rocks—to quote a former president who said this to the writer on a New York Central train: "Unless the Christian workers of our nation rise up and do what they have not been doing the last twenty-five years we are doomed and our glorious civilization will go the way of other great civilizations."

This dark picture is not without its shade of light. If the kidnaping of this widely known baby will arouse the national conscience, and bring a revolt against the sorry conditions, it may be that the experience (though ever so painful to the family), will be worth all its suffering to the nation at large. The self respect of the nation requires that there be an overhauling of the system of law enforcement.

One of the weaknesses in the American system can easily be seen by the writer, being a resident in Canada the last seven years, is the selection of judges and public prosecutors by the ballot. By this method all these men must cater to the constituency they serve in order to be returned to office in the coming years. This is fatal. The result has been corruption at the top. One appreciates the system in Canada greatly, because of the respect in which their judges are held, and the way the criminal fears to stand before them.

Then also there has been too much coddling of the criminal. This weak sentimentality needs to be brushed aside, and in its place must come a moral fiber and public spirit which the criminal and underworld element will fear.

Another weakness is the deadly drag of the law courts. The slow movement of law enforcement always works to the advantage of the criminal. Then there are the technicalities through which criminals escape. These Canadian judges brush aside.

Another help out of the present predicament would be the appointment of police officials apart from politics, so that these higher officials were free from tampering by their constituency.

Our prayers are with the Lindbergh family for the safe return of their boy, also for the nation to return to sanity, morality, and spirituality, and for a return back to God and better conditions. May the ministry of the nation repent, may the laity of our churches repent, and we are sure that God will forgive our iniquities, and will heal our land.

A LULL IN THE SINO-JAPANESE STORM

Behold, how great a matter a little fire kindleth!—James 3:5.

The rest of the nations of the world are breathing a little easier since a truce has been signed by China and Japan, at the urgent request of the League of Nations, backed by the United States. The last ultimatum to Japan, demanding that she cease hostilities, was the strongest worded paper that has ever been sent out by the League of Nations.

The preliminary conditions of Japan seem rather reasonable, with the possible exception of one point. They are as follows.

1. Japan and China shall mutually pledge themselves to non-aggression and guarantee each other's territory.
2. All forms of anti-Japanism in China, including the boycott, shall be called off permanently.
3. Assurances to be given of the safety of Japanese lives and property in China.
4. Payment for railways built in Manchuria with Japanese money, and recognition of existing agreements for railway construction in Manchuria.
5. Recognition of existing treaty rights, including the question of Japanese land leases in Manchuria.
6. The withdrawal of all Chinese military

forces to a distance of twenty miles from Shanghai.

This warless war which was fought in Manchuria, later also at Shanghai, has been fraught with a great deal of danger. Neither parties declared war—they just fought. When Japan entered Manchuria to protect, as they say, their property and civilians, the Chinese did not reply to this armed aggression by force of arms, but by declaring a boycott against Japanese goods. This boycott hit Japan harder than armed resistance, for the Chinese have a way all their own to carry on such an unarmed campaign. This economic war Japan was not ready to meet. As a result they carried the conflict into the heart of China, to Shanghai, sending warships, marines, airplanes, bombarding Chinese forts; dropping destructive bombs on Chinese sections of the city; patrolling the streets; and killing Chinese, even non-combatants in the International Settlement. One of the most destructive attacks, which affects the Christian Church in China and elsewhere, was the "ruthless and unnecessary piece of destruction, the bombing and burning of the great Commercial Press in the Chapei district of Shanghai. This modern Chinese and English press—owned and controlled by Christian Chinese—was probably the largest in Asia. It was equipped with modern cylinder presses, linotype machines, binders and other up-to-date machinery. It had a valuable library and club rooms for employees, and on the presses were printed millions of pages of Christian literature every year. The loss to the missionary enterprise alone cannot be measured."

To-day, March 10, the League of Nations informed Japan, that the settlement of their difficulty will not be made under the shadow of guns and warships, and that their army must withdraw. In its latest paper, the League said, "It is either you fail, or we fail." Already Japan has lost a lot of friends, even though there may have been some grounds for her entering Manchuria, where bandits were doing bad work. But Japan is proud and headstrong, her army and navy being efficient and never having been defeated. But Japan dare not go to war with Europe and United States. Already China has rudely shocked the military war lords of Japan by their powerful resistance in defending their own country from an aggressive army. This may have led to the present truce.

The five hundred or more missionaries in Shanghai, the thousands more in China and Japan have had a good effect in bringing the opposing parties together for the truce and settlement of their differences. May we as Christians pray and so live that the spirit of the Nazarene may prevail.

The Editor of the Kitchener Daily Record has wisely written the following striking word, good for China, Japan, the League of Nations, the world at large. Lest we forget.

If you ever get to Vienna, they'll show you the blood stained uniform worn by Archduke Francis Ferdinand, when he was assassinated at Sarajevo on June 28, 1914.

Nearly nine million men all over the world died for that blood! Gruesome, very much so!

The list for the different countries is as follows:

Germany	1,773,700
Russia	1,700,000
France	1,357,800
Austro-Hungary	1,200,000
British Empire	908,371
Italy	650,000
United States	126,000
Belgium	13,716
Other countries	808,728
Total	8,538,315

Perhaps it would bring the delegates to the disarmament conference at Geneva to a useful state of mind, if all of them proceeded to Vienna and gazed upon that bloody uniform!

LIQUOR OR NO LIQUOR—A MAJOR AMERICAN PROBLEM

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

The two major parties, the Republicans and Democrats, are getting ready for their Conventions, the newspapers and the parties' self-appointed spokesmen are already talking aloud, and the question of liquor or no liquor seems to many to be one of the outstanding problems calling for solution. To a large class of citizens the question is a closed question, but it appears to a half dozen millionaires, that every American is walking around with his mouth dry, and craving for a drop of liquor. So it seems by the vast amount of money they are tossing into the arena, to make the liquor question an issue in the coming election, with both parties. In the Democratic Party Mr. Rascob sits pretty, because he is holding the bag, and is all the time trying to fill the same, holding this position he has a mischievous opportunity to sway the thinking of his party. He is all the time telling his party, that the nation wants beer and other liquor, but does not want the return of the saloon. One wonders whether he ever lived or visited any length of time, in a land where the home has been turned into a bar-room that dispenses liquor in the presence of the children.

It might help some of those millionaires and their kind to read the report of a Government which does not have Prohibition, and this from the Official Government Bulletins of Canada which shows that it has not solved the liquor problems of drunkenness, bootlegging and crime by the following authenticated figures:

"Alberta issued 60,000 permits the first year; two years later she issued 144,000 permits." "Our greatest problem is moonshine in the country districts."—Alberta Liquor Board.

"Bootlegging increased 11% in the first year of Government control." "Arrests for drunkenness increased 125% in the first eight months of Government Control." "Sale of hard liquor increased 33% in the last two years."—Saskatchewan Liquor Board.

"Drunkenness among women increased 53%."—Montreal Star.

"Sale of hard spirits increased 32,275 gallons in one year."—Quebec Liquor Commission, 1924-25.

"As much liquor is sold by bootleggers as is sold in the Government stores." "Since the opening of the Beer Parlors the sales of 'hard liquor' increased 50%."—British Columbia Liquor Board.

"If all the drunks were arrested there would be no room for them in the jails."—Police Commissioner C. F. Burton of Manitoba.

"In Ontario 220,440 permits were issued in the first four months." "Ontario is buying liquor at the rate of \$1,000,000 a week."—Ontario Liquor Board.

"The seven provinces having Government control with a population of 10,000,000 spend \$160,000,000 a year for liquor."—Seven Liquor Control Boards.

"Convictions of drunken drivers increased 1300% from 1921 to 1929."

Let us come back to our own country, stopping at Peoria, the second largest city in the state of Illinois, which was hit the hardest of any city, when Prohibition was written into the nation's law books. Let the well known editor of the Peoria transcript, Mr. Fred A. Stowe, tell his own story.

"Metropolitan newspapers ten years ago pitied Peoria, as a distillery center, which would probably be unable to make economic adjustments and would fall by the wayside."

How far this prophecy has been realized, let the facts speak for themselves:

1. There has been nothing miraculous or extraordinary about prohibition enforcement in Peoria. Its 100 odd saloons and group of outstanding distilleries were closed. Open liquor selling has gone. There are some under cover speakeasies, just as there were plenty of those in the old days. But the breaking of liquor's com-

plete dominance in politics and industry in this town is one important fact.

2. This new freedom from liquor influence is not to be overlooked. Industrial executives, physicians and social workers whom the Foundation's representatives interviewed, some wet, some dry in principle, do, however, unite in testifying that prohibition has unquestionably reduced drinking, increased labor efficiency and brought economic benefits to thousands.

3. Per capita figures show a startling drop from pre-prohibition days. Compared with 1914 for instance, a prosperous year of the legal whiskey period, total arrests in Peoria for 1930 revealed a more than 30 per cent. per capita rate decline. This in the face of the tremendous increase in motor car traffic. The per capita rate of arrests for drunk and disorderly conduct in 1930 were also 30 per cent. less than in pre-prohibition years.

4. Milk production and consumption have shot upwards as liquor consumption has fallen off, production increasing from 37 million pounds of milk in 1927 to 50 million pounds in 1930, a 35 per cent. gain in three years; while in the city itself, beverage milk consumption showed a net gain of more than two million pounds of milk locally produced, not including large quantities of evaporated milk shipped in.

5. Industrially, Peoria has been transformed since prohibition. In the old days it was known to the world at large chiefly as a whiskey distillery center.

To-day, Peoria boasts of no less than 193 varied industries in which tractors, airplanes, power machinery, household appliances, creamery products, soft drink bottlers, ice cream factories, bakeries, and cereal food products are conspicuous. Most of these were launched or have grown to prosperous proportions since national prohibition went into effect.

6. Financially, the change in Peoria is equally startling. In the old days distillery money and distillery mortgages were the outstanding features.

To-day, invested capital exceeds \$125,000,000; annual bank clearings reach \$300,000,000; the annual value of manufactured products approximate \$250,000,000; in all of which legitimate business and industries of this city democratically participate. Some 25,000 workers receive \$40,000,000 in wages.

7. Peoria boasts to-day of more than 20,000 pleasure and business motor vehicles. Movies command an estimated annual attendance of 5,000,000, netting an annual income of close to \$1,000,000, much of which would undoubtedly have gone for liquor in the old days.

8. Peoria's population in the old whiskey days grew at the snail's pace of scarcely 1,000 per year—56,000 in 1900, 66,950 in 1910 and 76,121 in 1920. But in 1930 a registered population of 104,969 revealed a rate of increase nearly three times as rapid as in pre-prohibition years.

9. Peoria High Schools have made the enormous gain of more than 90 per cent. in ten years, with a total of 3,505 in 1930 as compared with but 1,801 in 1921, a record three times more rapid even than the swiftly accelerating population advance.

10. Home ownership and investment in Peoria during the past ten prohibition years have made an extraordinary record, in 1920 the figures showed a per capita building and loan investment reckoned at \$113.03, an aggregate of \$8,504,067.32.

To-day the building and loan investment stands at \$343.36 for every man, woman and child in Peoria, with an aggregate of \$36,042,868.24, a gross increase of more than 400 per cent.

More than 65 per cent. of Peoria families own their homes.

11. The most extraordinary change of all is thus summarized by an old resident of this district, in these words: "In the old days the distillers and their affiliates had acquired the habit of controlling everything that was controllable. They ruled with an iron hand. They named city and county officials, members of legislatures, and carried their dictation to even higher offices. Merchants were boycotted. To-day a new crop of leading citizens has developed. Ini-

tiative and public spirit mark the municipal government and local industry alike."

In order to determine what effect Prohibition has had upon the economic condition of the laboring man and his family, the Christian Herald asked Mr. Whiting Williams to make a first hand investigation. Mr. Williams spent the past summer living, eating, and working with the men who make steel, the miners, the mill workers. Calling himself neither "a fanatic dry nor a frantic wet, but an unprejudiced observer," Mr. Williams reports that Prohibition has taken away Father's booze, and **NOW THE CHILDREN HAVE SHOES.** If Prohibition has done nothing more than save the American family to some extent, that by itself has been sufficient justification for the GREAT EXPERIMENT.

DE VALERA'S VICTORY

These are the days of swift and dramatic movements by nations and men, and one of the most striking changes in recent years is that whereby Eamon de Valera, rebel leader both against England and against the Irish Free State, has become president of the latter. By a sudden shift of fortune the man who was at one time condemned to death—afterwards sentenced to penal servitude for life, then released under a general amnesty in 1917, only to be arrested again and to escape to the United States—is now the Chief Executive of the Dublin Parliament. De Valera's party and its conditional Labor allies have won seventy-seven seats in the new Dail Eirann, as compared with sixty-eight for the Government party and its Independent supporters. The thin, black-haired, American-born son of a Spanish father and an Irish mother, who is "a first-class mathematician, an orderly worker and the father of seven children," has lived a political life suggestive of a movie thriller. He has led the extreme rebels since 1916, and has made extravagant promises and threats, chief of which is his platform pledge to abolish the Oath of Allegiance to King George and repudiate the \$10,350,000 annual payments of Irish farmers to Great Britain. But now that he is in power his bark is sure to prove worse than his bite, and he has such a small majority that he is not likely to upset either the Green Isle or the British Empire. President Cosgrave's leadership during the past ten years has inspired both admiration and confidence over all Ireland and beyond, but it may not be any calamity to have the reins handed to his opponents for a period. It will be interesting to watch the Republican reaction to British tariffs and the policy of Empire preference once Ireland becomes a sovereign state.—New Outlook.

THE CONVENTION OF THE LEAGUE OF EVANGELICAL STUDENTS

A strong testimony to the Word of God is being given in many colleges and universities throughout the United States by the League of Evangelical Students. Two of the newest chapters are now being organized at Princeton and Yale. The League is a source of encouragement to all students standing for the Faith and witnessing to the saving power of the Lord Jesus Christ.

The League held its convention this winter in Pittsburgh, from Friday to Sunday, February 12-14. During this convention the League planned to place special emphasis on prayer and missions. Among the speakers were Dr. Lewis Sperry Chafer, President of Evangelical Theological College, Dallas, Tex.; Dr. Melvin Grove Kyle, Archeological Editor of The Sunday School Times and Professor-Emeritus of Pittsburgh-Xenia Theological Seminary; Dr. Charles Ernest Scott, missionary to China of the Presbyterian Church of the U. S. A.; and Dr. William B. Hunt, missionary to Korea of the Presbyterian Church in the U. S. A.

AUG-33

Christian Monitor, April, 1932

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Nebuchadnezzar relateth his dream.

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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. It was seen by me before me. b ch. 3. 26.

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CONVENTION OF EVANGELISTS

A convention of evangelists and gospel singers was held from December 27 through to January 3, at Memphis, Tenn., at the City Auditorium, seating 12,000 people.

Among the speakers were Billy Sunday, Bob Jones, W. E. Beiderwolf, Paul Rader, Homer Rodeheaver, Burke Culpepper, Elmer C. Miller, George T. Stephens, Harry W. Vom Bruch, Charles Reign Scoville,

Robert G. Lee, H. D. Knickerbocker, Ben Cox, Charles E. Weigle, Roy L. Brown, Luther Bridges, Lou Hill, Harry M. Lintz, Dr. T. K. Young, Dr. J. J. Walker, Allen Moore, Lovick P. Law, Andrew Johnson, John A. Davis, and a number of others.

Great emphasis was placed in the sermons and discussions on the imperative need of another historical revival, one that will stir the nation into fervent religious action and that this must start in the Church

and among her leadership. The consensus of reports from all quarters was that the people generally want a revival and feel no other force can lift the depression that has engulfed us. People are depressed spiritually as well as materially, and the spiritual depression must be replaced with a new vision and hope and energy, which can only come from a new baptism of power from above. Many evangelists are reporting a flood tide of calls for revivals in all parts of the country, and all indications are that the much prayed for movement is close at hand.

The convention, which was very largely attended, was directed by the Interdenominational Evangelistic Association of Winona Lake, Indiana, with the International Federation of Christian Workers, John Brown, president, of Siloam Springs, Arkansas, and the Southern Methodist Evangelistic Association cooperating.—Selected.

UNCLE SAM KING MIDAS

The United States now has a gold reserve of over five billion dollars, the largest in the history of this or any other nation. This vast accumulation is not an unmixed blessing; like King Midas, we have too much gold for our own good. The maldistribution of gold plays havoc with interest rates, exchange, and international trade. It is a symptom of the world's economic ill health that so much gold should accumulate in the United States and France.—Sel.

THE BIBLE IN 919 LANGUAGES

The Bible or some part of it has appeared in no fewer than 919 languages and dialects. This statement, made by the American Bible Society, is an impressive indication of the extent to which the Scriptures are becoming available for the whole world.

The latest addition is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa.—F. C. Bulletin.

A little thing comforts us because a little thing afflicts us.—Pascal.

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MAY, 1932



MOTHERS

By Grace Noll Crowell

I wonder if all mothers of small sons
Grow as perplexed as I have often grown?
Do they, through lack of wisdom, stand dis-
mayed,
And falteringly face each day alone?

I think of all the mothers of the earth—
I wonder, sometimes would they, too, be
glad
To know how Mary of old Nazareth
With daily wisdom reared her little lad?

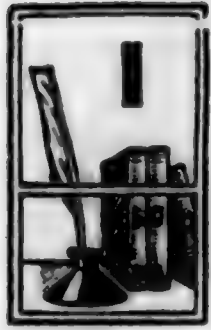
I know God spoke to her through those
brief years
Of all things that concerned their precious
one
And when the grave eyes questioned, surely
God
Helped Mary answer well her little son.

Could I have come some summer afternoon
And sat on the low doorstep at her feet,
While Jesus and His younger brothers
played
Upon the bright grass by the shady street,

I would have learned from her—oh, many
things,
I think I would have grown so very wise
That I could answer truthfully at last
The thousand questions in these upturned
eyes.—Selected.

"AS OTHERS SEE US" "The Bleating of the Sheep"

By Mary Miller



It has always given me a thrill of keen appreciation to read the passage in which Christ tells the hypocritical Pharisees a few unadorned facts about themselves. His language is rich in figures that cut to the heart. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Some years ago a few of us in an Academy literature class took an intense liking to Robert Burns. We and our teacher thought we were suddenly becoming literary-minded. But I know now that it was not his poetry we fell in love with; it was his own genuineness of soul and his intense hatred of sham and pretense. Those sentiments seem to have been the domineering passion of his better self.

At some time in the lives of very many thinking young people, they find their accumulated mass of Christian teaching turning a sort of automatic flip-flop. Suddenly they see their Christian world, the church they attend, almost torn asunder by strife or jealousies or petty gossip or the greed of its members. They cannot in a rational way reconcile such action and sentiment with what they feel is the very heart of Christian teaching: "The greatest of these is love." "Love your neighbour as yourself." "Love those that hate you, and pray for those that spitefully use you." "If any man will take away thy coat, let him have thy cloke also."

Then they begin to wonder if Christianity is not real—something to be lived. Surely some of the people whom they had looked up to, whom they had respected,—active, aggressive members in their church—are not living it. Does not the New Birth change natures and make them naturally loving and unselfish and charitable? They may decide that perhaps Christianity is something just to be talked about. At any rate, if all it consists of in practice is empty form—going to church on Sunday, reciting the Sunday school lesson, and then acting like anybody else, they prefer having nothing to do with Christianity.

Many young people go through long years of struggle of that kind before they rise above these clouds. Ministers often say that hiding behind hypocrites signifies littleness and pettiness, but after all when leading exponents of a religion, that is, its loudest professors, deny it in practice we can hardly blame the young and inexperienced for losing faith in the reality of it.

It is trite but true that very often those

who talk the most freely and openly and sensationally are likewise most inconsistent in their everyday living. Perhaps their failings are not greater but they are noticed more because they are oftener in the light. Testimony meetings have frequently been a sort of grievance to staid, honest folk—not because they objected to hearing men and women talk freely and joyously of the things of God, but because many testimonies do not seem to ring true—because they are given to be heard of men—and not because they agree with what the witness did yesterday. Perhaps critics do not have as good a right to criticize as the Lord, but they are no more severe than He is. In Isaiah 1:14 He declares that their sacrifices, their assemblies, and even their "solemn meetings are an iniquity to him."

Before the battle with the Amalekites Samuel gave Saul careful instructions to destroy everything. Saul saved "all that was good." When Samuel approached him after the battle Saul ran eagerly calling out to him, "I have performed the commandment of the Lord." But Samuel was not fooled. He said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Too many people's service to the Lord is just like Saul's. While they are talking eagerly about it, telling us how they have performed the commandments of the Lord, practically minded folk are hearing the bleating of the sheep and the lowing of the oxen in the background. In my childhood I had a Sunday school teacher whom I heard tell



"GOD BLESS MY MOTHER"

A little child with flaxen hair,
And sunlit eyes, so sweet and fair,
Who kneels when twilight darkens all,
And from whose lips there fall
The accents of this simple prayer:
"God bless!—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps, enshrined within his breast,
Her words of warning—still the best;
And whispers, when temptation-tried—
"God bless!—God bless my mother!"

A white-haired man who gazes back
Along life's weary, furrowed track,
Sees one loved face—in heaven now!—
Hears words of light that led aright,—
And breathes, with reverential brow,—
"How blessed!—how blessed my mother!"

—Selected.

a lie in fun one afternoon. Thereafter when she taught our class I thought of the lie she had told. One of the most zealous Christian workers I know is always thoughtlessly hurting people's feelings. We who know her find ourselves thinking of that while she talks.

A great many earnest workers quite continuously forget to pay little debts here and there. While these workers are doing their service that thought keeps recurring to their creditors.

Instances might be multiplied. Some have a host of unfulfilled promises bleating behind them while they talk. Some yield to the temptation of partiality, fawning to the popular and slighting the friendless. Some have pushed themselves into prominent places. Some have been unfair in class, in business, and all these errors bleat out at the listeners while men serve and while they speak.

A number of years ago a group of girls used to wash dishes in a dormitory kitchen. The girl who was the most active, aggressive public worker in the group was the one who would deliberately shirk her tasks, do her work carelessly, get impatient with the group, and very often leave before the work was finished. Those who worked with her of course were not richly edified by her public teaching.

But it is not chiefly these little errors that antagonize the critical folk—the young people especially. They are very willing to forgive or overlook an admitted and regretted wrong. Unconsciously to themselves, intuitively they get the general impression that the entire life is false, that its Christianity is only a superficial veneer to be put off and on when either proves advantageous. The most violent haters of sham are the most ardent admirers of the truly genuine.

In spite of the constant teaching that hypocrites should not bother us, it is true that hypocrisy within the church has done more harm to the cause of Christianity than the most violent sinners outside of it. In the time of Christ it was the active, aggressive religious leaders who insisted on doing away with Christ. Now hypocrisy is put on to honor self—still in direct opposition to Christ. And since it is so very offensive to the young and inexperienced let us take careful stock of our own lives. It is a most insidious fault and perhaps all of us are guilty of it in some form or other in some one's eyes. Let us beware lest we "offend one of these little ones."

Hesston, Kans.

SOME BIBLE HINTS

Acts 8:28. The Bible is a good Book to take on a journey. It is a good Book to carry in the pocket. It is a good Book to have on one's desk, and where it is handy on every floor of the house, or even in every room. The Ethiopian did not say, "I will wait till I get home, where I can read at my ease." He read amid all the jiggling discomfort of a springless chariot.—C. E. World.

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No. 5

THE WHITE CARNATION

By Arline Yoder



THE east-bound train gave one long shrill whistle as it slowly entered the restless, clanging metropolitan area of one of our largest cities. Jim Cooley sat in a comfortable corner of the parlor coach, seemingly somewhat nervous and agitated. It would not have taken the keenest observer to note that the man was not entirely at ease. Other occupants of the parlor coach cast side glances, at short intervals, in his direction, as they lounged, read, and smoked. Whether it was the distressed movements which the young man could not disguise or the remarkable qualities that he portrayed that drew their attention, would be difficult to say. The man was clean-cut and had an air of sagaciousness and importance. His slim figure and square shoulders, and even his very bearing spoke of ability for big accomplishments. His large dark eyes, with their flash and quick movement, along with a high forehead, told of superior intellect. His well-groomed appearance showed to all observers that he was neat, thorough, and exact. Even at a casual glance he appeared like a gentleman in the strictest sense of the term.

Jim, however, was not disturbed by the glances and close observation which, indeed, could hardly escape his notice. Every now and then he shuffled uneasily in his chair, running his fingers through his hair with nervous gesture, as he scrutinized the crowds that habitually throng the streets at the close of a day of labor. The smiling sun was bidding them a kind farewell and promising to greet them with the same cheerful countenance on the morrow. Although Jim searched the crowds as thoroughly as possible while the train crept along, yet he saw no familiar face. He had hoped the train would be late so that the veil of night would shield him from the gaze of possible familiar faces. Even in broad daylight, in the midst of such a concourse of people, it might be that no one would recognize him. Yet he was taking a risk, for, removed and seemingly isolated from all acquaintances, incidental meetings of yesterday's almost forgotten faces oftentimes arise, with shock and surprise, out of a congested populace.

Suddenly the train came to a standstill. Jim picked up his hat and traveling bag and

followed the other passengers from the coach. He quickly descended the steps and, turning a deaf ear to the cries of the taxidrivers he hurried into the depot. He sat down to decide on the best plan to follow and his next step of action. Jim was not a coward—only brave men could have accomplished what Jim had accomplished—yet he trembled, and cold chills crept over his tired body as he thought of the ordeal through which he was about to pass—not of necessity but of his own free will.

Finally, he arose, again picked up his hat and traveling bag, and, putting on a brave front, worked his way through the crowded

MOTHER'S LETTERS

By Freeman S. Gingerich

Though mother's letters are but brief
And written in a penciled hand,
They bring to me a message sweet,
Which I can clearly understand.

No words of pride or greed or fame
Are written on that simple sheet;
It always brings the very same
Fond memories of her love so sweet.

In years gone by I vexed her sore,
I did not understand her ways;
Now since we're parted, more and more
Her letters lighten dreariest days.

"O heavenly Father, on Thy throne,
Let mother send her cheer to me
To comfort when I'm sad and lone,
Until she goes to dwell with Thee."

Waterloo, Ont.

street to the safety zone. He reached the zone just in time to board a yellow street car, but found, to his disgust, that it was not a through car. He could only wait until the right car came. It would possibly take two hours to reach the suburb for which he was bound.

As Jim was waiting among the large group in the safety zone his eyes rested on a tall, blonde young man a trifle younger than himself. He wanted something to grip—something to hold on to. Once he wanted to go up to him and surprise him, but on second thought decided differently. He did not deem it wise to board the same car—he would wait for the next one. In the meantime he

turned his back so that there would be no possibility of his being recognized by the young man. Harry had worked at the motor plant near the depot—Jim's absence had been only a matter of a few years—and he was probably still working there. Jim really had forgotten about Harry.

Jim breathed more easily when the car rumbled on, leaving him alone for at least a few minutes. At last the next through car came, and Jim found a comfortable seat in the back part of the car, where he could really think. He wondered how everything was at home, if his father and mother were still living, if they would be glad to see him come home. The next few hours would answer those questions for him.

But the time went too fast for him. He dreaded the ordeal. He had almost a mind to give up his plan. He really wanted to carry it out, but at the same time he dreaded it to the extent that he almost despaired. "Fort," called the conductor.

The name made him jump. At last he had almost reached his destination, and he must act quickly. Only two more streets and he would get off the car. Darkness had finally settled over the great city, and Jim was glad.

Just as he was getting off the car a thought came to him. He walked back to Fort Street. As he was walking along this particular street he noticed a new florist shop—at least new to him. He glanced through the window first to make sure that there was no one in the shop whom he knew, then entered.

"Give me a dozen pink carnations," he gave his order to a pretty blue-eyed clerk.

"Yes sir," she answered pleasantly.

She soon returned with a beautiful bouquet of carnations. "Sir," she said, "I'm sorry, but you know to-morrow is Mother's Day and our flowers have almost all been sold. I could find only eleven pink ones, but I have put one white one in the bunch to make the dozen."

"That's all right," said Jim.

Jim paid for the flowers and returned again to the street. That white one does add to the beauty of the rest, he thought.

He turned off Fort and walked down the familiar little street to which five years ago he had bidden farewell. Soon he saw the little house that he once called home. It had not changed. He walked quietly up the steps to the porch, and saw, through the window, his father sitting in the large chair under the lamp, reading the evening paper just as he was accustomed to doing five years ago. He watched him for a moment;

he seemed unchanged. His face was still firm and set. Jim was afraid that after all his visit might fail of its object. He wondered where his mother was—if she was still living. He could not see her.

He rapped quietly on the door. There was no answer. He gave another rap, this time rather sharp and sudden. He heard his father's heavy footfall within. He must be brave—he must fight it through.

"Hello," cried Jim, as his father opened the door. "I have brought these to mother, is she—st—still here?" his voice trembled.

"Oh, yes, come in," exclaimed Charles Cooley, trying to hide any surprise. His tone of voice was not very enthusiastic.

Jim entered and, at his father's invitation, took a chair.

"Your mother has been quite ill. She had a light stroke. She wanted to see you, but we didn't know where you were."

"May I see her now?" asked Jim, embarrassed by his father's cold manner.

"Go ahead, if you wish," he said.

Jim entered the room. "Oh mother," he cried. He threw the bouquet on the bed and ran to her side and kissed her.

"Jim," she said slowly and feebly, "where have you been?"

"Mother, now I'll tell you all. But, first, here are some flowers I brought you." He took the flowers and held them to her so that she could catch their fragrance.

"They are so pretty. Thank you, Jim. But please tell me your story."

"Here it is mother. They say that preacher's sons are always the worst. Well, because dad is a preacher every one thought I was terrible, I guess. At least every one seemed to find fault with me and tell dad about it, until dad began to believe it himself. I realize that dad had to keep an eye on me to keep his own good name and the good will of his parishioners—but folks always made things appear worse than they really were. Finally I came to the place that I didn't care. I thought I'd go out and show them what real sin is. I joined a gang of boys, but I did not like them. If ever any gang of boys was wicked that gang was. I joined them in their drinking and swearing for a while. But it was you, mother, who saved me from that kind of a life. You always encouraged me to do right. You pointed out my faults to me by suggesting that some other way might be higher and nobler. I knew that you were hoping that I would be a fine young man, and I knew that you were praying for me. It seemed to drive me farther into sin when some one was forever criticizing. But my ideals were higher than those of my associates. I really hated that kind of life. I decided that I would leave and work my way through a university. That is why I left. The reason why I told no one was because I wanted to return with proof that I could live a noble life and could accomplish things worth while. And I did!"

Mrs. Cooley's eyes were closed during the time that Jim was telling the story. When he had finished she opened them and feebly said, "Thank God, Jim, my prayers have been answered. I'm glad that God permitted me to see the result of my prayers. I

don't think I'll live long, but now I can die happy."

Jim was speechless. His father entered the room. He took Jim's hands in his. "Jim, my boy, I have heard all you said—it is all true. I want you to forgive me where I erred in dealing with you. But I will say I'm glad, for your sake, that you have had these experiences. It has given you a stronger, nobler type of manhood. It also proves that you are made of good stuff."

"I see your point, dad. I'm glad too. Forgive me, too, for the pain and grief I have caused you and mother."

Jim stepped close to his mother's bedside. She had already joined the heavenly ranks. He could not speak. He walked toward the place where he had laid the carnations—he picked out the white one. He looked at it long in deep thought, then, scattering its petals on the rug, said in an almost inaudible voice:

"Fairest flower, white and pure,
Like my mother, fair and dear,
You will fade and join the dead,
But though your bloom no more can cheer
You've left your blessings on my head."

West Liberty, Ohio.

BYPATHS

By The Jaybird

He who has entered into the spirit of life has learned to know the meaning of bypaths. Main-traveled roads are all right—it is well, sometimes, to hear the thunder of wheels and to feel the rapid brush of to-day's hurricane of existence. But it is only on the bypaths that folks really take time to live.

Let's compare, if you will, John Smith with Joe Brown. John is an important figure in a small city, attends committees, councils, commissions about four nights a week, filling in the several remaining nights at the club and the theater downtown. John is the best player on the golf course and excels all other speakers at the various banquets of the city. John doesn't know that Marjorie loves history but is worrying about her Latin, that Bob has a secret desire for an electric motor, that little Linda would like to be led through the meadow after dandelions. John never takes time to sit down for an hour of thinking, doesn't know how the other half lives, and would hardly know a beech tree from an oak. John, in short, goes skimming along the surface of life, never dreaming that there is a great throbbing heart under it all.

But Joe Brown lives in an old rambling house a little back from the road—a house with a garden and trees and growing things and birds. He knows nothing of John Smith's apartments and six-foot rooms. Joe and his son have a workshop where they turn out all sorts of interesting things. His daughter comes to him with her school problems and has them solved readily and sympathetically. Joe and his tads romp all over the place, read good books together, and take long trips afield. Often the whole family packs up for a week-end in the mountains. True, Joe has his business, and a very good one it is. But

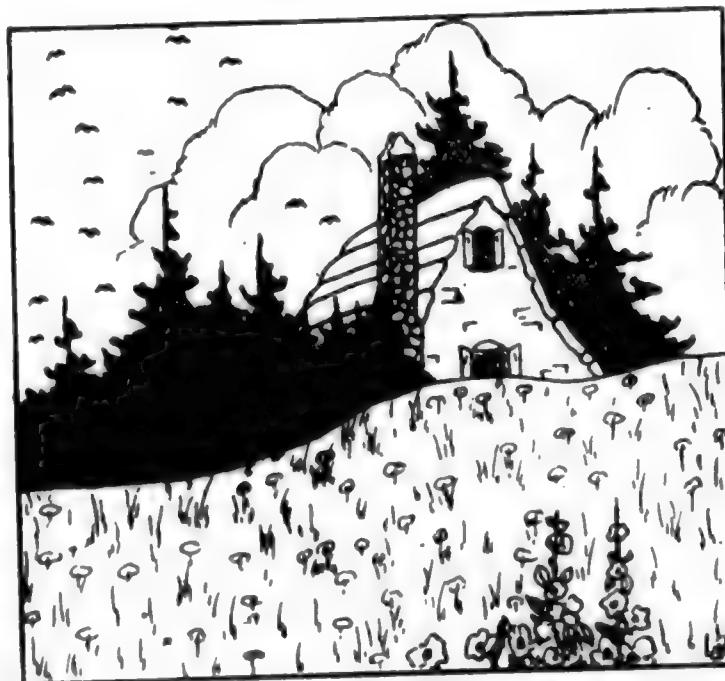
always that business is his tool to live by, never his master. And although he keeps in touch with the world outside, he will never give that world enough rein to dictate every moment of his life. Life, for Joe, never tastes insipid, and every morning is the dawning of a new day of brightness and interest.

Too many, perhaps, see all nature through a field glass and themselves as only a small part of composite society? How well it would be to scrape a speaking acquaintance with nature, to learn the touch of her hand and the charm of her moods! And how well, again, it would be for each man to become acquainted with that creature he calls himself, not as a part, but as a whole, as an individual personality. He may find an amazing amount and flavor of character, and slowly, as he learns to know himself, he will grow and become fit company for himself.

The man who thrills to the exquisite melody of a thrush's song, who sees beauty in the golden petal of a buttercup, who loves to watch the glowing symphony of color in a moth wing has a storehouse of treasures untold. That man is never lonely alone with Nature, but relaxes and communes with her as with a near friend, and feels a great and all-pervading goodness creeping through him at the touch of her gentle, sensitive fingers.

The man who has learned to know and sympathize with neighbor Jack's longing, unsatisfied look, who feels a tingle of joy at sight of Cousin Anna's glinting smile of pure joy and mirth—that man never grows lonely in a railway station. He may read several dozen tales of tragedy or pulsing joy in one hour, and grow to measure more ably the values of life by the look of every new face.

To what point did Carlyle say that the man who loves his books enjoys the association of the kings and princes and all the great minds of the earth? He was right; there is a regular treasure-trove from Arcady in the white pages so full of the very breath of the rich lives that wrote them. What an intense satisfaction grows out of finding a situation in life parallel to one of which an unseen friend once told us. The appreciation of things is a hundred times enhanced by the knowledge of how they were looked at by a number of other men. Who does not feel more of the beauty of even the meadowlark's



song after closing the book on Shelley's glowing skylark reverie?

The wise man gathers impressions everywhere and carries them with him as he would a kit of tools. Some day, in a barren moment, he can rub the magic lamp and they will all come back. He does well to cultivate an ear for music and to feed that ear with good selections, from Handel's Messiah and Beethoven's Moonlight Sonata down to Old Hundred and Sweet Genevieve, and kindred impressions and emotions will bring the airs back to him like good genie. So will the odor of primroses at night, and so will the memory of a great painting that is true to some scene along the by-ways. The more cultured a man is, the more sensitive to impressions he will be. That is why spinning wheels and cane-bottomed chairs and drop-leaf tables are so much in demand—people have abstract memories of ancestors amid these treasures.

The man who has trained himself to think and see good in everything is the happiest man on the road. When G. K. Chesterton wrote of sermons in linoleum, he drove home a fine point in an argument. No one, he argues, need feel bored in any situation, but it is his part to draw out from his rich mental storehouse impressions, imaginative and real, with which to embellish dull intervals. Even the pattern in linoleum, you know, has a history. There may have been an old, gray-haired man stooping over a graph with a pencil in his hand, and though the result may not have been what we might have wished, still it was the best the old man could bring out of his storehouse at that moment. If you look for similar histories, you can find them everywhere, even in the garment you are wearing.

Then, intermingling with and overshadowing all other things in our valuable storehouse, there should be that perfect kinship with the Almighty—a kinship like that of a tender vine against a strong wall. If this precious attribute is molded and woven through the whole heap of treasures, it will shine and glow like a lake at sunset.

Now, with all these riches ready to the hand, who will not go with me out upon the byroad, to live intensely and completely every moment as it trickles out of eternity? We will make life serve us at every corner and along every hedgerow, and we will extract a tingling vitality out of every golden moment. Even tragedy, bitterness, and sorrow will make ourselves the richer; we will have lived the more for every one of them. But, come what may, insipid dullness and phlegmatic indifference will never be for us; we will be alive in every cell. I would rather have fifty years of actual living than a hundred years of existence that knows nothing of the depths.

One day along a quiet bypath I found my only specimens of white lichen. And one hot noon after a twelve-mile tramp I found a colony of calla lilies hidden away in a brackish marsh where I had thought to find a cool drink. Another time, when chance poked an interrupting finger, I found the perfume of a new friendship. And several

times a year, while strolling at night, I am able actually to see and realize the universe, not through any active effort, but through a sort of receptive frame of mind.

It is when a man is thrown upon his own that the flavor gathered along the bypaths will count. Weeks of dull, uneventful sick-

ness, hours of waiting for the doctor, days of waiting for a message, and eternal moments of being lost in a city—there are the times during which the treasure-trove will stand in good stead. So, come with me along the bypath, and together we will learn to climb the crags of life.

TRAVELS OF THE BIRDS

By A. B. Miller

Is there anything more marvelous to the lover of nature and out-of-doors than the migrations of our birds? We may go out in a morning toward spring, and hear no sound except those of our winter birds. The following morning we may hear the notes of numerous new arrivals, perhaps the Robin, the Song Sparrow, and the Bluebird. All winter they have been absent, but now they are with us once more, and gladden the face of nature with their joyous songs and notes. When did they come, and how did they know that spring had again come to the northland?

Perhaps nothing rejoices the heart of the nature lover more than this annual return of the birds from their winter homes. It is

Students who have devoted much time to the study of bird migration, have learned many interesting things. They have found that birds usually travel in flocks, often composed of a number of different species. They have found, also, that most of our small birds travel almost entirely by night. We have all had the experience of hearing new bird voices in the early morning, even before sunrise, while the day before none of them were to be heard. Our friends have come during the night, by "air transport," and greet us at day break with notes of good cheer. At many of the lighthouses along the Atlantic coast, birds regularly appear in large numbers during their spring and fall



Song Sparrow and Young

one of the evidences of spring that can hardly be overlooked by any one who "hath ears to hear." The springing of the new grass and the swelling of the buds may escape our notice, but if we are not deaf to nature's sounds we shall hear the notes of the newly arrived birds. How they seem to rejoice to be back once more in the old home! They have escaped the dangers of the journey, and of their winter homes, and it is fitting that they should celebrate their arrival in the old home with joyous song.

The travel of the birds to and from their winter homes is truly one of the wonders of nature. Our more hardy birds, such as the Robin, the Bluebird, and the Song Sparrow, go but a little way south to winter, and are the first to return in the spring. During mild winters some of these birds may occasionally winter with us in the north. Others, among which are the Phoebe and the Catbird, go to the Gulf States and Florida, while still others take the long journey to the perpetual summer of Mexico, Central America, and even South America.

migrations, especially upon dark, foggy or rainy nights. The powerful beams of the lighthouse seem to attract them from afar. Some dash wildly into the heavy plate glass windows, and kill or cripple themselves, while others flutter about until daylight.

Our earliest spring birds, those which winter but a short distance south of us, seem to depend largely upon the weather in making their appearance. A few mild, spring-like days, even very early in the season, are liable to bring them back. It is not so with our later migrants, who winter in southern Mexico, Central or South America. The weather may be warm and summery for a week or more before they are due, but we look for them in vain. Again, when the time of their arrival is at hand, the weather may be cold and wet, but some morning we will hear them, back in the old haunts.

Not all of our birds leave during the winter. The little Blackcapped Chickadee, one of our smallest birds, remains with us throughout the year and braves the hardest

(Continued on page 144)

CHRISTIAN MONITOR PULPIT

THE EXISTENCE OF GOD

By Sanford Calvin Yoder

TEXT: No man hath seen God at any time.—John 1:18.

There are two difficulties that present themselves with this text. The first one is that of reconciling it with such statements as that made by Jacob, "For I have seen God face to face." The second has to do with the problem of knowing God. If as the language of the text asserts, "No man hath seen him at any time," then how may we know that God is?

To the first question we may briefly reply that God is spirit and consequently cannot be discerned through the natural faculties. When the saints of old spoke of having seen Him it is clear that He revealed Himself in some visible form for the express purpose of making contact with man's natural senses, but no one can say that he has seen God as He is. "It doth not yet appear," the Scripture says, "what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

The second problem, has to do with knowing God, and is one with which we shall concern ourselves in this sermon. Humanity has always longed for some tangible expression of Deity. No doubt this desire is at the bottom of idol worship where the object of human devotions is exhibited in some material form. Not being able to comprehend God as a spirit, worshipers substituted some visible image of Him upon which to bestow their oblations.

It has always been a problem to bring God within the range of human comprehension, so that they who see with natural eyes and hear with natural ears would be able to know and understand Him, for the things of the spirit must be spiritually discerned. Therefore, the Scripture says, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). In fact the knowledge of God is not so much a matter of hearing and seeing as it is a matter of faith and experience.

Does this then mean that man has no way of finding God, that great, infinite and perfect Spirit in whom all things have their source, support and end? Must man wander through life to the end of his day without the possibility of knowing that Spiritual Reality who preserves and directs His creation even to the minute details of human life? Or are there means of finding our way into His presence, and of ascertaining the kind of being He is and entering into His plan for our lives?

On this subject, as well as all others that have to do with other-worldly affairs, we

will probably find the most satisfactory solution to our problems in the Scriptures if we accept their message without gloss or without allowing ourselves to be moved too much by our own imaginations.

The first avenue, then, that opens up to us in our search for Him is the

1. Innate God-Feeling in Man

I realize that this is a much mooted, and in some quarters, a much controverted question. There are those who would deny the existence of intuitive faculty altogether and insist that man is wholly a product of his environment. There is much to be said on this side and yet when the evidence is all in, is it not true that everywhere where the simple instincts of nature have remained unspoiled by the cross currents of modern philosophy there exist the ideas of God? These ideas may be very vague, indefinite, and altogether wrong. They may vary greatly, but regardless of what the concept is, there is something within the human heart that longs for Him. Where does this feeling come from? How does it originate? Paul gives us a clue to the answer in Romans 2:14: "The Gentiles, which have not the law, do by nature the things contained in the law." If the heathen, then, know by nature the things of the law, is it unreasonable to believe that the idea of God may be traced to the same source? However, if this were the only source of our knowledge our case would be rather uncertain, as we shall later note. But it is not. We have

2. Revelation Direct From God

This always was and is yet a means by which He makes Himself known to man. Moses met Him by the burning bush, Jacob by the brook. Isaiah saw Him in the temple, Paul heard Him by the wayside, and Peter met Him on the housetop. The experience of each of these men may not have meant so much to any one else, but to them it was everything. As a result of it they knew that **God was**, and they went forth new men, filled with a new power that vitalized their entire being and drove them forth an irresistible force into a larger life.

The day of such experiences has not passed! God is still seeking to impress Himself upon people's lives and make Himself known. People still meet Him by the wayside, or in the temple, or on the housetop. At some time in our lives we experienced the presence of a personality that crowded upon us and impressed us with the fact that God is real, and after that day we could never be what we were before, because we

have experienced God. David gives voice to this common feeling when he says:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me.—Psalm 139:7-11.

To one who has had such an experience God can no longer be a vague abstraction, or a figment of the imagination. From thenceforth He is become a living reality from whose presence there can be no escape.

3. The Word

We have assumed that the idea of God, is innate. In fact, the Scriptures substantiate such a position. In the absence of a Divine Revelation, however, we may look for a wide range of opinions as to His character, His essence, and His work. Men's ideas largely grow out of their experience. The native of certain parts of China, where living is hard and where starvation dogs his steps year after year, will likely formulate a concept of Deity that is quite at variance with that of the inhabitant of the tropics, where nature is friendly and man's wants are supplied without much effort on his part. Here the divinely inspired Word supplements man's intuitive knowledge and displaces his own ideas and opinions. To those who "spoke at sundry times and in divers manners in times past," God revealed His character, His attributes, and in fact, all that is needful in order that man may know Him unto salvation. How does the person who has suffered pain and sorrow and disappointment most of his days know that God is love and that He is full of grace and truth? Where would the soul that is wrecked in sin turn for relief to soothe his anguish except to the testimony of the prophets and of Jesus and the apostles? To them divine revelations were given where human reason and judgment were inadequate, and they were inspired to record Divine truth which has been verified over and over again in Christian experience and has been to us a sure word of prophecy.

4. The Son

But we have another source of knowledge. While the Scriptures say that "No man hath seen God at any time," they also say that "the only begotten Son which is in the bosom of the Father, he hath declared him" (John 1:18). Christ is the revelation of God to man. "His name shall be called Immanuel"—God with us. "The word was made flesh and dwelt among us" (John 1:14). What God revealed to man by word of prophecy and by special revelation before Christ, He has revealed more perfectly in the person of His Son who lived as God

with man, and in Him, Paul says, dwelt all the fullness of the Godhead bodily. Col. 2:9. He was conceived of the Holy Ghost, born of a virgin, lived as a man,—hungered, thirsted, suffered and died. He did the words of God—healed the sick, cleansed the lepers, made the blind to see, the lame to walk. He raised the dead, preached the Gospel to the poor, forgave sin, and finally arose from the grave and ascended to be with the Father, from whence He shall come to judge the quick and the dead. This was the only begotten Son who declared God among men.

5. The Holy Spirit

What God revealed through His Word and by His Son in times past, He continues to make known by His Spirit in this day. "But when the Comforter is come," Jesus said, "whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (John 15:26). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16: 12, 13). Besides this He convinces of sin, of righteousness, and of judgment. He quickens—makes alive—and guides into all truth.

6. The Works of God

In another connection the Scriptures say, "There are, it may be, so many voices in the world, and none of them is without significance." Paul assures us that this multitude of voices testify of God. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20). A modern rendering clarifies the text: "For from the very foundation of the world, His invisible perfections—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works."—Weymouth's Translation. The Scripture thus states the astounding fact that the unseen things of God, His eternal power and His divine nature, are revealed in the things He has made. When I got hold of this truth I found the key to some of my own personal emotions. I understood why I was almost overwhelmed with feeling when I crossed the Rockies for the first time and saw the hills piled up in grand confusion until their peaks were lost in the clouds or wrapped in the folds of snow. I could understand why it is said that mountain folks incline more toward faith in God than do the people of the plains. Since then I have lived among them, rode over their ridges, walked in their fields of snow. I have crossed the Appalachians and the Rockies so often that I have lost count and have traveled over the Andes in South America, but they have never grown common nor ceased to proclaim the wonder of their Maker. I am not surprised that David cried, "I will lift up mine eyes unto the hills, from whence cometh my help," or that Goethe sings: "Ueber allen Gipfeln ist Ruh." I no longer wonder that the ignorant savage steals away

to the loftiest heights where in their great solitude and quietness he may perform his oblations alone.

a. **The Sky.** David says "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). The myriads of stars that glide into position night after night testify to an infinitude and immensity which the human mind can neither span nor comprehend. Since Abraham gazed upon them out of Ur of the Chaldees or Job watched their wanderings in the land of Uz they have continued on. They have not lost their way in the limitless spaces, but they

"Sing forever as they shine,
"The hand that made us is divine."

b. **The Earth.** Over the entrance of the Science Hall of one of our great Universities is inscribed this significant passage from the book of Job. "Speak to the earth, and it shall teach thee" (Job 12:8). Within this hall gather the learned of the earth. Here are conducted experiments to test the assumptions and observations of man. Here are also made discoveries in the fields of science that startle the thinking world, and yet when the latest formulas have been worked out and written they are but a rediscovery of age-old truths that a great Omniscient Mind conceived before the "hills" were brought forth or ever the earth was."

c. **Life and Death.** Ever since life began men have speculated as to its origin. As yet the secret is as far removed from us as when speculation first began. Every attempt at rationalization has been defeated in the laboratory of scientific experimentation. The simple explanation of the apostle that God "giveth to all life, and breath, and all things," stands as the only satisfactory solution that has been discovered. But as the origin of life is a mystery so is also the way of living things. How is the seed quickened—made alive—that dry dusty seed that was laid away in some dark storehouse! Who taught it to send out rootlets to gather together the earth, and air, and rain and sunshine; to build the leaf and then the stalk, and finally the full ear? In what laboratory was it taught the formula to measure these elements in their proper proportion? When the answer is found it will hark back to the source of all life—namely, to God.

But if life with reproductive and building powers remains a mystery, are not the ways of dead matter more mysterious yet? One may be able to conceive that living matter can through its processes of reproduction perform certain functions, even though life itself is not understood, but it is beyond all the grasp of the human mind to see how dead matter is able to assume forms of regularity or uniformity. Yet the crystals of the ice and snow and the rocks and minerals are so delicate and so regular as to almost bespeak life where there is but death. This can be no mere chance nor accident. The only hope of a solution is to acknowledge by faith what the mind is not able to fathom, and accept the divinely spoken word "that his invisible perfections have been rendered intelligible and clearly visible by his works."

This is still a satisfying explanation of the age-old problem of life and death.

d. **The Common Things.** But most people perhaps will never have the privilege of walking amid the eternal snowfields of the hills, or of exploring the depths of the earth and sea. They must needs be satisfied with what they can see from their back yards, or the street, or the country lane. Unless they can hear the voice of God in common things, in the fragrance of the fields, the rustling leaves, the songs of the birds, the dew or the rain, they cannot hear His voice at all "in the things He hath made." In the very choicest of his literary phrasings the Apostle Paul directs the Lystrians to the evidences of God in the ordinary things of nature. "Nevertheless," he says, "he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Where is there language more beautiful, or truth more simply spoken, or evidence within the grasp of all! I know that some eyes see only water in the raindrops, or hear only thunder in the clouds. They see nothing but trees in the forest and grain in the field. Their hopes are material, and their vision is bounded by earthly horizons. The emptiness of such a life is well told by Edna St. Vincent Millay:

"All I could see from where I stood
Was three long mountains and a wood;
I turned and looked the other way
And saw three islands and a bay.
So with my eyes I traced the line
Of the horizon thin and fine.
Straight around till I was come
Back to where I'd started from.
And all I saw from where I stood
Was three long mountains and a wood.
Over there things I could not see
These were the things that bounded me.

Not beyond the bounds of Miss Millay but within them lay Deity and Infinity, and yet the eyes of the multitude never, never see nor do their ears hear Him who rides in the chariots of the sky and speaks in the voice of thunder. They do not think who it is that loads up the water in the sea and transports it to the inland plain to water the thirsty land. They fail to realize that it is God who makes the seasons come and go. To them darkness is night and light is daytime, but they do not recognize that "He maketh the night to cease and bringeth joy in the morning." Men may speak of nature and of laws, and I believe in both; they may speculate and philosophize and expostulate as to the origin and preservation of the universe, but the simple assertion that "in the beginning God created the heavens and the earth," together with all its throbbing, pulsating life, will continue to satisfy the great number of us and those who have a heart for things divine will find:

"That the world stands out on either side,
No wider than the heart is wide,
Above the earth is stretched the sky
No higher than the soul is high.
But the heart can push the sea and land,
Farther away on either hand,
And the soul can split the sky in two
And let the face of God shine through."

Goshen, Ind.

Editorials

To Our Mothers

A glimpse at the calendar reveals to us the fact that Mother's Day will soon be here again. As the second Sunday of May comes to us each year we are reminded anew of how much we owe to our mothers. Perhaps no one ever paid a higher tribute to his mother than Abraham Lincoln when he said: "All that I am, or hope to be, I owe to my angel mother—blessings on her memory!" Everywhere during the period in which Mother's Day comes we find people singing the praises of their mothers, bringing them flowers or other gifts, or recalling sacred and tender memories of those who have gone on to the other world. We are glad for this annual reminder of the love, respect, and honor we owe to those who gave us birth, nourished and cared for us in childhood, and loved us at all times and under all circumstances.

Yet we sometimes think there is considerable sham in the observance of some of these special days. On the fourth of July we find much that is far from being really patriotic. On Thanksgiving Day most of the festivities have nothing whatever to do with thanksgiving to God. On Christmas we find many observances that have no meaning at all as far as the commemoration of the birth of Christ is concerned. We are not surprised, then, that on Mother's Day we find things also that are inconsistent with the idea of showing real love to our mothers. Young people may vie with each other in giving bouquets of costly flowers to their mothers, but forget to show any honor in the way of obedience and helpfulness. A few flowers will not atone for a life that is a continual heartbreak for a godly mother, nor for the neglect in love and thoughtfulness that is nothing short of actual cruelty.

We remember a story we read some years ago of a young man who gave his mother a beautiful bouquet of flowers but that same night became intoxicated. The absurdity of such actions is so apparent that no comment is needed. But this is only going to extremes in the general attitude in which children who profess great love for their mother refuse to do errands for her, boys and girls who make an outward show of love and respect to mother secretly do things that are known to be against her will, and men and women who are lavish in bestowing encomiums upon their deceased godly mothers do anything but follow in their footsteps.

We cannot enumerate the blessings which have come to us through our mothers. Let us pay them the respect and honor which they so richly deserve. Let us say it with lips and with flowers, but most of all by living the kind of lives which they as godly mothers have a right to expect of us. That is the highest honor we can confer upon them. God bless our Christian mothers and help us to live for the One whom they loved and served.

Beginning Right

"Well begun is half done." This is a saying that has lost none of its truth because it is old. No matter what

we take up it is important that we make a right beginning. In this way all our energies are at once put to the right use, and progress is made from the start. Many people spend a good part of their lives in correcting mistakes that they made in early life. In this way precious time is wasted and by the time that they are on a really sound basis for life they have come so near the end that there is little opportunity for any service of a worth while character. Many a man has failed in business because he did not have sufficient training and preparation for his line of work. He failed because he did not begin right. Buildings give way because they have poor foundations. Machines break and leave us stranded along the road because defective material was used in their construction.

This same principle applies to the Christian life. It is no secret that many people stand for Christ at some time or other, but never make any headway in the Christian life. There are a number of things that are absolutely essential if one desires to make a right beginning of the Christian life.

1. **A knowledge of what it means to be a Christian.** Decisions are sometimes made for very shallow reasons. People may stand for Christ because some one else has stood. Sometimes they come because they think it is the right thing to unite with the Church, or because they hope to get some material help in this way. But no one can make the best beginning as a Christian unless he sees some of the real meanings of Christian life and service, and has a definite aim to give his life for the cause of Christ and the Church. Definite instructions for young converts should make plain to them what it means to be a real Christian.

2. **A Full Surrender.**—This is a point where many seem to fail. They want to be Christians, to be followers of the Lord Jesus, but want to dictate their own terms. But we can never begin the new life aright until we have forsaken the old—our carnal will and selfish desires—and have taken up the new in a complete yielding to Christ as our Lord and Master. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). These solemn words of our Master give us one of the real keys to a happy, victorious, successful Christian life.

3. **Confession of Sins.**—Without confession we can not experience the joy of forgiveness, and without a knowledge of forgiveness we can not have the sense of being saved that we need in order to make a right beginning in the Christian life. God's promise is: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). Confession has the double phase of having to do with both God and man. We should confess all our sins to God and confess those to man in which wrongs have been committed against others. Confession should spring from a real sorrow for sin, a forsaking and turning away from it. Along with confession restitution should be made wherever others have been wronged.

4. **A Real Experience of Conversion.**—If we have really accepted Jesus as our Savior by faith, and have yielded our lives to Him in true devotion, we will experience a change of mind and heart and life so that we realize that

we are new creatures in Christ Jesus. With this experience comes the consciousness that we are the children of God, and with this assurance we are ready to give our all for Him who did so much for us. This leads us out into a new life in which we are gladly obedient to all that God commands His children to do in His Word. Then we should daily study His Word and pray to Him that we may know His blessed will for our lives.

Other things might be mentioned also, but we feel that if those who are beginning the Christian life will get a grasp of these few fundamentals they will have little difficulty in making the right kind of start. Having begun right they need only to keep on growing "in grace and in the knowledge of our Lord Jesus Christ." Thus they will have good success in their Christian life here and a blessed eternity in the life to come.

"Love Always Serves"

This is an arresting expression that we found in our reading just recently. We are familiar with the power of love, at least in some of its aspects. We know how the love of our mothers has often drawn us to do things that sterner treatment failed to bring about. We know that the love of God for fallen man, if appreciated, draws people to give their lives to Him in return. Love is often referred to as the "greatest thing in the world." Paul in his matchless thirteenth chapter of First Corinthians confirms this statement when he says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

But according to the test of the expression above, as well as of Scripture, not all that passes for or is called love is really such. Sometimes what people call love leads to dissension and strife and even murder. Sometimes people professing to love each other do some very unloving things. But love of this kind is not true, for "love always serves." "Love doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil," are the words of the great apostle. Do we love God? We will show it by our loving service in His cause. Do we love our fellow man? "Love always serves," and the extent of our unselfish service in their behalf will show the measure of our love. Do we love our enemies as Jesus commanded us to do in Matt. 5:44? "Love always serves."

We are glad that, in spite of the selfishness that seems to pervade the very atmosphere we breathe, there is still such a commodity existent as "unfeigned love." God demonstrated that love when He gave "His only begotten Son" as a Savior for a world that was at enmity with Him. And in proportion as His love "is shed abroad in our hearts by the Holy Ghost" we likewise demonstrate it to those who live with us from day to day, as well as to all with whom we come in contact.

Does our service become irksome and monotonous? Do we sometimes feel that what we try to do is so little appreciated that we might as well give up? Let us remember that whatever we do in the name of our Lord will surely bring its reward some day. Perhaps we need a new baptism of love from on high to put a higher motive into our tasks in the Master's service, for "love always serves." What a difference it would make in the home, in the community, in society, in the Church, in the nation, in the world, if we could but grasp the meaning of that little sentence.

Undernourished

From time to time we read figures in the newspapers telling of alarming numbers of school children who are undernourished. In some sections the percentage is appalling. In many places, especially in the towns, some sort of provision is made for the feeding of such children. In some of the coal regions, where the depression seems to be the most severe, the Friends Service Committee is taking up the work of supplying milk and other staple foods for needy children. The millions of men who are out of work have made necessary relief operations on a large scale, but thus far cases of actual starvation have been comparatively few, if reports are correct. Yet the fact remains that a great many people, both children and adults, do not get sufficient food to keep them in normal health and vitality.

Appeals are issued from time to time to the people of local communities, and though funds often get low they are usually replenished in some way when the actual need comes. People who still have work or have wealth stored up should consider it a solemn duty as well as a privilege to help those who are in need of the bare necessities of life. If there ever was a time when people had an opportunity to demonstrate their practical Christianity that time is right now. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

But tragic as conditions are just now because of the physical need of millions of people in our own and other lands, the picture grows even darker when we think of the spiritual needs of people. Think of the teeming millions and billions who are undernourished and starving spiritually. And what makes it still more tragic is that there is no lack of spiritual food and drink. The Bread and Water of Life are free, but the souls of men are starving and dying because they will not come and partake of the feast that God has prepared for them. "Ye will not come to me, that ye might have life" is as true to-day as it was when our Savior spoke the words nineteen hundred years ago.

Many professing Christians neglect to feed upon the Word of God, because they take no interest in Bible study. Still others, even at church services, are fed the philosophies of men instead of the Word of God. Then there are millions of children and adults in our own land who do not attend Sunday school and church services at all, and still larger masses of people in the world who are still groping in heathen darkness, either by choice or because they have never heard the Gospel message. When we think of all these things the problem of spiritual undernourishment or complete lack of nourishment becomes very serious. Let us respond to the call which the world's need of spiritual food brings to us. The need of natural food is great, but it is as nothing compared to the need of the Bread of Life. Jesus said, "I am the bread of life; he that cometh to me shall never hunger."

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

Christian Life

LOYALTY

By Mabel Groh

Loyalty is faithfulness in any relation of trust or confidence. It is fidelity to a government, a superior, or a principle. In times of war disloyalty to the government is a criminal offence that is severely dealt with. Those who refuse to take part in war because of religious principles are often misunderstood by governments and made to suffer the penalties of disloyalty. Loyalty is required of all who hold positions of trust in any organization or business concern. Disloyalty in any relation of life brings sorrow and disaster. We have no use for the person who stands for nothing. When a man or woman says, "Yes, Yes," to all our opinions, and then turns around and gives the same hearty consent to entirely opposite views, we know that either they are reeds shaken in the wind who have no convictions or principles of their own, or they are double-faced traitors seeking information that they may use against us or our cause. The former are to be pitied, but the latter are utterly contemptible.

We wish to discuss Christian loyalty because disloyalty is amazingly prevalent among those who profess to be Christians. There is scarcely any distinction between the Christian and the unbeliever, the Church and the world. Conversation, conduct, appearance, social relationships, business methods, all seem to be cast in one mould. Many people believe that the world is no longer at enmity with the Church and Christian principles. It is true that in civilized lands Christians are not burned at the stake, and the Church is regarded as a respectable and even quite useful institution. Has the prince of this world changed his attitude toward the followers of Christ, or has he only changed his methods? He still goes about as a roaring lion in Soviet Russia, heathen China, and in the underworld of our land, but in cultured circles his attack is as an angel of light, and how many fail to recognize him and his deeds?

From the earliest dawn of history, God's people have been called to be a separated people. God is a jealous God, and Satan has been busy from the beginning trying to win the allegiance of man to himself. There is no neutral ground. If we are not with God, we are with Satan, fighting against God. Loyalty has always brought unlimited blessing as we see in the lives of many of God's saints. Noah, Abraham, Joseph, David, Esther, and Daniel are but a few among the many loyal servants of God. The results of their loyalty have reached even to us. The disloyalty that led God's people to compromise with the nations about them is a sad story indeed. The prophecy in Deut. 28:15-68 has been in the course of fulfillment more or less constantly ever since it was uttered. The Jewish people to-day ought to be a warning to us all, and particularly to the Christian Church.

Christ has called out the Church to be His

own special treasure. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you . . ." (I Pet. 2:9). "Wherefore come out from among them and be ye separate, saith the Lord" (II Cor. 6:17). "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). But the world does not hate the average Christian or church of our day, and the reason is not hard to see.

Christian loyalty is built upon the Word of God and centers around the person of Christ. The authority of the Word is openly denied by many churches. The children in many Sunday schools are taught to censure the Bible, instead of letting the Bible censure them. Even where the Bible is acknowledged to be the inspired Word of God there is a tendency to lightly regard many of its teachings. Because its standards are so far beyond our natural experiences, many conclude that we cannot be expected to live the kind of life so clearly portrayed in its pages. They confess that its standards are perfect, and its ideals ought to be kept before us as a pattern toward which to aim; but, while we are in the flesh holiness of life is impossible. Among the doctrines of the Bible that do not appeal to the carnal nature of man are feet-washing, non-resistance, nonconformity, the prayer veil, and other equally plain teachings. Christ says: "If ye keep my commandments, ye shall abide

in my love" (Jno. 15:10). "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4). Obedience and not profession is the true test of loyalty.

Then there are those who claim to be loyal to the Word and deny all the essential truths concerning the person and work of Christ. "What think ye of Christ? Whose son is he?" is as vital a question to-day as it was when Christ asked it of the Pharisees. Multitudes are proving themselves traitors by their answer to this question. We are not loyal to Christ unless we believe and confess that He is God's eternal Son; that He was born of a virgin, lived a perfect life upon earth in human form, died on the cross for our sins, was raised from the dead, and has ascended to heaven where He intercedes with the Father in behalf of those whom He died to save. In the early centuries men and women chose torture and death rather than to deny Christ. When the Church exalted the pope, the virgin, and saints above Christ the dark ages closed in upon the world, and light broke only when Christ was again given His rightful place as Son of God and Savior of mankind. Is Christ All in All to us? Col. 3:11. Are we ready at all times to let it be known that we are His? Or is our conduct, conversation and appearance, calculated to bring us into favor with the world? If it is we become traitors to Christ and His cause. For many centuries the Church has been permitted to confess Christ without thought of persecution. And yet, has there ever been a time when Christians were as weak-kneed and disloyal as to-day?

Loyalty to Christ implies loyalty to the Church which is His bride. Contempt for the Church is disloyalty to the Bridegroom. Christ Himself has built the Church and commissioned, authorized, and empowered her to carry on His work in the world. There is no other organization, lodge, or society that can supplant the Church. The Church is an organization, composed of human beings and is not infallible. We do not need to point the finger at other bodies of Christians to record mistakes, schisms, and backslidings. Yet it is the Church that Christ will present to Himself, a glorious Church, not having spot, or wrinkle, or any blemish.

Our loyalty to the Church will be expressed in faithfully helping to carry on the work for which she is responsible. The Church not only has a work to do, but she has a standard of righteousness to hold up before the world. We are not loyal to the Church when we break down her standards by inconsistent lives. Some church members appear to feel called to the task of leveling down any distinctive testimony that their church stands for. Even the world has little confidence in the church member who does not live by the standards of his church.

Christian loyalty demands loyalty to the governments of our land, in so far as they do not interfere with our loyalty to our God. When there is conflict between the powers that be and the commands of God to us, we can only take the attitude of the apostles and obey God rather than man.

Christian loyalty has its counterfeit. There

THE SILVER LINING

In life's rugged way, when the sunshine
Has passed from your anxious view,
Just look for the silver lining
Somewhere this side of the blue!
The frost, the thorns, and the fever
Fall round and over the way—
Fear not, the darkest moment
Is nearest the dawn of day!

The clouds that are floating above us
May darken before the night,
Sorrow may lead us captive,
And grief may eclipse our sight,
Our hope may face the shadow,
Then pass with the morning dew,—
Still somewhere the silver lining
Is found this side of the blue!

Over and over the story
Is told as the years unfold—
The thorniest bud expanding
May open in cloth of gold!
Then sometime, when cold frosts are over,
And tempests no longer pursue,
We'll look on the silver lining,
Above and beyond the blue!

R. Hare.

are those who are loyal to a false religion, who put many Christians to shame by their zeal, and faithfulness to the cause they represent. There are others who are willing to be ostracized that they may live by the exact forms of habit and dress of several generations ago. They are willing to sacrifice everything, that certain customs of the forefathers may be maintained. Others have taken all they possess and gone in search of a land where they may cling to their mother tongue. They have sacrificed all the comforts of life, and earthly possessions. The hardships and privation of their lot has cost the lives of many of their number, yet they gladly bear it all, in loyalty to a language. Their one thought is, "If we lose our mother tongue, we have lost everything." What self-sacrificing loyalty to a cause of questionable worthiness!

Every true Christian will confess that Christ's cause is more worthy than any other of the loyal devotion of His followers. Too often we think of loyalty as related to times of special testing and persecution, and forget that it is the little things of our daily life that test our loyalty. If we cannot stand before our neighbors and friends, is it likely that

our courage will be greater if the enemy should assail us, as he is assailing some of our brethren in Russia and other lands? Christ left us in the world, but said plainly that we should not be of the world, yet that is what so many Christians are trying to be. Are we reeds shaken in the wind or are we double-faced traitors, denying the very Lord who bought us?

Loyalty to any cause brings some reward. It may be only the praise of men or financial gain. It may be the satisfaction that comes of realizing that we have done our duty. Loyalty to Christ and the Bible brings the power of the Almighty into our lives. "Lo, I am with you." That is why Paul and Silas could sing praises while their feet were fast in the stocks. That is why the martyrs could sing as the flames leaped about them, or the torturing instruments were applied. Then there is the assurance that he that is faithful unto death shall receive the crown of life.

Let us therefore seek to walk worthy of our high calling in Christ. He has given us Himself. Let us not prove ourselves to be traitors by playing into the hands of His enemies. Jas. 4:4.

Preston, Ont.

THE LIGHT OF LIFE

V. Jesus and Reality

By G. J. Lapp

Jesus' statements regarding principles, people, and things impress one that He accepted everything as real and dealt with them as such without question as to the truth of their existence. He did not live in a world of uncertainty. The lily of the field, the sower and the seed, the sea, the fishes, the mount, the stones, the trees, the elements, the shifting sand, the sturdy rock, were to Him things that are. He did not tell us what matter finally resolves itself into. He dealt with it as it is, for to Him it was and is. He refrained from any attempts at analysis of its component parts. He would leave that to the minds of those whose bent it was to investigate, but were He to stand beside the worker at the table in the laboratory He would say, "Here are lumps of creation. Dissolve them, break them, melt them, find their combinations, reconstruct them, put them to new uses, assemble them in new relations, discover how they may best serve the highest purpose of humanity, but never doubt their reality. I know their existence and I also know the extent to which you with your limitations can go in working with them." He so lived in the consciousness of the existence of things that His every statement and attitude showed that He accepted it as being.

Let us halt here a moment to consider an outstanding fact which should determine our own thinking regarding reality. Jesus was with the Father before the world was. He was so closely related to the beginning of all things that He could not for a moment doubt their reality. He knew their formation, the breaking up and the remaking of the ages. The spans of space and time were in the hands of His Father and He had

shared with Him the creation of the universe. He knew its determining, its coming into existence, and He knows its consummation. This absolute knowledge of the inception and the workings of all of Nature not only gave Jesus an appreciation of the existence of things as they are but also an appreciation of the reality of quality and

WE THANK THEE

By E. LaVerne Yoder

For rushing rivers,
Lakes and seas;
For boisterous brooks
And springtime breeze
For beauteous woods
And lofty tree
To chant Thy praise—
We thank Thee.

Goshen, Ind.

character. It is here that we need to re-evaluate.

The more ready we are to accept the absoluteness of Jesus' certainty the less ready we are to doubt and then to delve into speculative theories regarding reality. I accept Jesus' certainty, do you? This is the acid test of our thinking regarding the world of matter, of mind, of quality, and of all relationships and powers in Nature and in humanity. Systems of thinking have been elaborated in which the attempt has been made to eliminate matter, the sense of reality, and conceive everything as nonexistent

rather than accept God's handiwork as really existing. To say there is no pain, no sickness as such, no broken bone for there is no bone, no broken heads for there is nothing to break them on, is itself a confession of a gross ignorance and unbelief that leaves the poor subject in a hopeless maze of misconceptions.

On the other hand one may accept things as really being and become so closely related to matter in working with it that it seems to speak a language and live. The worker in his analysis may unconsciously become mechanistic in his thinking and consider matter as the only worth while thing and come to disregard the relationship of the Maker of it all and shut out the reality of the divine. Here again we need to remind ourselves of the absolute certainty of Jesus regarding reality.

Is there soul and spirit as well as matter? This is often asked and the attempts to answer the question either in the affirmative or negative fill volumes of printed matter, most of which is to no purpose except to fill the mind with more doubts. Jesus said, "What will a man give in exchange for his soul?" The soul of man is real and has an eternal existence. Again, He touched bodies that were racked with fever or writhing in pain, or full of ulcers, or whose members were otherwise diseased, and they were made whole. The body was real to Him. The character was real to Him or He would not have given us the whole Sermon on the Mount to help us to find its real qualities and come into those relationships with Himself which would make us in character and real living what He wanted us to be. Our whole being to Him was a reality.

The forces of evil were to Jesus reality. The devil was not merely taken by Jesus as matter of fact. He was an actual being to cope with in working out the plan for human redemption. He did not at any time or in any place express the least shadow of a doubt regarding the existence of evil as a force in the hands of Satan and his emissaries to tear away from God His human creation and bring about their banishment forever from His presence. Jesus' conflicts with evil were real. Here again we are absolutely safe in accepting His certainty of reality and making it our own. It carries us into the realm of faith where we say to ourselves and others, "He was certain, and so am I."

Then there was the reality of result. The house built upon the sand and that built upon the rock represented the mis-spent and well-spent lives and their resultant disaster or success. Jesus did say that the blindness of one man was not due to sin either in himself or in his parents, yet He did not discountenance the fact that one oftentimes suffers the physical or mental consequences of evil doing and may pass the results down to the second and third generation. This realization led Him to set forth the principles for the way of life. The Beatitudes clearly set them forth. The "I say unto you" passages later in the discourse clearly elaborate upon them and clearly distinguish between mere pretension and sincere honest-to-good-

ness living, and between single and double standards in practical life. The results of maintaining His standards, with His help and power, are better men and women, better homes, better society, and a better nation. The far-reaching result is a better home in heaven. All this was very real in the absolute knowledge and certainty of Jesus Himself, and you and I cannot afford to ignore His way of life as a foundation for living worthily in this world.

The ethical value of accepting Jesus' certainty of reality is apparent. By accepting it we base every thought and action, every hope and aspiration, every attempt at development and acquisition, every experiment, every search for results on this certainty, and we will not let go until we come to know that His blessing is resting upon our every effort. It is this which has made the

strong men of the past, and it is the neglect of it which has made men of prodigious minds and achievement such abject failures. They failed to properly correlate their efforts in science, invention, discovery, etc., to the great purpose for which they existed as members of society and to their eternal existence after this life. What a tragedy for men and women of achievement, who have made valuable contributions to the welfare of society, to have to go down to the grave with uncertainty regarding their eternal welfare, yea, certain that it is not well with their souls, because they were so engrossed with material things that they gave no time to the reality of the soul and its eternal existence. Mind, matter, soul, spirit, are real, and God is to be reckoned with. Accept Jesus' absolute certainty as your own.

Dhamtari, C. P., India.

THE MISSION OF THE CHILD TO THE CHURCH

By Louida Bauman

Some one has said, "Our simple childhood sits upon a throne that has more power than all the elements." Who can measure the influence which children have had upon history?

Child life has never been held in its proper regard. Because we are so prone to think of a child only in the light of what he is to become, we fail to appreciate him for what he is. Childhood is tolerated because it leads to manhood and womanhood. Its own glory and beauty are often little understood and appreciated. Oh that we might have the appreciation of a child such as is expressed in the poem, "Child Soul."

Child soul is a little city
With its gates ajar,
Yet, to enter to its center,
I must travel far.
'Tis not an easy thing to win
The right to move and walk therein,
Though not to do so were a sin;
And I'll get in!

Child soul has a little garden
Cloistered round with care.
And all my will and utmost skill
I'll need to get in there.
So rich the soil that waiting lies,
But I must seek anointed eyes
And delve before the dewdrop dries,
Oh! I'll be wise.

Child soul has a little temple
Opening on the street.
Curtained so deep, it seems asleep.
'Tis shut to tourists' feet.
Oh! little temple glistening bright!
What if my hand be clean and white
Enough to lift the curtain right,
And let in—Light!

The mission of the child to the Church depends very much on the appreciation and training he receives in the home and in the Church. If these fail to realize their mission we cannot expect the child to make a very rich contribution to the Church. Despite man's lengthened infancy and the large part it contributes to his well-being, no period in life is so quickly forgotten nor so shamefully neglected, as his child life. Statistics show that thirty-six American boys and girls receive no religious training. At

church time Sunday morning in many homes the whole family is buried in the blanket sheets of a Sunday newspaper and the comic supplement is the children's favorite. Do we need to wonder that boys or girls make little or no contribution to church life when such a diet has been dished out for their mental and moral digestion every Sabbath? In 1914 the National Congress of Mothers and Parents-Teachers' Associations reported a rapidly progressing obliteration of family religion. Yes, indeed, religious atmosphere for the upbuilding of the child is wanting!

Before considering the mission of the child to the Church it is necessary to define the period of childhood. Man lives three lives during his earthly existence, each with its distinctive characteristics and requirements. These lives are classified thus: The child life, one to twelve years; the adolescent life, thirteen to twenty-four years; the adult life twenty-five years up. The child life is divided into four periods: Infancy, up to three years, early childhood, three to five years; middle childhood, six to eight years; and later childhood, nine to twelve years. These periods have definite characteristics and are clearly marked. Growth is gradual and continuous. Some children mature more rapidly than others. In comparing the adult and child life, some one has put it like this: Physically the child is a framework, the adult a building. Mentally the child is a pupil, the adult a personality. Socially the child is a playmate, the adult a partner. Religiously the child is an inquirer, the adult a believer. These words, framework, pupil, playmate, and inquirer, suggest to us that the child's mission to the Church is a passive one. A mission of which he himself is unconscious; nevertheless it is one that counts.

Jesus magnified child life and sanctified forever all that pertained to it. Christ put the child and not the adult in the center of the group. C. H. Benson says, "Christ did not say to the little child 'Look at Peter, what a fine fisherman he is! I trust that you will grow up to be a man like Peter,' or, 'Here is Matthew. He is a successful bank-

er, I hope that some day you will know as much about banking as Matthew'." Instead of pointing to the elders as an example He pointed to the child and said, "Except ye become as little children." Then too, He rebuked the disciples when they argued that the adults had prior claim to His time. They said, "The Master is busy. He has many cares. The adult population needs Him. There is no time for the children." But Jesus said, "Suffer the little children to come unto me, and forbid them not."

Child life ministers much to the life of mankind. Children are the builders of the home, and since many parents are individuals in the Church, indirectly the infant who does not attend Sunday school and church has an influence on the Church. The birth of a baby acts strongly as a deterrent from wrongdoing, in the life of the parents. Its very dependence urges them to greater usefulness. The trustful spirit of a young child is one of the most beautiful things in the world. There is no greater compliment that a parent can receive than when he can look into the upturned face of his little child, speaking wonder and confidence.

Children have a sweetening influence upon older people. Older people are inspired by the presence of younger faces. It is the child that keeps many people sweet and hopeful. Without children we would be more apt to drift into pessimism and despair.

Then, too, God has often spoken to unbelieving parents through a little one. Sometimes He even speaks through the taking away of a child. Sir George Adam Smith saw in Palestine a shepherd carrying a lamb. He asked if the lamb had broken a leg or if it were tired. The shepherd replied that there was nothing wrong with the lamb. It was strong and healthy, but pointing to a sheep that was trotting by his side, he said, "That is the mother. She has the habit of wandering. The only way I can keep her with the flock is by taking her lamb and carrying it. Many times God has spoken through some little child, whom He has taken away from its sorrowing parents.

The most ungodly parents are sometimes interested in the placing of their child's name on the cradle roll. A prayer offered by the pastor, in the home that is blessed with a newborn babe, is one that is not soon forgotten. A young professional man tells this simple story. "A little while ago a baby came to my home. The little fellow seemed to be a gift from God, and my heart was filled with a sacred reverence and tenderness I did not have before. The cradle roll visitors came to my home and wanted the baby's name on the cradle roll of their church. They would pray for the boy every day and remember him in sickness and on his birthdays. Sometimes when I drive by the church I slow down a bit and say to myself: 'My baby's name is on the wall of that church somewhere, and some one is praying for him every day. I had forgotten God and wandered far from the Church, but this little child has led me back.'"

Morally the child is an imitator. Before the fourth year the child acquires his knowledge of right and wrong, solely by imitation.

What a good standard parents must set! A father started for his office one morning after a light fall of snow. Turning he saw his two year old boy endeavoring to place his tiny feet in his own big footprints. The little fellow shouted, "Go on, I'se comin'. I'se comin' yite in 'ur tracks!" The father caught him in his arms and carried him to his mother, then started again to his office. It had been his habit to stop on the way at the saloon for a glass of liquor. As he stood on the threshold he seemed to hear a sweet voice calling, "Go on, I'se comin', papa, yite in 'ur tracks!" He stopped, looked the future squarely in the face, and turned away. When parents realize that they need to live godly lives as a standard for these little imitators, their lives are then a greater asset to the Church, and so in his own quiet way the infant is fulfilling his mission to the Church.

The passing of a child from infancy to early childhood is so gradual that few would be able to mark a change at any given time. In early childhood the child is a questioner mentally. He has discovered that he has a will and an individuality of his own. The discovery of this enlarged world and his own personal relationship to this unfolding life, leads him to ask his never-ending questions. George Perrin has chronicled some of the questions that a talkative little son asked on an automobile ride:

"Fader, what makes de auto go?
Why does a waggon have horses?
How do the birds fly?
Who made de birds' wings?
What makes de wain fall down?
How does de wain get up in de clouds?
What makes de flowers grow?
Who puts de color in de flowers?
Fadder, what makes us be living?"

Now these questions must be answered. The person, answering a child's questions must have a clear idea of his own beliefs in order to be able to transfer them in a simple way. Thus the one who answers these questions in the most helpful way is built up in the faith. So here again the child unconsciously makes a contribution to the Church.

Religiously the child is an inquirer and a believer. It was such a little one that Jesus set in the midst of the group, saying, "Who-soever shall not receive the kingdom of God as a little child, he shall not enter therein."

"Faith, without which it is impossible to please God, is predominant in a child of four to five. He believes everything he is told. A child possesses an unestimated ability to grasp that which is deep and high in imagination and feeling, but it must be simple likewise. A little child's faith is the pattern for believers of every age. Indeed, these little ones, with their unquestioning simple faith are living examples of the faith we all need. A poet has written,

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee."

The simplicity of a child is not to be pitied but coveted. Let us pray that we may have the faith of a little child.

As the child grows on to middle childhood, he is more of an observer. Although the impulse to obey is strong and the implicit faith of earlier years lingers with him, he is

more or less incredulous and begins to prepare himself for investigation in later life for proof and certainty. He is old enough to distinguish between what he is taught by precept and what he is taught by practice. He is quick to discern any inconsistencies. It is a fatal mistake to tell a boy about the horrors of a lie and then to repudiate this instruction by deceiving the street car conductor respecting his exact age. Some one gives this illustration. "Clark was a small boy for his age. So when I bought tickets at the station the lady took out only one fare. 'He is of age,' I said, 'and travels half fare.' 'Oh!' she replied, 'One would never know it from his size.' 'Yes, but he knows it, and I would never want him to discover that his father was untruthful.' Not many months later while driving to church one Sunday, the automobile stalled. I opened up the hood, to examine the engine, 'Oh, papa, you mustn't do that on Sunday.' So it was necessary to stop then and there and explain how everything had been in readiness the night before and that only some slight alteration would be necessary to enable us to get to church." A child has every reason to believe that his parents and teachers practice what they preach, until he discovers they do not. What a challenge to consistent living, especially to those who belong to the Church of God.

The good and the true must be made bright, attractive, desirable, in order to appeal to the young mind. Here also is a challenge for holy and beautiful Christian living. This is an especial challenge to Sunday school teachers. One of the greatest problems of the Sunday school is to secure the right attitude of the scholar to the holy things with which he is associated. This problem can be solved if proper emphasis is placed upon certain fundamentals at the very beginning. Reverence is furthered by order. "Order is heaven's first law." A disorderly superintendent and teacher may expect a noisy and disorderly Sunday school. Thus the first act of the discipline must be on the teachers themselves. To train children we must discipline ourselves, and thus here again the child influences the Church.

Later childhood is known as the golden memory period, because this is the time when the senses are keenest and the memory most clear. The child absorbs much and remembers well. His mind should be stored with spiritual truths from which he can draw in the emergencies of the future. This golden memory period is a great help to the Church! The child should be encouraged in this mission of memorizing scripture verses, beautiful hymns, and poems. Thinking upon and remembering those things, will beautify his life and enrich the Church in the present as well as in the future.

Twelve is an important age in later childhood. Many great and good men date their conversion from childhood. Polycarp, the aged martyr of the early church, has left it on record that he was converted at the age of nine. Isaac Watts accepted Christ when nine years old. Child conversions are the most permanent conversions. If in any meeting a show of hands were requested from

those who were converted under the age of twelve, there would be an astonishingly large proportion. Spurgeon said, "I have more confidence in the spiritual life of the children that I have received into the Church, than I have in the spiritual condition of the adults I have thus received. I will even go further than that, I have usually found a clearer knowledge of the Gospel and a warmer love for Christ in the child convert than in the adult convert." Is this not a great mission to the Church—a clear knowledge of the Gospel and a warm love to Christ? Less time and effort are necessary for the winning of twenty children to Christ than one adult and one Christian child is worth more in the extension of the kingdom than many adults. In His last charge to Peter, Christ commissioned him, "Feed my lambs." It is not the will of God "that one of these little ones should perish."

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.
Some are so hungry and helpless,
Some are so hungry and cold;
Open the door for the children
Gather them into the fold."

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Toronto, Ont.

SERMONOGRAMS FOR MOTHER'S DAY

Melody surrounds motherhood.

Many make the household but only one the home.—Lowell.

God could not be everywhere, so He made mothers.—Hebrew Proverb.

An ounce of mother is worth a pound of clergy.

The mother's heart is the child's best schoolroom.—Beecher.

A mother's love is the link that binds youth to age.—Bovee.

Mother is the name for God in the hearts of little children.—Beecher.

All that is purest and best in man is but the echo of a mother's benediction.

No language can express the power and beauty and heroism of a mother's love.

To mothers first among mankind, God revealed gentleness and tenderness through the helplessness of tiny babes.

Mother—that was the bank where we deposited all our hurts and worries.—Talmage.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.—Beecher.

Christ in the agony of death was mindful of His mother as if to teach us that this holy love should be our last worldly thought.—Longfellow.

Mother! What a wealth
Of tender love and service
This simple word suggests.
Her days and nights are
Ever filled with thoughts of others,
Regardless of the cost to herself in
Sacrifice or toil or pain.
Dearest of all earthly friends,
Acknowledged queen of the home,
Years can but enhance our love and memory of thee! —D. Carl Yoder.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

V. Frazer, Pennsylvania

By Harry G. Brackbill

Frazer is located in Chester County on the Lincoln Highway, eight miles east of Downingtown and twenty-one miles west of Philadelphia. About the nearest congregation of the same faith is the Vincent near Spring City.

In writing on the History of Frazer we will take you back to the old Diamond Rock Church about five miles northeast of Frazer and three miles west of Valley Forge, in the heart of Chester Valley. This church dates back to at least 1835. A stone which was placed in the wall over the door was marked

MENNONIST MEETING HOUSE Built September, 1835

The name seems to be of a peculiar interest to many. The size of this building was about 25 by 30 feet, built of stone and located in the center of about a half acre of ground surrounded by a stone wall. As near as we can learn, services were held in this meetinghouse from 1835 to 1860. Some of the names of those buried here are Beitler, Haldeman, Showalter, Ruth and Wismer. According to their age some of these folks must have been about in their early teens when Washington was at Valley Forge and vicinity.

It was here that Bro. John W. Weaver, Field Worker for the Eastern Board of Missions with the help of Bro. Amos Stoltzfus and C. R. Haldeman of near Frazer and several others opened up services in 1908 after being closed for over forty years. Bro John B. Senger preached on Luke 19:10 on the reopening Sunday, June 28, 1908. Services were then held every two weeks being supplied by ministers from Franconia and Lancaster Conference. Sunday school was also started with Bro. Amos Stoltzfus as superintendent. Eight or ten colored boys with a few others were in the first school. God alone knows the results of teaching these His word. A visible result in the work here was the receiving of one woman into church fellowship.

The latter part of 1909 steps were taken to secure a more central place of worship as Bro. Eby's family about this time moved to Frazer and Bro. Bower's family to the south of Frazer. Permission was granted for the brethren to use an old schoolhouse at Frazer. So really the outcome of the work at Diamond Rock is the Frazer congregation and Sunday school. Before leaving Diamond Rock we might state that all that remains is the old graveyard and the

wall around it. The meetinghouse was torn down a few years ago and the graveyard graded up by the Diamond Rock School Association. The stone spoken of earlier in this article was placed in the graveyard wall. The Association is to be commended for the appearance of this old cemetery.

The Old Diamond Rock schoolhouse still stands about one eighth of a mile east of the graveyard. This school building is of much interest because of its shape and age. It is eight cornered and about 12 to 14 feet in diameter, built of stone in 1818 and rebuilt same size in 1909. No doubt a number of the Mennonite people's children attended this school. Some of the benches out of the old church are in the schoolhouse. The Old Diamond Rock School Association meets here annually.

Frazer

On Sunday, May 10, 1910, in the old



Building in Which the First Services Were Held

schoolhouse at Frazer, Pa., a small number of members and friends gathered in the first known gathering of those of the Mennonite faith at this place. Brother J. W. Weaver brought the message from Zech. 4:10, "For who hath despised the day of small things?" We might mention that in the opening of the work at Frazer there were what we might term six charter members, made up of Brethren and Sisters C. R. Haldeman, S. R. Eby and J. S. Bowers.

Sunday school was organized two years later by Brother Senger, April 7, 1912, with nineteen present. The attendance for the first several years was around 15 to 25, although for quite a few Sundays during the winter months it was considerably lower.

Evangelistic services were held the first several years each fall which resulted in the work being better established and several experiencing the new birth. As time went on from year to year new members were added

to the congregation. In the history of the work here I do not recall any large numbers being taken in at any one time, but there seemed to be a gradual growth especially during the past several years.

Great help came from the Sunday School Meeting in the early days, which has since developed into an annual Bible Conference. On several different occasions through the kindness of the Presbyterian congregation we held our special meeting in their place of worship, because of lack of room in the old schoolhouse.

About the year 1916 it was felt by a number interested in the work that there was a need for a church building of our own. The following spring through the kindness of many brethren and sisters a new stone and frame church building was dedicated. We are very much indebted to every one who helped to make this possible. The writer wishes you could realize some of the many blessings and great spiritual feasts we have had together many times in this place of worship.

For the information of those interested in dates we give the following:

First person received by water baptism, Sister Christine Swanenburg, November, 1915.

First communion, January, 1916.

Dedication of church building May 19, 1918.

First ordination, Deacon E. H. Taylor, June, 1919.

Second ordination, Minister Marcus Swanenburg, Nov. 23, 1924.

Several members were received at other places through the work at the Old Frazer Schoolhouse before the church was organized at this place.

In behalf of the congregation at Frazer, we take this opportunity to express our appreciation of the faithfulness in the support of the work at Frazer in its earlier days by the brethren and especially the ministry who so faithfully served us from both conference districts, also the Building Committee and the Mission Board. Neither will we forget the labor of love manifested by Bishop Benj. Weaver during his years of frequent association with us.

Among the things growing out of the work at Frazer was the afternoon services every two weeks at Bacton Chapel about three miles northwest of Frazer Church. This work was opened also by Bro. John W. Weaver in the year 1922. No Sunday school has been started thus far at Bacton. A number of the children are being hauled to the Frazer Sunday school by some of the brethren and sisters every Sunday.

Back in the year 1916 several brethren and sisters thought it would be a great help to the work to hold a Bible Study Class. So in August, 1916, a small group met in a brother's home to begin a work which proved to be a blessing to many. These meetings are held every Tuesday evening in any home where the door is opened to us, with an attendance of 30 to 70. We are studying the book of Corinthians at the present time taking about six to eight verses to a lesson. We have gone over most of the New Testament. A year or more was spent in

Psalms, about nine weeks on the 119th Psalm. Those attending these meetings for several years have been richly blessed.

As we look back over the years of the Lord's blessing in the work at this place we feel to praise Him from whom all blessings flow. The church membership is about fifty with over a hundred in the Sunday school. We enjoy the privilege of having every one of the church members in the Sunday school. There are about sixty boys and girls in the school, many not coming from Mennonite homes. In fact, the church membership is made up of many who have been born again, who knew nothing or very little of the Mennonite faith previous to coming in contact with the work here. The writer with several others thought in the early days that the only way a congregation could be established at Frazer was by members of other congregations moving in and with their children coming into the church. While this has been a wonderful help and we would rejoice to see more move into Chester County around Frazer to help in this part of the vineyard, we do not want to forget that the main work of the Church is to seek those who are without the Lord Jesus Christ in their lives. Therefore we rejoice especially for those who after finding out about our nonresistant faith and the doctrine of separation from the world decided to come into church fellowship with us. Is it not true that entirely too many of us are lacking in missionary spirit, with little vision for the needs of the lost around us? Many are concerned for their own families. This is commendable but are we burdened also for those outside of Mennonite families? Do we heartily welcome them to our services and make them feel at home when they do come? We believe our doctrine to be a whole Bible doctrine, and if so, let us be found faithful in carrying Christ and His Word to the unsaved regardless of their position or standing in life.

"Ye shall be witnesses unto me," to all men. Malvern, Pa.

SERVING MOTHERHOOD

The tender love of Jesus for His mother is reflected in the kindness and devotion with which His Church cares for motherhood throughout the world. Hundreds of aged and homeless mothers are among those sheltered and cheered in their last days through the maintenance of special homes for the aged and infirm. No ministry is more Christ-like than this.

In hospitals mothers go down into the shadow that new life may come forth and they are given all that consecrated science and human intelligence can provide them.

In foreign countries countless mothers living in poverty and ignorance are being taught and helped in caring for their children. Hospitals, missions, and schools minister to little ones in a way to make mothers' hearts rejoice.

Nowhere is the mother spirit more in evidence than in the Christ-like ministry which carries on the Christian program in various forms of world service.—Selected.

PERSONAL EVANGELISM

V. Twenty-One Excuses Made by the Unsaved and How to Meet Them

By Milo Kauffman

1. I am not a sinner, or I am not so bad. Jer. 17:9: "The heart is deceitful above all things, and desperately wicked." Rom. 3:23: "For all have sinned, and come short of the glory of God." John 3:3: "Except a man be born again, he cannot see the kingdom of God." Ask him if he has kept the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). If not, he is the greatest of sinners. Also, James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Other references, Rom. 5:12; 3:12; Psa. 51:5; Isa. 53:6; Gal. 3:10.
2. I am no worse than others. II Cor. 10:12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." II Cor. 10:17, 18: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." James 4:12: "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"
3. I have always lived a good life, and I do all the good I can. Titus 3:5, 6: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Eph. 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. Also, Rom. 10:3; 11:6; Jer. 13:23-25; II Tim. 1:9.
4. I am a church member. That is essential but not enough. Gal. 6:15: "For in

Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Tit. 1:16: "They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?" Also II Cor. 5:17; Matt. 7:18-23; 25:11, 12; Jno. 3:3.

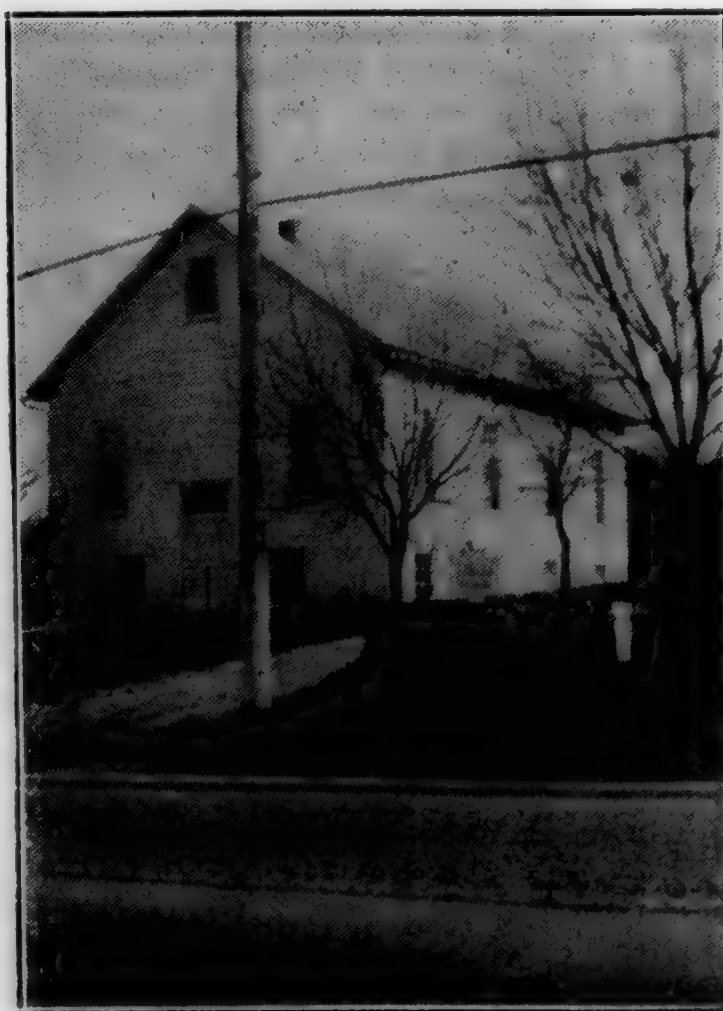
5. I believe that all will be saved, for God is too good to damn any one. I Cor. 6:9: "Know ye not that the unrighteous shall not inherit the kingdom of God?" Jno. 3:36: "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." Also I Jno. 3:10; Matt. 7:13, 14, 22; 13; Rev. 21:8; Heb. 2:3.

6. I do not have any feeling or conviction. If you know you are lost and that Christ can save you, what other feeling do you need? Use good judgment; salvation is not dependent upon feeling. Isa. 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon." Jno. 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Also Ezek. 36:26; Matt. 13:15; Eph. 4:18, 19.

7. There are too many hypocrites in the Church. If you despise hypocrites, then accept Christ, for all unsaved are on the same broad road with the hypocrites and will be their companions throughout eternity. Rom. 14:10, 12: "But why dost thou judge thy brother? or why dost thou set at naught thy brothers? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God." Job 27:8, 9: "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Also, James 4:12; II Cor. 5:10; Rom. 2:1, 3; Matt. 7:1-5.

8. I have tried the Christian life and have failed. Hos. 14:4: "I will heal their backsliding; I will love them freely, for mine anger is turned away from him." Heb. 7:25: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Phil. 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Also Jude 24; Phil. 1:6; Isa. 41:10-13; I Cor. 10:13; Psa. 37:24.

9. I am afraid I can not hold out. Jer. 33:3: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." II Cor. 12:9: "My grace is sufficient for thee: for my strength is made perfect in weakness." II Thes. 3:3: But the Lord is faithful, who shall stab-



Frazer Mennonite Meetinghouse

lish you, and keep you from evil. Also Jno. 10:27-29; Rom. 8:34-37; Isa. 41:10.

10. I am not good enough. Isa. 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Matt. 9:13: "For I am not come to call the righteous, but sinners to repentance." Also Rom. 8:7, 8; Eph. 6:11; Psalms 51:6, 7; Eph. 2:8, 9.

11. I would not be accepted. I Tim. 1:15: "Christ Jesus came into the world to save sinners, of whom I am chief." Rev. 22:17: "And whosoever will, let him take of the water of life freely." Jno. 6:27: "And him that cometh to me I will in no wise cast out." Also Isa. 1:18; Luke 19:10; Rom. 5:8.

12. It is too late. Rom. 10:13: "For whosoever shall call on the name of the Lord shall be saved." II Cor. 6:2: "Behold, now is the accepted time; behold, now is the day of salvation." See also Matt. 20:6, 7.

13. I have committed the unpardonable sin. Jno. 6:37: "Him that cometh to me I will in no wise cast out." Rom. 10:13: "Whosoever shall call on the name of the Lord shall be saved." Heb. 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him."

14. There are so many things I cannot understand. Psalms 25:14: "The secret of the Lord is with them that fear him; and he will show them his covenant." Jno. 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Also I Cor. 2:9-16; Eph. 3:3-6.

15. I Jno. 5:3: "For this is the love of God, that we keep his commandments and his commandments are not grievous." Prov. 13:15: "The way of transgressors is hard." Psalms 16:11: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Isa. 57:20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

16. There is too much to give up. Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Luke 18:29, 30: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Also Phil. 3:7, 8; Matt. 10:37-39.

17. My friends will laugh at me. Mark 8:38: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Also Psalms 1:1, 2.

18. I will be persecuted. Matt. 5:11: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Rom. 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Also II Tim. 2:12.

19. I will have to give up my companions. Prov. 13:20: "A companion of fools shall be destroyed." Psalms 1:1: "Blessed is the man that walketh not in the counsel of

the ungodly." I Jno. 1:3: "Our fellowship is with the Father and with his Son, Jesus Christ." Jas. 4:4: "Whosoever therefore will be a friend of the world is the enemy of God." See Prov. 29:35.

20. It is selfish to accept Christ just to be saved. Is it selfish to rush from a burning building to save one's self? A person can save no one else unless he does. Was Noah foolish or selfish for entering the Ark? Was Lot selfish for fleeing from Sodom? "Ye shall be my witnesses" (Acts 1:8). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

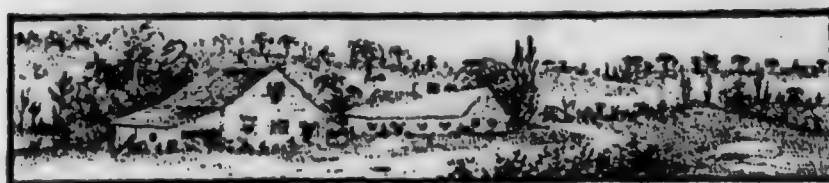
21. Not now; some other time. Prov. 27:1: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." Gen. 6:3: "And the Lord said, My Spirit shall not always strive with man." Matt. 24:42: "Watch therefore; for ye know not what hour your Lord doth come." II Cor. 6:2: "Now is the accepted time; behold, now is the day of salvation." Heb. 3:15: "To day if ye will hear his voice, harden not your hearts." See also Luke 12:19, 20; Prov. 1:27-29; Jas. 4:13, 14.

Chicago, Ill.

THE TRAVELS OF THE BIRDS

(Continued from page 133)

winters. While many larger and apparently more hardy birds forsake their northern homes at the approach of cold weather, the little Chickadee stays with us year in and year out, and may be heard whistling its soft "pe-bee" on zero mornings. The Hairy and Downy Woodpecker, and the White-breasted Nuthatch also remain with us throughout the year and seem to find an abundance of food at all seasons. All of these birds glean their food almost entirely from trees, pecking into the bark and wood for insects and their eggs. In the winter they



THE COMMON MAN

IT'S the common man we like to meet,
The man who passes down the street
And greets you—asks about your health
And leaves behind a lot of wealth
In words that were the very thing
You seemed to want—in tones that bring
A kind of cheer that makes you strong
To face your problems with a song.

This common man you like to meet
Gets aching hands and weary feet
The same as you, and sometimes, too,
He needs the help he's giving you;
Do you suppose that when men see
You come along they'd like to be
The man you are? Do you relieve
The burdened minds of some who grieve?

And do you try to show the cheer
That's in you? You need never fear!
This sorrowing world will come your way
With smile for smile just any day.
Just watch your face reciprocate—
Most folks would rather love than hate;
Like you he wins—or knows defeat—
This common man along the street.
—By H. S. Tool, in the Evangelical Endeavorer.

seek out the hidden insect eggs and their larvae from the crevices of the bark, and thus are able to find food where other birds which seek their food among the buds and leaves would perish.

Time and space do not permit us to tell of the wonderful travels which many of our birds perform. Perhaps we may be permitted to take one bird as an example of many others, and give a brief outline of its journeys.

The Bobolink is a common bird in our northern states, breeding from central Iowa, Illinois, Ohio, and Pennsylvania, to southern Canada. It frequents our clover fields and meadows, and in the breeding season the male is a very gay bird in his plumage of black, white, and buff. Every year the Bobolinks come to us in early May, and enliven our fields and meadows with the most rollicking songs. This period of gaiety does not long endure, however, for by the middle of July the song has almost ceased, and the males have begun to lay off their gay plumes and to don the plain garb of the female. By the last of July both male and female are in a plain brown, streaky, sparrow-like dress, and are flocking in preparation for their departure. A few weeks later we find them in the rice fields of South Carolina and Louisiana, where they are known as "Rice Birds" and are regarded as a great pest to the growing rice, and are shot in great numbers to save the crop. Not all of them fall victims to the gunners, however, and the rest continue their journey to the far south. Finally they arrive upon the open meadows of southern Brazil and northern Argentina where they spend the winter, three or four thousand miles from their native meadows of the north. As our northern spring approaches the Bobolinks start northward, probably in February. They travel leisurely, and as they journey the males again put on their bright breeding plumage. Early in April they reach the Gulf States, and a month later they are once more rejoicing in our northern meadows, in "full dress" and delightful song.

How do the Bobolinks and other birds which winter in the tropical countries know when to start their journeys to the north? In that land of perpetual summer there is no change of seasons to warn them that their time of departure is at hand. We do not know. Naturalists tell us it is by instinct, and no doubt this is true, but it does not explain the mystery. We can only believe that the instinct to migrate at the proper time is a faculty implanted into the birds by the Creator. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming."

Springs, Pa.

When ministers feel the special gracious influence of the Holy Spirit in their hearts, it wonderfully assists them to come at the conscience of men, and as it were, to handle them; whereas, without this, whatever reason or oratory we may employ, we do but make use of stumps instead of hands.—David Brainerd.

Educational

HISTORIES OF LOCAL CHURCHES

V. Masontown, Pennsylvania, Mennonite Church

By A. J. Metzler

In attempting to compile a history covering nearly a century and a half of time, when there were few records kept of the earlier years, one treads on rather uncertain ground. Hence the statements in reference to some of the first events will be rather indefinite. The dates of these same first happenings will likewise be only approximate in some cases.

We have drawn from the following sources for the information contained in this article: History of the Southwestern Pennsylvania Conference; Mennonite Church History, by Hartzler and Kauffman; Herald of Truth; Gospel Herald; Mennonite Quarterly Review; former pastors mentioned in the article; family Bibles; and older residents of the community.

The Mennonite settlement at Masontown was one of the first, if not the first, settlements of Mennonites west of the Allegheny Mountains. The earliest migration to this community was some years previous to 1800.

At least some of the settlers came from Virginia. A record taken from a family Bible tells that Peter Johnson, father of Bishop Nicholas Johnson, came here about 1800, from Rockingham County, Virginia. He evidently was not among the first settlers here. The old record, mentioned above, states that he "was born in Scotland or Ireland and was of Scotch-Irish descent. At the age of twelve he sold his birthright to bring him to this country."

The first Mennonite settlers in this community were the Longeneckers, Johnsons, Bixlers, Fretzes, Honsakers, Saylors, and Leckrones. Some of these names are familiar in eastern Pennsylvania, from which sections some evidently migrated here. Likewise some who first came here soon moved on to virgin soil. In 1801 several families from Virginia, together with a few from this place, crossed into Ohio, forming the first Mennonite settlement in that state.

Places of Worship

Like most of the early settlers, the first families worshiped in private homes. It was about 1800 that a log building was erected, which served the congregation as a place of worship as well as for a school building. In the year 1840 this original building was replaced by a frame structure about two miles east of Masontown. This was known as the Dogwood Mennonite Church, receiving its name from the many dogwood trees in the grove where it was located. In 1871 the present brick structure was erected, a mile east of Masontown. This building has

since been remodeled a number of times. The last and greatest improvement, being the placing of a commodious basement under the entire building. Among other uses of the basement the most appreciated is its convenience in serving as classrooms for half of the Sunday school.

Ministers

In the history of the congregation it has been served by eighteen resident bishops, ministers and deacons. Those who have passed to their reward are Peter Longenecker, Joseph Bixler, and Nicholas Johnson, bishops; — Newcomer, David Johnson, and Christian Deffenbaugh, ministers; Joseph Bixler, Jr., Nicholas D. Johnson, David J. Honsaker, and George Coffman, deacons.

There are, in addition to the present pastor, six other former pastors living. The names, addresses, and periods of service follow: J. N. Durr, Martinsburg, Pa., from



Masontown Mennonite Church

February, 1872, to August, 1898; S. F. Coffman, Vineland, Ont., during most of the year 1899; Ed Miller, Inwood, W. Va., from April, 1900, to November of same year; J. A. Brillhart, Scottsdale, Pa., from 1905 to 1907; Elmer D. Hess, Belleville, Pa., from March, 1910, to May, 1925; Lloy Kniss, Dhamtari, C. P., India, from October, 1925, to June 1926; A. J. Metzler, Masontown, Pa., from Dec. 4, 1926, to the present date. Charles Honsaker is the present deacon of the congregation. He was ordained in 1913.

It is not detracting any credit from the other ministers who labored here at various times to say the three men whose influence have gone farthest in molding the history of this congregation were Bishops Nicholas Johnson and John N. Durr and Minister David Johnson. Few ordained men in the Mennonite Church ever served as long as these three. The first, Nicholas Johnson, served sixty years. The second, John N.

Durr, is now in his sixty-first year of service. The third, David Johnson, was in the service sixty-five years. The latter, who died in 1908, is often affectionately referred to as "Uncle Dave" as he was known to young and old. Reference will be made to these men again.

Membership

The size of the congregation has varied much. It has ranged from sixty some members to twice that number. The present membership is 103. Many of these come from non-Mennonite homes. Being located more than thirty miles from the next nearest congregation of the same faith, there have always existed conditions which have caused the members to come and go. At present there are living in the county about as many former members of this congregation as are now enrolled.

A Pioneering Church

Not only in the settling of this community as well as in the opening up of other sections has this congregation been a pioneering church, but in the way of new activities and projects in church work she has also done pioneer work.

In 1840 Bishop Nicholas Johnson, earlier mentioned in this article, began regular and systematic teaching of the Bible to those of his congregation who desired it. Because of some opposition to this new work it was not carried on in the church but in the upper story of a spring house near his home. The walls of this spring house are yet standing. It is truly a point of historical interest in the Mennonite Church, for it is generally agreed that this marks the place of the beginning of what later became the great Sunday school movement in our church. A few years later the need of Bible teaching was more generally recognized and Bro. Johnson's efforts were sufficiently appreciated so that the work was more fully organized and carried on in the church. For a few years following the Civil War the Sunday school was discontinued, but it was again revived and has continued unto the present time.

Another phase of church activity which has been blessed of God to the salvation of many souls had its introduction into the Mennonite Church at Masontown. This was sixty years ago, in January and February of 1872, when John F. Funk and Daniel Breneman labored here for four weeks in series of revival meetings. There were about fifty public confessions during these meetings. A few years ago, shortly before the death of Bro. Funk, he related these experiences to the writer. Following these meetings some conferences, hearing of the new things (revival meetings and Sunday school) at Masontown seriously discussed the wisdom of such work. In fact from some quarters there was much opposition to the Church's launching out into these fields.

Still another avenue of service in which the congregation was somewhat of a pioneer was in carrying out the scriptural teaching of helping in the support of her min-

isters. For many years there were those of her members who believed this was a part of the Church's duty. This was carried out in various ways in the earlier days. In the year 1908 the most practical step was taken in this direction when a few acres of ground were donated near the church and a comfortable house built for the accommodation of future pastors. This was one of the first parsonages in the Mennonite Church. For quite a number of years it has also been the practice of the Church to take regular offerings for the partial support of their pastor. This same spirit is also manifest in many other ways, such as a "shower" each Christmas.

Missionary Activities

The missionary interests of the congregation have found expression in a number of ways outside the local community. For a number of years there were regular preaching appointments at Gates, a mining town several miles from here, and at Houston Schoolhouse, located in Greene County. These places have quite a while since been discontinued as places of work for the congregation. There was also a branch Sunday school conducted at the Woodside Schoolhouse for several years. The coming of automobiles made it possible for the folks in

that community to get to their own place of worship and it too, has been discontinued. Among other present evidences of missionary interest are the lifting of three regular missionary offerings each month.

Present Activities

In the recent past and continuing at the present the following are the regular meetings and activities of the congregation. Each Lord's Day there is Sunday school and preaching in the morning and preaching in the evening. Every two weeks there is Young People's Bible Meeting in the evening and on the alternate evenings there are often children's meetings or some other special features previous to the sermon. Each Lord's Day afternoon there is Sunday school and preaching at Alicia, a mining town a few miles from here, across the river in Greene County. Prayer meeting is held each Wednesday evening. In the winter months this is often held in the homes. There is at least one prayer meeting each week at Alicia. For two years there has been a Summer Bible School at Masontown Church.

A looking backward at these nearly one hundred fifty years reveals again the goodness and mercy of God as we see His many blessings.

Masontown, Pa.

fellow considers it very important to have friends, many friends, but only a few really intimate ones to whom we can lay bare our hearts. Even though at times it brings suffering, a true friendship will have been for the good of all in the end.

Love and Courtship

Friendship grows deeper and that deepened affection is given the name of love. As Longfellow puts it:

Old and yet ever new, and simple and beautiful always,
Love immortal and young, in the endless succession of lovers.³

Longfellow was known as a versatile poet, and that he was, but all through his works one finds a great many lines given to the subject of love. He seems to go to the very depths of the lover's heart and utters his deepest feelings. His interest in the subject is very evident, since he has so much of it in his writings.

Longfellow makes a great difference between mere admiration and true love. The answer Priscilla gives John Alden when he proposes to her for Miles Standish is full of sarcasm. She does not hesitate to let him know that courage, strength, and fighting cannot win the heart of a woman. Longfellow here shows remarkable ability in seeing the situation as it is and in looking at it from the woman's point of view. He gives his ideas through Priscilla in the following lines:

That is the way with you men, you don't understand us, you cannot.
When you have made up your mind after thinking of this one and that one,
Choosing, selecting, rejecting, comparing one with another,
Then you make known your desire, with abrupt and sudden avowal,
And are offended and hurt, and indignant, perhaps, that a woman
Does not respond at once to a love that she never suspected,
Does not attain at a bound the height to which you have been climbing.
This is not right nor just: for surely a woman's affection
Is not a thing to be asked for, and had for the asking.
When one is truly in love, one not only says it, but shows it.⁴

The unmarred truth of the whole situation is given here in a very striking manner. Longfellow very frankly admits that the man is unreasonable at times, and that he generally does not realize how much he is asking of the woman.

The last few lines of the above quotation introduce another point. This is that true love will show itself in other ways besides mere words. From this we conclude that Hiawatha experienced the genuine love, for when he took home his bride, Laughing Water, he carried her over streams, cleared the tangled pathway and in a hundred other ways showed his affection. And John Alden, in spite of the fact that he had small hopes of ever winning Priscilla's hand, often would go up through the woods to her house, "Led," as he said, "by pleasure disguised as duty, and love in the semblance of friendship."⁵

In a little poem, "Silent Love," that Long-

THE HOME IN LONGFELLOW'S POETRY I.

By Fern Miller

Introduction

In the following pages I have attempted to show how Longfellow pictures the home and the various things related to it. I have tried to interpret his poems and gain a knowledge of his views of the home and its work, his attitude toward it, and just what he considers an ideal home. I did not find as much material on all phases of the subject as I had hoped for, but I did make some interesting discoveries. I obtained all my information from the Cambridge Edition of the "Complete Poetical Works of Longfellow," edited by Horace E. Scudder and printed by the Houghton Mifflin Company of Boston and New York.

Friendship

Before a home is established there must be love. And leading up to and preceding this deeper affection there is usually that which we call friendship.

Longfellow seems to have a quite definite idea of what the word friendship means to him and that not only pleasure, but also much good can be born of a true friendship. His ideas are very well expressed in these lines from "Hiawatha":

Two good friends had Hiawatha
Singled out from all the others,
Bound to him in closest union,
And to whom he gave the right hand
Of his heart in joy and sorrow;
For they kept each other's counsel
Spake with naked hearts together
Pondering much and much contriving,
How the tribes of men might prosper.¹

The first few lines here show that although one should have many friends, he

should not go into the deepest intimacy with all of them. This would spoil and cheapen the friendship. Only with a very few can we "speak with naked hearts together" and contrive ways of helping each other and those about us.

In "The Courtship of Miles Standish" Longfellow puts friendship into contention with that strong power, love, but friendship comes out as the victor.

Then made answer John Alden, "The name of friendship is sacred;
What you demand in that name I have not the power to deny you!"
So the strong will prevailed, subduing and molding the gentler;
Friendship prevailed over love, and Alden went on his errand.²

Here friendship was the victor, but a short time later, when Alden was returning from Priscilla's house with the message for Captain Standish that she had refused his offer of marriage, he felt quite guilty. His own love for Priscilla had come out triumphant and crowned, but the friendship existing between Miles Standish and himself was sorely wounded and bleeding. He tried to justify himself with the fact that he had tried, and therefore had done his duty. But he had failed. The conflict between friendship and love was great, but love prevailed, and in due time friendship also was rebuilt and made even stronger than ever before. This contention illustrates in a small way how dominant is the moral force in Longfellow's life and his literature. It really cannot easily be overestimated.

Summarizing briefly, we find that Long-

fellow translated from the German he shows that words are not necessary at all in a manifestation of love. This is the poem:

Who love would seek
Let him love ever more
And seldom speak;
For in love's domain
Silence must reign;
Or it brings the heart
Smart
And pain.⁶

It seems to be Longfellow's idea that a lover's thoughts center a great deal of the time around his beloved. John Alden was almost constantly associating his thoughts with Priscilla, whether he was working on his new house, digging in his garden, or reading his Bible in church on Sunday.⁷

One night as Evangeline was getting ready for bed she little dreamed that below in the orchard her lover was watching for the gleam of her lamp and her shadow, but "Yet were her thoughts of him."⁸

From the last phrase given we can see that a woman's affection is just as deep as a man's. In fact, at times it seems as if Longfellow considered her love as being almost the purer. She puts love first and seems to think of it more as the all-important thing—that nothing else mattered greatly. Perhaps this is more than Longfellow means to imply, but the following lines, spoken by Evangeline at perhaps the most crucial hour, somewhat uphold this opinion:

Clasped she his hands, and laid her head on
his shoulder and whispered—
"Gabriel! be of good cheer! for if we love
one another
Nothing in truth can harm us, whatever mis-
chances may happen!"
Smiling she spake these words.⁹

And years afterwards, when she found him at the point of death, that love of their youth was still bright in her heart.

And as she pressed once more the lifeless head to her bosom,
Meekly she bowed her own and murmured,
"Father, I thank thee."¹⁰

These words came deep from the heart of the woman—a heart full to the brim of pure love, for otherwise she could not have said them. This is an example of what Longfellow depicts as true love.

From the great poet's writings it is sometimes hard to know just what he wishes to imply. However, one is told that up until the time when John Alden heard of the death of Miles Standish, he had seemed to be to Priscilla just a good friend. Then, when he once heard that she was free, but not until then, his love was released, and—

Mingled with pain and regret, unconscious
of what he was doing,
Clasped, almost with a groan, the motion-
less form of Priscilla,
Pressing her close to his heart, as forever
his own, and exclaiming:
"Those whom the Lord hath united, let no
man put asunder!"¹¹

Another of Longfellow's ideals is here brought out, in that Alden had not allowed his love to manifest itself so fully until he felt sure that Standish no longer could claim her. However, in one way this might be termed as almost a cowardly attitude to

take, since he had as much and more right to Priscilla than did Standish, since she had rejected him and really loved Alden.

Summarizing, one finds that Longfellow devoted many of the lines in his poems to the subject of love. He sees a vast difference between love and admiration and finds that woman's affection is exceptionally pure. Furthermore, he suggests silent love as being perhaps the sincerest.

1. "Hiawatha," page 127.
2. "The Courtship of Miles Standish," page 168.
3. "Courtship of Miles Standish," page 184.
4. "Courtship of Miles Standish," page 170.
5. "Courtship of Miles Standish," page 181.
6. Ibid, page 616.
7. "Courtship of Miles Standish," page 181.
8. "Evangeline," page 78.
9. Ibid, page 82.
10. Ibid, page 97.
11. "The Courtship of Miles Standish," page 182.

FROM THE HOLY LAND TO THE HEART OF EUROPE

V. Through the Gulf of Corinth

By Anis Ch. Haddad

Early the next morning we sailed along the Isle of Salamis, and Aegina, once the mistress of these seas and the hated rival of Athens, was robed in graceful garments that did not conceal its form. In less than six miles we had a glimpse of Cenchrea, where Phoebe lived who carried the manuscripts of Paul's epistle to Rome, and the port from which Paul sailed at the time that his friends wept, fearing they would see his face no more. The neck of limestone rock which connects the Peloponnesus with the mainland is ten miles long and not more than four miles broad. As our ship drew near to Corinth we were eager to catch sight of the canal which is three miles long and is so narrow that there was only enough room for our ten-thousand-ton ship to squeeze through, from the Aegean into the Ionian Sea. The steaming through the gulf was exceedingly pleasant and long to be remembered. The isthmus is seamed with ravines and ridges, picturesque with vine-draped rocks which age has colored, and it is now variegated with cornfields. We had time to see the historic line of water, and enjoyed on either hand the splendid mountain forms. In the far-away Roman days at a section of this isthmus a little to the north, ships were hauled from gulf to gulf by means of rollers and ropes.

The isthmus was the land section that held my eyes captive the longest. An army invading Greece had to pass that gate and face the foe against serious odds. Time was when a watchtower strengthened this military defense at every fifteen yards. It would be very interesting to try to estimate the strategic military value to Greece of the narrow neck of land, the narrow mountain pass, and the narrow strip of sea. The opening of the undertaking only consummated a work conceived by several Romans, but actually commenced by Nero. Did Paul see Nero's engineers engaged at the west end of this canal in A. D. 52? No one could be bored on such a trip around the mainland and its islands: the wonderful morning, the beautiful coloring, the deep, clear darkness of the sea.

While musing with such thoughts as these Corinth came into sight. The children ran to the shore to see our "big ship" pass through. My last memory of the old city has in it these frolicsome children, clothed with pretty clothes, and some Corinthian

mothers, waving white handkerchiefs from the doors of their tiny homes.

We know that this is Paul's Corinth, yet we can hardly reproduce in imagination the fair city so proud and so dissolute, in whose streets he walked, gazing on its stately temples, taking note of its philosophic culture, mourning over its luxurious vices and determining to know nothing among the people save Jesus Christ. The ancient city is all gone now. The solitary ruins on the western outskirts of the town seem only to render the surrounding desolation more impressive. Earthquake and malaria have not been more lenient to the ancient town than Roman vengeance; and of the capital which was to Greece in luxury what Athens was in wit, only a few columns and sinking walls remain. A church and some other buildings now stand near the shore of the bay, and guides offer, as usual, to tell us, if we will but listen, far more than is written, offering to take us to this and that spot of legendary wonder. I would rather remember the old traditions than look at that modern town.

The strait widened as we came near Patras, which is a thriving new city that inherited the name, but not the site of the ancient city. It lies open in the narrow strait, subject to the high wind which always blows through the passage, and is usually a dangerous landing.

At noon we came at Zante which is most charmingly situated and gives one an impression of wealth and elegance. Old and enterprising merchant farmers, whose villas are scattered about the slopes, enjoy a reputation for the same delightful gift. The gentlemen are distinguished among the Ionians for their fondness of country life and convivial gayety.

Later, the town presented a beautiful aspect: it rises high in sharp mountains with vineyards hiding in the valleys, the blue sea kissing its scarred edges and cooling the heat of tropical sun. Hucksters in boats hurried to the shore with white and purple grapes and big bursting figs, black and blue. Almost all the land is given up to the culture of the currant vine. On the hillsides we observed innumerable terraces, broad, flat and hard, like threshing floors, and we learned that they were the drying grounds for the ripe currants.

We were still among the Ionian islands that lay in such a light as the reader of

Homer likes to think of them. We sailed past them in a dream, not caring to distinguish history from fable. Through the strait of Actium we looked upon the smooth inland sea of Ambracia, while our steamer churned along the very waters that saw the flight of the purple sails of Cleopatra, whom the enamoured Antony followed when he left the world to Augustus. The world was a small affair then, when its possession could be decided by a bit of water.

It was still light when we passed the barren rock of Anti-Paxos and the mountain in the sea called Paxos. There is no island in all these seas that has not its legend connected with Paxos.

The long rays of the setting sun tipped with silvered gold the receding islands. Night stole softly over the land and sea when moonlight hung the sinking shore line with gauzy dreams. It was deep twilight when we reached Corfu and sailed in under the starlight by the frowning hill of the fortress. Corfu enjoys the most beautiful situation in the world. Its loveliness is in no danger of being overpraised. Shut in by the Albanian coast, the town appears to lie upon a lake surrounded by the noblest hill and decorated with tropical vegetation. Ancient gnarled olive trees abound, thousands of acres of grapevines were in sight, while hedges of prickly-pear cactus and groves of walnuts and most vigorous fig trees, interspersed the landscape. There was even here and there a palm. A most lovely land, in its contours. The more we saw of the charming situation and striking mountain outlines, the more we regretted that it was growing darker. Soon we saw nothing except a circle of light on the shore a mile long, a procession of colored torches which illuminated the town.

It was like entering a new world of order and civilization next morning to sail through the vast outer harbor of Brindisi into the inner one and lie for the first time in the Adriatic at a dock. The quiet waters of the bay, the grey buildings of the little town, the uplands touched by the morning sun coming up out of the Adriatic, formed as sweet a picture as the eye could desire to rest upon.

Brindisi is clean but dull. Yet it was characteristically Italian, and is the great transit station on the route to India and the East. It has no interest save from its classical associations. It has a beautiful Roman column; near it is the house where Virgil is said to have died and an ancient fortress, which is half crumbling walls and half dwelling houses. It is surrounded, like the city wall, by a moat, now converted into a vegetable garden.

It is the hour of the steamer's departure,

but before steaming away we must take on board the mail. An hour on the deck that morning gave us an idea such as we never had before, and such as we never could have had but for what now passed before our eyes, of the wide ramifications of correspondence. Along the quay, as far as the eye could reach, stretched a line of wagons filled with bags, great and small. These had arrived by the railway overnight, and were here to be forwarded to their destinations in all parts of the globe, east, west, and south. The delivery of the bags on board occupied a little over an hour. We were told that there were over nine hundred bags in all. We had thus made visible to our eyes, as it were, the lines of communication which run out to all the ends of the earth. Coursing along we could see the instructions of the statesman, the orders of the merchants, also the sweet messages of friendship and of love, the tidings of joy, and, alas, of sorrow. What a world of sentiments, of affections, of griefs, of hopes, lay pent up in that hold to go with us over the waves. They were voiceless and



The Picturesque Canal of Corinth

viewless, to be sure; but they were real nevertheless, and the men and women on board who were walking the deck or talking in the saloon, were but a little company in comparison with the thousands of invisible passengers below, which were sailing with us.

All was now ready; the steam was put on, the great ship was heaved round from the quay and with a motion slow and stately she made her way out of harbor.

Sailing up the Adriatic, the ship kept near enough to the northeast to enable us to see a good deal of it and its islands. On we went, catching picturesque but momentary glimpses of old Roman remains, mediaeval towers, and walls. The last thing we saw of Brindisi was the drawbridge with the moldy towers. Of all human works I care the least for fortresses, except to look at from the outside. I liked the view from the wall of the moat and the great fields of ripe wheat waving in the sweet north wind.

But what is the matter with our watches? We have been gaining twenty minutes daily

and when we reach Trieste we will have actually gained "one hour" of our life. But we shall lose this hour again, when we prepare for our return voyage, as we leave behind us the sun, and go towards the east.

The sea-ride to Trieste is one of the most inspiring excursions of the globe. The Adriatic with its gentle zephyrs, its morning freshness, its many little islands rising like fascinating specters out of the quiet blue, hugs a shore line whose wild ways jag savage mountains that thrust their horny backs from blue above, into blue below. The spicy mountain air comes down, caressing the sea and ship with tender touch of sweetness.

(Next month: More than a Glimpse of Trieste.)

Jerusalem, Palestine.

HIGH COST OF GRADUATING

How much does it cost to graduate at your high school? We are not thinking of the years of effort, but of the cost of finally putting the effort over in proper style. The Chicago High School Teachers' Federation after an investigation at one school announced that the total was approximately \$15. This amount, however, included only such immediate costs as class emblems, invitations, etc. The "Educational Review," making allowance for new clothes, banquets, flowers and other things that many people think are essential, puts the figure at \$75 per pupil. However, young persons with a well developed determination bump on their heads can graduate for much less. It has been done in a borrowed or rented suit and without attendance at all public functions. The "Review" referred to just above cites an exceptionally quiet graduation where "they had no annual with photographs; graduation invitations were written, not printed. There were no pins, no rings, no commencement gifts nor flowers. The girls wore inexpensive dresses; the boys their ordinary clothes. And yet the spirit—that's the thing—the spirit of that school was radiant."—Selected.

TO MOTHER

By Mildred Risdon

To me you are a rhythmic melody
Of tuneful lyre or shepherd's dreamy flute,
The mountain echo of a cool-voiced lute
Or dulcet murmur of the midnight sea.
But yet your love bepeaks a harmony
So sweet and charming that the harp is mute
And seeks in vain for minstrelsy to suit
Or match your loving soul's deep sympathy.
Yet if surpassing beauty were not yours
And tho' your charms were less by far,
Then still I'd claim you as my guiding star,
And still undying love I'd give to you,
For love so pure as yours and mine endures
If skies above are somber, gray, or blue.
Goshen, Ind.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

ISAAC AND HIS WELLS.—

Genesis 26:12-25

Lesson for May 1, 1932

Golden Text.—A soft answer turneth away wrath: but grievous words stir up anger. Prov. 15:1.

Obedying God. When a famine came into the land Isaac started towards Egypt as his father did in a similar case, but the Lord directed him to remain in the land of the Philistines. While God had not warned Abraham against going into Egypt and consequently does not blame him, yet his going thither had evil consequences, i. e. Abraham's fear led to deception; and he secured an Egyptian handmaid for Sarah by whom he later had a son, who, with his descendants, has been a thorn in the sides of the chosen people from that day to this. It is good to walk in father's steps unless you can do better. Isaac heeded the warning, did better than his father in this matter, and God blessed him. The time of famine was changed to a time of plenty—an increase in seed sown was a hundred-fold, and of flocks and servants until he became very great. Prov. 10:22.

Envy. They who became great must expect the envy of the small. Envy is always a sign of conscious inferiority. Envy does itself more harm than the envied. Much as the Philistines needed water they closed Abraham's wells. They would rather do without than enjoy the benevolence of Abraham or his son. They were probably afraid to close them in Abraham's time, but Isaac, true to his name which means laughter, would not stand up for his rights and the Philistines took courage and undid the work of the land's benefactor. It is hard to start a fight with a man who will keep smiling no matter how you treat him. Imitate Isaac.

Reopening wells. The good that our forebears have done has been a wellspring of blessing to many. But the forces of envy and greed close up the wells. Every generation must again redo the good of former generations if the blessings of unselfishness are not to perish from the earth. And each generation must do more. Though envy and greed close the wells, yet they will claim them as their own when the sons of good men reopen them. Each generation must not only reopen the old but also dig new wells. Is the world growing worse? If it is, it is because our sons are not reopening the old wells to the honor of their parents

nor digging new ones to bless the present and future generations. Goodness must be progressive or evil will overcome it.

Peace. Meekness is not weakness. No doubt Isaac's men would rather have fought than dig a new well. But fighting is destructive, whereas well digging is constructive. Do good to your enemy, and he will become your friend. Psa. 37:11; 25:21.

It requires a much nobler character to suffer wrong patiently than to resist wrong. But the basest of men are those who curse the one who blesses them.

The blessed three. Altar—tent—well. v. 25. The altar should take precedence over all. The tent or home will then be under the protection and blessing of God, and such a home becomes a well or place of springs, Psa. 84:6, and the end of strife, vs. 26-33.

ESAU SELLS HIS BIRTHRIGHT.—

Genesis 25:27-34

Lesson for May 8, 1932

Golden Text.—Every man that striveth for the mastery is temperate in all things. I Cor. 9:25.

Unlike. v. 27. No two people are exactly alike. Twins are usually more so than others but in this case their unlikeness was conspicuous. They were unlike at birth and became more so through the years. If it is true that as the twig is bent the tree is inclined it is also likewise true that something is implanted at birth that causes me to produce the fruit of life at maturity. That germinal something (unless I am grafted on the true olive of Rom. 11:17) decides the quality and quantity of the fruit of my life.

Sacred or profane. While people are unlike, yet they naturally divide themselves into two groups with strong points of similarity within the group—sacred and profane. Pro means before, and fane, temple, so profane means before or outside the temple where the multitude carelessly and thoughtlessly passes by.

Sacred means that portion within the temple where footsteps are quiet, hearts are reverent, and souls bow in worship.

People may also be classed as religious and irreligious; as carnal and spiritual; as those who live after the flesh and those who live after the spirit. In the sons of Isaac we have the two classes illustrated. Contrasting them we find that Esau had many likable qualities but lacked an interest in spiritual things and esteemed them lightly. Jacob had many glaring faults but possessed

the desire for spiritual blessings—the one thing needful. Result: Lacking the spirit longings Esau made friends but lost character; possessing them Jacob grew in character and manhood until he was great enough to bless Pharaoh (Heb. 7:7) and in a prophet's role blessed his descendants. Gen. 49.

Changes. Character is a plant of slow growth. You do not become suddenly good if bad; nor suddenly bad if good. What you do to-day is the cumulative result of all your former thoughts and deeds. What you did in the past is the father of what you are now.

Self-control. Animals lack it. They must be controlled from without for their own good. Man has it, and because of it he says "no" to a momentary fleshly gratification in order to gain a greater good. He that striveth for the mastery exerciseth self-control in all things. Esau lacked it. Without foresight and lacking proper appreciation of values he got what he wanted at any cost, only to rue it later. Esau despised his birthright. No wonder God hated him. Rom. 9:13. Jacob too was hungry for pottage but so much hungrier for the birthright or spiritual blessings that bodily hunger seemed as nothing in comparison. No wonder God loved him. Where the body comes first, the individual will yield to appetite and become a glutton, or drunkard, or dope fiend, or one given to sexual excesses, or all these combined, and at last—a failure and a wreck.

Where the desire for the blessing of God comes first the old nature is crucified, the body is kept under, the appetites and bodily desires are controlled, and true greatness (goodness and holiness) will be attained.

JACOB AT BETHEL.—Genesis 28:10-17

Lesson for May 15, 1932

Golden Text.—I am with thee, and will keep thee in all places whither thou goest. Gen. 28:15.

To the profane God is nowhere, to the godly He is everywhere. Whether at Beersheba, or Bethel, or Haran, God was with Jacob and in times of need revealed Himself. To Jacob the earth became the temple of Jehovah, and every nook a place of communion with God.

Jacob in his intense desire for the blessing of God, as given to Abraham, overstepped the bounds of honesty and brotherly love to attain it. True, Esau did not appreciate it, but brotherly love should have made him try to enlighten his brother. Covetousness led him to the other extreme. We are to covet the best gifts from the hand of God, but never if that means the impoverishment of another. I am to covet in order to become a blessing. Jacob's means were improper. But was not that the very essence

of the temptation of Jesus? The things suggested, food and power and glory, were proper objects of desire, but the wrong way of getting the right thing is sin as much as doing the wrong thing.

But Jacob failed to gain his ends either by purchase or deception. Looking carefully at Isaac's blessing of Jacob when he thought he was blessing Esau you notice the absence of the Abrahamic blessing. It was not until Isaac was ready to send Jacob to Haran to get a wife for himself that Abraham's blessing was vouchsafed him. Gen. 28:1-4. All Jacob gained by these means was the wrath of Esau, and retribution at the hands of Laban and later of his sons. Luke 6:38.

The dream. If there is a ceiling to radio waves there is none to the voice of prevailing prayer; if there is a great gulf between the residence of saint and sinner in the world to come (see Luke 16:26) there is instead a staircase connecting earth and heaven. Jno. 1:51. Christ is the ladder, Jehovah at one end, I at the other, and angels ministering to my needs. This is the happy lot of the seed of Abraham, the Blessed. Heb. 1:14.

God is no respecter of persons. The promises made to saints of old are also for us today if we enter a similar relationship with God. The desire consuming me awake, and occupying my dreams asleep, will some day be attained. Desire one thing and you will have all. Psalms 27:4; Matt. 6:33.

Bethel. The house of God is the gate of heaven. Not the material building. I Tim. 3:15; Heb. 3:6; I Cor. 3:17; Eph. 1:23. Let us learn its sacred relationship to God, our proper relation to it; and consecrate all reverently to Him, committing ourselves to His care.

JACOB AND ESAU RECONCILED.—

Genesis, chapters 32, 33.

Lesson for May 22, 1932

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Jacob—cheat, supplanter. That was his name indicative of his character. For almost a hundred years he bore that name and that character. But all the time there was another self, seeking the blessing of God, sometimes manifest and then again hidden under the baser Jacob.

At Peniel came the crisis. Not the purchase by pottage, nor the laying on of Isaac's hands brought the blessing, but wrestling with God did. Jacob wrestled all night—when he was strong, when he grew faint, when he became lame—still he wrestled on and gained the coveted blessing. At the age of ninety-seven Jacob the cheat is transformed, and now is Israel, a prince of God, a godly prince. His seed at once is called Israel. Gen. 32:32. Through a strange prank of history the Jacobites, which would have been the name of the Jews if Jacob's name had not been changed, are anarchists, enemies of all law.

There is a lesson for us in these two names. They who will not submit to the laws of God also defy the laws of man, but those

who submit themselves to the true Israel (Christ, Isa. 49:3) become the true Israel of God, obedient to the laws of God and man. Sin is lawlessness, righteousness is obedience.

Jacob, the true father. A father provides, protects, and if necessary dies for his family. When danger threatened, Jacob did all he could to turn away his brother's wrath, and then went forward first of all to meet him—to die or to live. The more a father loves the more he shields his own.

Esau's wrath. What caused its flame to die? Perhaps the twenty years since Jacob had left home. Time makes us forget and revives kinship. Perhaps Jacob's gifts and speech contributed. But are these answers adequate? Why the four hundred men? Do these not indicate war? There is only one adequate answer. God. He promised to keep. Gen. 28:15. He delivered him from Laban. Gen. 31. The angels of God met and accompanied him. Gen. 32:1, 2; Psalms 34:7. Mizpah, Mahanaim, and Peniel conquered Esau and I doubt not but that he often wondered afterward why his anger so strangely left him. Jacob could have told him. Those things are revealed to those who know the Lord. Prov. 18:19.

Sealing the reconciliation. Jacob gave gifts and Esau accepted them. Words of forgiveness if not followed by brotherly conduct are of idle meaning. Efforts must be made to propitiate my enemy, but having gained that end, there must be more effort continued to maintain friendly relations than if there had never been any quarrel. And the oftener we quarrel the more difficult it becomes to fully regain what was lost. Unselfish love prevents strife and is mankind's only cure for ill will.

JOSEPH THE DREAMER.—

Genesis 37:1-11

Lesson for May 29, 1932

Golden Text.—Provide things honest in the sight of all men. Rom. 12:17.

God had promised Canaan to Abraham, Isaac, and Jacob. God had fulfilled His word in bringing Jacob back again after his sojourn in Syria. Gen. 28:15. But Jacob is not yet in possession. That is reserved for a later generation. He is only a sojourner in the land of promise. Esau had left Canaan and had taken possession of land east of the Jordan, where he established a nation.

Joseph. Man is born to trouble. If you are like your fellows you will suffer for your misdeeds; if you are better than they, they will hate you for your goodness. I Jno. 3:13. If you keep silent at their evil you become a partaker by your acquiescence. If you rebuke and report their evil you incur their bitter displeasure. Verily we are often in a strait betwixt two. Should Joseph have reported his brothers' misdeeds to his father? Surely, if father needed to know, but not as a tattler. The brothers' conduct should have been such that the report thereof would have pleased the father and brought honor to the sons.

Why is it that so many people hold the ideals of the gangster who will shield his fellow in crime by sealed lips or perjury?

If I do wrong it should be told, if I do right the telling will not hurt my feelings. Only let the teller tell the truth in love without exaggeration.

Partiality. It is impossible to treat all people alike. It would be manifestly unfair to do so. Joseph did not deserve the censure his brothers deserved. Neither do you love all alike. Even our blessed Lord loved John the most. But if you love me less than you do others the fault is probably mine. I do not blame you. It is a wonder you love me at all. Am I jealous? That makes it so much harder for you to love me. God sees to it that we eventually get what we deserve.

Ambition. "Your old men shall dream dreams, and your young men shall see visions" (Joel 2:28). Prov. 29:18. To long and dream of attaining something worth while is not wrong; it is a necessity to keep from sinking into the slough of human worthlessness. If Joseph's brothers had done it they would not have misconducted themselves as they did. The inner consciousness of a high and holy calling will certainly react into noble conduct. But should I relate to others those sacred aspirations and dreams? It is not wise to cast pearls before swine. Swine have not the upward look, they cannot comprehend your dreams, they will turn and rend you. But when you reveal them to kindred souls your aspirations mutually help each other and all rise to nobler manhood through the sharing. Does the knowledge of another's aspirations stir you to envy or emulation? Which? The answer reveals your character.

BLESSED ARE MY ENEMIES

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they prevent all men speaking well of me.

Blessed are my enemies, for they tell me what they don't like in me, rather than the things they do like.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveals me to myself.

Blessed are my enemies, for they, like the true physician, will dare expose my inward weakness long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my heart, to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceedingly glad, for such will make a strong man out of me if I am wise of understanding the philosophy of One who said: "Love your enemies."—From God's Dealings.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

V. Common Sense, by Edwin W. Thornton

Reviewed by H. N. Troyer

Common Sense is a study of the mind and method. It is, however, an uncommon book, for it is unusually full of common everyday wisdom stated clearly and forcefully, and within the understanding of common everyday folks. It is valuable alike to both parents and teachers.

The book is very inspirational in that it awakens in each one that which responds to the imperative call to give more time and strength to "my Father's business." The periods in human life are so accurately and sympathetically described that one wonders why they were not seen so clearly before and made use of. One cannot help but read on from the first page to the last, for the book of 256 pages is made up in such an uncommon way that one hardly knows what to expect next but curiosity leads us on, even sometimes to the extent of skipping a few pages in attempting to get glimpses ahead.

The book is in two parts. The first part is devoted to mind study, while the second applies the principles learned in the first part to the different periods of life. The first chapter opens with a defense of the word—"Common Sense." After discussing and illustrating the term the author reaches the following definition: "Common Sense is the mind's balance wheel. It is the name we give to the quality of level-headedness. It is gumption. It is the mind's power of poise adaptation, the subtle ability to say and to do the right thing. It seeks to find and to do the sane, plain, main things, and to pass by the vain things. Common sense is indeed a most uncommon sense."

In this same chapter Mr. Thornton then passes on to the mind, using as a basis, Paul's admonition, "Let this mind be in you which was also in Christ Jesus." After dividing the powers of the mind into their different activities, he gives us the following challenge:

1. Know the mind's laws in order to respect them.
2. Know the mind's needs in order to meet them.
3. Know the mind's peculiarities in order to fit them.
4. Know the mind's possibilities in order to unfold them.
5. Know the mind's powers in order to direct them.
6. Know the mind's strengths in order to nourish them.
7. Know the mind's weaknesses in order to correct them.

The chapter closes with a scripture side-light, a few sensigrams such as "Common sense is the sixth sense, given by the Creator to keep the other five from making fools of themselves." "Common sense is the kind of sense without which all other sense is nonsense," and questions for review and discussion.

One of the strong features of this book is the way the author reinforces most of his "common sense" with scriptural illustrations, verses and incidents. To illustrate this we

will quote the following: "The prodigal son played havoc with his life and sat down to think it over. It was his intellect that took an inventory of the facts and calculated the consequences. His feelings overwhelmed him in humiliation and shame. His will said, 'I'll get up and go home.' The prodigal son acquired knowledge by means of the new experiences through which he passed. He retained a great deal of his knowledge, otherwise he could not have thought it over. He arranged his knowledge; that is, he classified it into a related order instead of holding it as a jumbled pile of mental scrap. He elaborated his knowledge, building happenings in his mind which really had not yet happened."

We are glad for the way this author stresses the heart power of the Church. He shows how we are surrounded by the cold world of reason in which the feelings are suppressed. Schools are not teaching and training the feelings as they ought. Big business has no place for sentiment. "Friendship, hospitality, family life and devotional culture take too much time. It is all very well, perhaps, but there is no money in it." Only in Jesus Christ can characters be corrected and permanently remedied, and the feelings are the connecting link between knowledge of Christ and obedience to Christ. The intellect may be instructed in all the facts about Christ that are known to mankind, but without love for Him, sympathy with Him, and a desire to be like Him, there will be no effect in the life. "If the feelings are not trained skyward, they will run along the ground."

Of course, all of us have common sense enough to know that the wills of children as well as grown people are the decision makers. But have we all noticed that "some wills are weak and must be fed with encouragement and commendation; some are stubborn and must be won by attraction and persuasion; some are fickle and must be shocked by a knowledge of consequences; other wills are dependable and may be relied upon with confidence; while all wills are trainable and should be inspired to act in harmony with the highest possible ideals." "The Christian life is a continuous series of righteous choices and needs help along these lines. Every one must go to heaven with the sailing apparatus which God has given them. As teachers we have all kinds of human sailing vessels in our care."

The second part of this book is just as challenging or perhaps even more so than the first part. Here we have the work applied. Perhaps a good way to give the scope of the work is to give the diagram as it appears below.

In working up the different periods of life, one is not simply told what to do but shown how. Bible stories are told to show the life that should be put into story telling. Lesson plans are worked out. Discussions are given. The whole treatment is very valuable both to the new beginning teacher as well as a ready reference and reminder to the old experienced Bible worker. In fact, there are few people this book would not benefit.

(This book may be obtained from the Mennonite Publishing House, Scottdale, Pa. Price, fifty cents.)

Hudson, Ohio.

The wise men sought the virgin-born Christ. They laid their gifts and worshiped at the feet of Jesus, and wise men are still doing the same.—Selected.

Pupils' Period in Life	General Characteristic of Period	General Aim of Teacher	Teacher's Method in Teaching	Appropriate Bible Material
Early Childhood Age 3-6	Receptivity	To Impress	Story	Bible Stories and Wonders
Middle Childhood Age 6-9	Activity	To Control	Narrative	Bible Happenings and Texts
Later Childhood Age 9-12	Energy	To Direct	Recitation	Bible Persons and Facts
Early Youth Age 12-16	Transition	To Establish Comradeship	Conversation	Bible Persons Facts and Principles
Middle Youth Age 16-20	Aspiration	To Train	Conversation and Seminar	Bible Principles Doctrine and Practice
Later Youth Age 20-25	Self-assurance	To Challenge	Seminar and Discussion	Bible Experiences Promises and Assurances
Early Maturity Age 25-35	Application	To Test	Discussion Topical and Question	
Middle Maturity Age 35-65	Achievement	To Coöperate With	Topical Question and Lecture	
Later Maturity Age 65 to end	Meditation	To Honor	Informal Address	

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"For the kingdom of God is not in word, but in power" (I Cor. 420).

* * * *

The Power in our life and in our service for the Master does not consist in our skill in putting up a good speech or writing a good essay or reading well. Much as these things ought to be encouraged and improved upon in the individual, they do not constitute the power. Power consists in a direct connection with the source of power, which is God. It may be possible to put up a very correct statement of doctrinal truth by our words, but still be out of connection with the power of God. There may be something that breaks the connection or that makes the connection very periodic. A certain telephone did not work so as to communicate the message. Upon examination it was found that an accumulation of dirt had almost obstructed the connection. When that was cleaned away everything was clear and plain.

Outward appearance of quality cannot substitute for inward power. A clear conscience before God and man which brings forth the fruit of a righteous life, obedient to all the will of God and submissive and loyal to the doctrines and standards of Christ, as upheld and promulgated by His Church, is an absolute essential to keeping the connection of power with God and in making that power effectual before men. A life that is gifted in speech and in the power of entertainment, even making the topics of the evening interesting, may have its lasting effects for God and for good thwarted because it carries no conviction to the hearts of the hearers that will draw their hearts toward God and His righteousness. It is one thing to be attracted to the speaker and rush to him after service to express admiration for his charming talk, and quite another thing to have conviction deepened in the hearts of the hearers so that they will hurry to the place of prayer where they translate their convictions into heart purposes which bear fruit unto godliness.

Again, to have power our teachings must be backed by the Word of God. We hear some very positive and forceful speeches and they do influence the lives of men in a certain channel of thought, but they are of no avail because sooner or later they are proved to be empty because they will not stand the test of God's Word, and cannot have His blessing. On the other hand we hear some very stumbling remarks made by some trembling and stammering tongue, but they carry with them the whole backing of Almighty God and His eternal plan for the salvation of men. The words have power because they stand with God. The life has power because it is in harmony with God and His Word and is a channel of His power through which He works in behalf of men.

In the topics for this month you will find occasion to apply the above facts concerning power. The ascended Lord at the right hand of God is in a place of power. There is no power at all in our lives if we are not in a right relation with our Great High Priest who is passed into the heavens. If we are in right relation with Him, we have also received the promised power in the person of the Holy Ghost. He works in us both to will and to do of His good pleasure. In the character study of Philip we see an illustration of a life filled with the power of God and how it was used in effective service. Our example is only a Christian example when it comes forth from a life that is in harmony with the Spirit of God.

The Life Insurance Topic will call forth the need of spiritual discernment between that life which trusts in God and does good, and that life which is wedded to the world and its selfish and undiscerning methods, that must depend upon oppression and inequality to make it easy for a few, while they ride upon the labors and travail of the poor. Can you think of a life of power that has no sympathy and practical help toward the weak and the needy of earth? "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

LESSONS FROM THE ASCENSION.—

Luke 24:50-53; Acts 1:9-11; 2:32-36

Topic for May 8

MOTTO

"Thy throne, O God, is for ever and ever."

MEDITATIONS ON THE TOPIC

I. What the Ascension Teaches.—To the unbelieving Jews, Jesus asks, "What and if ye shall see the Son of man ascend up where he was before?" This would prove to them that He was the Son of God from heaven as He claimed to be. He had come

from heaven and was to ascend to the same place again at the appointed time. In due time Jesus ascended to heaven after He had risen from the dead and had been seen of His disciples for a period of forty days. The disciples worshiped Him after they had seen Him go out of sight in the cloud. Their joy was full after this, for they knew that He was a living Lord who was in glory and that He could be in fellowship with them in the Spirit even if not in bodily presence.

The fact that Jesus went to glory after the sacrifice on the cross makes that shedding of blood effectual in heaven as an atonement for the sins of men and will prepare a place in glory for all who will receive Christ

as their Savior. His presence in glory is of itself an intercession in behalf of those who pray in His name. When Stephen was given a view of Him, he saw Him standing at the right hand of the Father in glory at the very moment when mad men were gnashing on him with their teeth determined to kill him. His prayer was so very real that he asked that Jesus should receive his spirit and that He should not lay the sin of his murder to the charge of his persecutors.

What was so real to Stephen is also just as real to us. Jesus is still in glory as an Intercessor and we have a right to plead in behalf of sinners as long as He is still there working in behalf of lost souls.

II. The Text.—Luke 24:50-53. Here we have the parting scene—Jesus lifting up His hands in blessing and being carried upward. Then follows the new feeling concerning the separation which no longer seems a separation but a joy in the thought of One who is able to receive their worship.

Acts 1:9-11.—This is another account of the same event with the added detail of an angel message telling of Jesus' return later.

Acts 2:32-36.—This gives the first result of Jesus' being in glory. He has shed forth the Holy Ghost upon His believing and redeemed disciples who are henceforth His representatives.

III. Junior Program Suggestions.—We ought to be able so to live and teach to others the grand message of a living Christ at the right hand of the Father in glory that our boys and girls will not only receive the intellectual assent of the fact, but that the conviction will be so impressed by the reality of our touch with Jesus, that the thought will become a blessed reality to them. The Suggestive Assignments have been made to include the two phases of thought, the historical fact and the spiritual act of worship which the disciples exercised and which we may exercise. The latter phase is the end to which the study of this subject should lead the boys and girls. Loyalty to Jesus as our God and King and one who is able to help us in every time of need ought to be the outgrowth of the conviction that He has ascended to glory to prepare a place for us. This will bring out the practical thought that we should be prepared to go to that place when He is ready to call us.

OUTLINE STUDY

I. Christ's Fitness for Heavenly Glory.

1. It was what ought to have been.—Luke 24:26.
2. Because of His unselfish humiliation.—Phil. 2:5-11.
3. Only a return of what He once was.—Jno. 17:5.
4. His character declares His rightful place.—Heb. 7:26.

II. His Purpose of Returning to Heaven.

1. To prepare a place for His own.—Jno. 14:2.
2. To make it possible for the Spirit to come.—Jno. 16:7.
3. To be our intercessor.—Heb. 4:14-16; 9:12, 24.
4. To fill all things.—Eph. 4:8-16.
5. To receive proper honor.—Heb. 2:9; 12:2.
6. To superintend the work of His servants on earth.—Acts 7:55, 56; Jno. 14:12; Matt. 28:20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Jesus Went Back to Heaven:
 - a. His Going Up.
 - b. His Place with the Father.
 - c. His Work for Us in Heaven.
2. Worshipping Jesus:
 - a. How the Disciples Worshipped.
 - b. How We Worship To-day.
 - c. Leading Others to Worship Him.

For Seniors.

1. The True Glory of Jesus Christ.
2. The Expediency of His Ascension.
3. Our Service Here in the Light of His Heavenly Throne.

PERSONAL THOUGHT

I have a friend in Glory who is able to prepare the way for me to be with Him. This friend is also able to receive all who are willing to accept the plan. Can we as His ambassadors labor with Him to the end that many may be brought to Him according to His plan?

SEED THOUGHTS

Crown Him

Look ye saints, the sight is glorious,
See the "Man of sorrows" now
From the fight return victorious,
Every knee to Him shall bow.

Crown the Savior! Angels crown Him,
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the bursts of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords."

—Thos. Kelley.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heavenly places,
There with Thee in glory stand:
Jesus reigns, adored by angels,
Man with God is on the throne,
Mighty Lord, in Thine ascension
We by faith behold our own.

—C. Wordsworth.

THE PROMISE OF POWER—Luke 24:44-49; Acts 1:4-8

Topic for May 15

MOTTO

"The promise is unto you, and to your children and to all that are afar off."

MEDITATIONS ON THE TOPIC

I. **Power from on High.**—The departed Master, the Lord Jesus Christ, had promised that He would not leave His disciples comfortless. He said, "I will come to you" (Jno. 14:18). The Holy Spirit, who dwelt in Jesus in unmeasured power, was sent, according to the promise, to dwell in the disciples in such a measure of God's gift as God chose to give. With the presence of this Divine person in the believer's heart there is power limited only by the individual in whom the Holy One dwells. If we are very pliable in the hands of God and respond to the teaching of God's Word and the moving of His Spirit through the Word and the operation on our hearts, there will be a fuller use of the power of the Holy Spirit, than if we are too stubborn to yield our will and too hard-headed to change our preconceived notions.

The fact that there is a command to be "filled with the Spirit" will suggest to us that there is such a thing as being filled with other things that shut out the fullness of the Spirit's operation. It is pointed out that the appetites of the body may be indulged in to the crowding out of the Spirit's operation. It is also true that when the mind is given over to meditation on holy things that there is a better vehicle for the operation of the Spirit than when the mind is full of earthly things in which the strong motives of seeking God's glory are lost sight of. Having met the conditions of salvation so that a new birth has taken place in us, then we may walk in the Spirit who has come to all who are His. Rom. 8:9. And walking in fellowship with the Holy Spirit and learning to know His will more and more perfectly by a fully surrendered will of our own, we receive a fullness of power according to God's plan for our lives.

II. **The Text.**—Luke 24:44-49. Jesus outlines the program of the Messiah's work and what He expects of His disciples. He directs them first to tarry at Jerusalem until they are endued with power from on high.

Acts 1:4-8.—This is another account of the final meeting of Jesus with the apostles in which He shows that their work is not to be one in connection with earthly Israel as a restored kingdom, but as witnesses in all the world. For this work they shall receive power when the Holy Ghost has come upon them. But to the question as to whether He restores Israel at this time He says it is not for them to know "the times and seasons which the Father hath put in his own power."

III. **Junior Program Suggestions.**—Can you remember how early in years you were able to comprehend something of the fact of spirit? The invisible life within our being that is made manifest in outward words and deeds, is the spirit within our bodies. Then the Spirit of God, called the Holy Ghost, is also an invisible life that may dwell within our heart and may have companionship with our spirit. Can we somehow bring the message of this lesson to the junior mind in terms that can be understood and that will open to them the possibility of entering into fellowship with God through His beloved Son so that the Holy Spirit can dwell within our bodies in fellowship with our human spirit? And with such an indwelling there will be power that will make us strong to do the things that please God. This may be developed by taking up the historical events and describing the difference in the lives of the disciples after the Holy Ghost came. Then lead on to the personal application of our own experience in receiving this power and living in fellowship with this power.

OUTLINE STUDY

I. The Promise Given.

1. Through John the Baptist.—Matt. 3:11.
2. Through the prophet Joel.—Joel 2:28.
3. Through Jesus.—Jno. 14:16, 17; Acts 1:8.

II. The Need of Power.

1. The flesh is weak.—Matt. 26:41.
2. The enemy is stronger than the flesh.—Rom. 7:14-21.
3. The work is great.—Matt. 28:19, 20.

III. The Conditions for Power.

1. Faith.—Gal. 3:2, 14.
2. Repentance.—Acts 3:19.
3. Obedience.—Acts 5:32.
4. Prayer.—Luke 11:13.

IV. The Power Working.

1. Giving wisdom and understanding.—I Cor. 2:12-15.
2. Guidance.—Jno. 16:13; Acts 10:19, 20.
3. Bearing fruit.—Gal. 5:22, 23.
4. Witnessing.—Acts 1:8; I Thes. 1:5.
5. Helping infirmities.—Rom. 8:26, 27.
6. Convicting the world.—Jno. 16:8-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Comforter Promised by Jesus:
 - a. To Whom the Comforter Came.
 - b. What the Comforter Does.
 - c. How the Comforter May Be Ours.
2. The Power the Holy Ghost Gives:
 - a. Power Over the World.
 - b. Power to Work for Jesus.

For Seniors.

1. The Need of Power.
2. The Supply of Power Promised.
3. The Working of God in the Power of the Holy Spirit.

PERSONAL THOUGHT

As inheritors of power, do we walk in it? Do we realize our need of power sufficiently to wait upon the Lord, to listen to His voice, and to go forth in His strength?

SEED THOUGHTS

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:14-19).

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Sel.

Our limitations are our own, not God's.
—Selected.

There was a time when low on bended knee,
With outstretched hand and wet uplifted eye

I cried, "O Father, teach me how to die,
And give me strength Death's awful face to see

And not to fear." Henceforth my prayer shall be,

"Help me to live." Stern life stalks by
Relentless and inexorable, no cry
For help or pity moveth her as she
Gives to each one the burden of the day.
Therefore, let me pray,
"Give us the strength we need to live, O Lord."—Julia Dorr.

V. BIBLE CHARACTERS—PHILIP (Jr.).—Acts 6:5; 8:5-40

Topic for May 22

MOTTO

"Arise, and go."

MEDITATIONS ON THE TOPIC

I. Philip was first known as one of the seven deacons who were ordained at Jerusalem to serve in looking after the poor.

Later he is called Philip, the evangelist, because he was used in bringing the good tidings of salvation to others. There is no record when he was ordained as a preacher, but that does not necessarily indicate that the Church did not authorize him to preach. The first place we hear of his preaching is Samaria. Here he not only preached Christ but wrought miracles in the name of Christ. Many of the people believed and were baptized.

While Philip was still in Samaria, the angel of the Lord spoke to him, saying that he should arise and go toward the south to a road leading from Jerusalem to Gaza in a desert place. Philip was obedient to the

heavenly messenger and on the road he saw the eunuch traveling. Then the Spirit told him to go along with the chariot. As a result he was invited to ride and to explain the Scripture which the eunuch was reading. It was a good chance to preach Jesus to the man. The result was that the man was converted and asked to be baptized. Philip granted his request when he found that the man was truly a believer. The eunuch went joyfully on his way, while Philip was caught away and was found again at Azotus preaching as he went from there till he came to Caesarea.

Philip made his home at Caesarea. Here some years later Paul and other brethren found him and lodged in his home. Philip had four daughters at home who prophesied. There were other disciples living there also in the same town.

II. **The Text.**—Acts 6:1-6; 8:5-40. This has been set forth in the meditation above.

III. **Suggestions for Junior Programs.**—Distinguish between this Philip and the Philip among the twelve Apostles. It would be well to have the boys and girls know the story connected with the entire life of Philip as far as it is revealed in the Scriptures. A number of important lessons could be learned from his life. His was a Spirit-filled life. A Spirit-filled life is an obedient life. It is also one that knows the Bible and can find Jesus Christ in all the Scriptures. The eunuch was a man who could read, but it took a Spirit-filled man to explain the meaning of the Scriptures. Philip was just as ready to preach to one man as to the crowds in Samaria. Philip's home seemed to be a godly home and his children grew up to know the Lord and to be Spirit-filled also.

OUTLINE STUDY

I. Philip Ordained a Deacon.—Acts 6:1-6.

II. Philip Preaches in Samaria.

1. A general acceptance of Philip's preaching.—8:5-8.
2. Simon, the sorcerer, is baptized with the rest.—8:9-13.
3. Simon's character found out by Peter.—8:14-24.

III. Philip Called to Preach to the Ethiopian Eunuch.

1. Directed to go south to the Jerusalem-Gaza road.—Acts 8:26.
2. He sees the Eunuch traveling in a chariot reading.—Acts 8:27, 28.
3. The Spirit directs Philip to join the chariot.—8:29.
4. Philip preaches Christ from the Scripture the Eunuch was reading.—8:30-35.
5. The Eunuch is converted and baptized.—8:36-39.

IV. Philip Sent to Other Places.

1. Caught away from the Eunuch.—8:39.
2. Found at Azotus and other cities to Caesarea.—8:40.
3. Philip visited by Paul and his company.—Acts 21:8-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Philip a Deacon.
2. Philip an Evangelist.
3. Philip Explaining the Scripture.
4. Obedience to the Lord's Voice.

For Seniors.

1. The Success in Following Divine Leading.
2. Philip's Evangelistic Service.
3. Lessons from the Experiences of Philip.

PERSONAL THOUGHT

Do we live in the presence of God in such obedience that we can hear and know His voice calling us to every service?

SEED THOUGHTS

Would you live for Jesus, and be always pure and good?
Would you walk with Him within the narrow road?
Would you have Him bear your burden, carry all your load?
Let Him have His way with thee.

—C. S. Nusbaum.

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.
—Jno. Keble.

Sweet is the voice of a mother,
Calling so tenderly,
Sweeter the voice of the Savior
When He is calling me.—A. A. Payn.

CHRISTIAN EXAMPLE.—I Pet. 2

Topic for May 29

MOTTO

"Let this mind be in you, which was also in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. **Christian Example.**—Actions of every kind are the product of the life within. A true life produces the fruits of real "goodness and righteousness and truth." Such fruits may be manifest in the words we speak and the deeds we do. As such a life of doing good is seen by others they have a "pattern of good works" by which their standards of life are measured. As they compare the good works with evil works they can see the superiority of such a life and perhaps desire that their own lives may be guided by the same standard.

But the following of an example is more than mere imitation of outward deeds. I have seen men who spoke loving words and acted in a kind way from the motive of getting into favor so that some selfish end might be gained for themselves. This kind of imitation of goodness is manifestly wickedness in the final analysis and will not stand the test. Another who desires to have the praise of men and to be counted as a good Christian tries to imitate the piety of some one who is regarded as a model Christian character. Again there is failure because the motive is wrong and it is impossible to put on a piety that does not come from the heart. It is evident that the true following of example must reach into the currents of life which, when they spring up within our own hearts, produce the same quality of fruit that we have seen in Christ and which is manifest in His true disciples.

Having the Christ-life within, and beholding the deeds of Christ and those who are born of God, we have a pattern of good works which we may well imitate in fulfilling the desires of our heart that spring from the work of Christ in our souls.

II. **The Text.**—I Pet. 2. Here we begin as newborn babes and grow in spiritual stature and strength and manifest a holy life before the world after the example given to us by our Master the Lord Jesus Christ.

III. **Suggestions for the Junior Program.**—An example is something to be seen, and in the seeing to help the one who sees to attain to something of the same kind. It would be idle to trim apple-tree leaves to look like peach leaves and expect that we could thereby make a peach tree. It would be just as foolish to cut off peach leaves and pin them to an apple tree and expect to make another peach tree. There must be something more abiding done. The life of the same kind that we desire fruit from must either come from the seed or from the bud, which in itself contains the kind of life which we desire manifest. The fruit is the

pattern, but it is impossible to produce it except by true life processes. Aim to lead the junior mind to this fundamental fact as you also lead them to see the quality of the life that sets forth a true Christian character. Examples of love, humility, purity, truth, unselfishness etc., may be found in actual deeds of Christ and Christians. But to complete the lesson we must somehow get into the heart the necessity of receiving the divine nature before we can do deeds that are genuinely Christian.

OUTLINE STUDY

I. Christ the Chief Example.

1. In the practice of self-denial and sacrifice.—Phil. 2:5-8.
2. In the service of feet washing.—Jno. 13:1-17.
3. In the endurance of suffering, patiently.—I Pet. 2:19-24.
4. Bearing the infirmities of the weak.—Rom. 15:1-7.

II. Christians are the Representatives of Christ.

1. To let their light shine.—Matt. 5:16.
2. To be examples in following Christ.—I Cor. 11:1.
3. Ministers to be examples to the flock.—Phil. 3:17; 4:9; II Thes. 3:7-9.
4. All to live an example before men.—I Pet. 2:12.
5. Walking as He walked.—I Jno. 2:6.
6. Taking His yoke.—Matt. 11:29.
7. To put on Christ.—Rom. 13:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Light of Jesus' Life Is Our Example:
 - a. The Light of Jesus' Love.
 - b. The Light of Jesus' Purity.
 - c. The Light of Jesus' Humility.
2. Followers of Jesus Must Shine with His Light:
 - a. Changed into His Image.
 - b. Walking in His Steps.
 - c. Obeying His Voice.

For Seniors.

1. The Source of All Christian Example.
2. How Receive a Blessing from Christian Example.
3. What a True Example Means to the World.

PERSONAL THOUGHT

Could our life be pointed out as a true example of what Christianity is like? Are we "an example of the believers in word, in conversation, in charity in spirit, in faith, in purity" (I Tim. 4:12)?

SEED THOUGHTS

To win the world for Christ, we don't need any more arguments, but more samples of what God can do for a poor sinner.—Sel.

An example is the best argument.—Sel.

Lights Along the Shore

There are lights by the shore of that country,
Where my bark amid perils I steer;
And they ever grow brighter and brighter,
As that glorious haven I near.

There are lights by the shore as I journey,
As we float down the river of time;
All the days of our pilgrimage brighten,
With a radiance truly sublime.

Oh! they tell of a hope that will cheer us;
In the midst of our sorrows and cares;
When the lamp of our vessel burns dimly,
We watch for the glimmer of theirs.

Then forget not to keep your lamp shining,
O Christian! be earnest and true,
For a soul on life's ocean may perish,
May sink in the waves, but for you.

Oh! the lights along the shore,
That never grow dim,
Never, never grow dim,
Are the souls that are aflame
With the love of Jesus' name,
And they guide us, yes, they guide us un-
to Him.—J. Pollard.

LIFE INSURANCE.—Psa. 34

Topic for June 5

MOTTO

"God is our refuge and strength."

MEDITATIONS ON THE TOPIC

I. **Life Insurance**, in the common talk of the business world, is a method whereby one party pays another party for taking the chances of his death. In case that death occurs the party taking the chances promises to forfeit a certain sum. In case the first party lives he promises to pay certain regular dues to the insurance company.

As a business proposition it is a plan known to be nothing but **chance**, because no one has an assurance of life except by a general possibility based upon what has happened to many in ordinary health. As a business proposition it must also depend upon the loss of many on the side of the party insured, if the insurance company can hold out to pay the forfeitures in case of death. This loss comes out of the pockets of many unfortunate people who by hard toil have paid into the company and quit before they died or in some way forfeited their return. Those who have their lives insured and win must expect to gain the money that has come from the misfortunes of the poor deceived souls who failed to gain their insurance.

It is well for the Christian to look at the heaven-ordained plan for His saints. When once we have learned the faithfulness of our God and have realized the rich joy of being His instrument in the distribution of the necessities to the unfortunate and of living above the fearfulness of men who are "anxious for the morrow," we will never think of trusting in man's insurance plans.

II. **The Text.—Psa. 34.** The thought of magnifying the Lord runs through the entire psalm. He hears and delivers His people. His angel encamps about them to save them. He supplies their every need. His eyes are over the righteous and His ears are open to their prayers. He delivers. He keeps. He provides. He redeems. He punishes the wicked.

III. **Suggestions for Junior Program.**—Two phases of the subject may well be impressed upon the junior mind. Strongly as we may impress the fact that life insurance is not right according to the standards of the Word, yet if we do not go deeper and impress the grand principles of God's sufficiency for our need and the folly of depending upon worldly sources for our protection, we shall fail in the end on not only life insurance problems but on many other phases in which worldliness will take hold of their lives. The spirit of helpfulness that should characterize the people of God will do much to strengthen the faith of those who engage in it, that God is "able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." Simplify these subjects to suit the minds of the juniors with whom you have to deal, but hold to the principles and show them forth by precept and by example of godly characters both in the Bible record and in the lives of saints living or dead.

OUTLINE STUDY

I. The Way God Provides for Us.

1. Our personal security:

- a. Never forsaken.—Heb. 13:5, 6; Psa. 37:25.
- b. Sustained.—Psa. 55:22.
- c. Fatherless fathered.—Psa. 10:14; Hos. 14:3; Psa. 68:5.
- d. Widows protected.—Psa. 68:5.
2. Plans to be used by saints:
 - a. To have pity upon the poor.—Prov. 14:31; I Jno. 3:17.
 - b. To do good unto all, especially saints.—Gal. 6:10.
 - c. To provide for relatives.—I Tim. 5:4, 8.
 - d. To help dependents who need.—Acts 6:1-3.
 - e. To do relief work for those in other places.—Acts 11:29, 30.

II. Ways of Men Condemned.

1. Trusting in man.—Jer. 17:5; Psa. 118:8.
2. Trusting in riches.—Luke 12:15-20; I Tim. 6:8-10, 17-19.
3. Anxiety for temporal provisions.—Matt. 6:24-34.
4. Self-devised plans.—Jas. 4:13-17.
5. Treasures of wickedness.—Prov. 10:2; 13:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Trusting in the Father's Care:
 - a. By Walking in Honesty.
 - b. Seeking His Kingdom First.
 - c. Laying Up Treasures in Heaven.
2. How God Teaches Us to Help:
 - a. Do All the Good We Can.
 - b. Help the Needy Christians.
 - c. Help Our Own Relatives.

For Seniors.

1. How Trust in Man Denies Our Trust in God.
2. The Wisdom of Using God's Plans for Meeting the Needs in Misfortune.
3. Beware of Covetousness.

PERSONAL THOUGHT

"My God shall supply all your need according to his riches in glory by Christ Jesus." What a wonderful draft to make upon the boundless resources of heaven!

SEED THOUGHTS

Those who trust the God of the universe are never brought to shame. He has marvelous ways of supplying the wants of His people. All the forces of nature and grace are at His command. He can make cyclones His servants, storms His messengers, and peaceful seasons His gentle benedictions. His love is as unexhausted as His power is unlimited; His grace is as abundant as His wisdom is profound and His might omnipotent. His heart is the heart of a mother, while His arm is that of Jehovah. Happy, thrice happy, are they who lean upon His heart and trust His arm. Travelers on the higher Alps have told us they sometimes rise to heights so great that they see beneath them the rolling clouds, the flashing lightning and the rain falling in torrents, but the peaks on which they stand are above the storm and are bathed in unclouded sunshine. Such is the experience of those who make God their refuge. They dwell above earthly clouds, in undisturbed peace, and in unending joy.—Mac Arthur.

When the deep shadows linger around you,
When the dark clouds hide all the blue sky,
Let not your griefs one moment confound you;
All your heart needs the Lord will supply.

Whisper your troubles softly to Jesus,
Tell Him what brings you grief and distress;

Tell all your pains and losses to Jesus,
It is His joy to comfort and bless.
—W. C. Martin.

TEN REASONS FOR A FAMILY ALTAR

These reasons are taken from a leaflet put out by the Family Altar League. They are as follows:

"Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

"Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

"Because it will make you conscious throughout the day of the attending presence of an unseen, Divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

"Because it will sweeten home life and enrich home relationship as nothing else can do.

"Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

"Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

"Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

"Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

"Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

"Because the Word of God requires it and is the giver of all good and the source of in thus obeying God we honor Him Who all blessing."

HONOR THY MOTHER

One day in the year 1789 word arrived at Mount Vernon that Washington had been unanimously elected the first president of the United States and his presence was urgently requested at the seat of government. Hastily, Washington put his affairs in order and just at nightfall mounted his fastest horse and rode out, not for the seat of government but to say goodbye to his aged mother.

All through the hours of the night he rode and the next morning appeared unannounced at his mother's home. A brief visit and Washington was on his way back to Mount Vernon. By nightfall he was again at home, having at the age of fifty-seven ridden more than eighty miles in twenty-four hours over roads that were rough and primitive for the sake of a last farewell with the mother to whom he owed so much. The next morning he was ready to start his journey of two hundred fifty miles to New York City.

"Anyone can have a trivial life or a deep and beautiful one, as he or she chooses."



BIBLE STUDY



TABERNACLE STUDIES

III. Early Sacrifices (Continued)

By the Bible Study Editor

The use of the skins of those creatures for Adam and Eve, surely had a spiritual significance. The associations of that act of God with the experiences of those two persons and God's own relationship with them fully bear out the truths that underlie every later sacrifice and offering commanded by God for the use of His saints in the early dispensations; and the same may be said as to the significance of that use in relation to the more perfect work of the Lamb of God.

While it may be outside of the Scriptural right to call those creatures a sacrifice which God used in His mercy for Adam and Eve, we may call them the earliest types of the Lamb of God to be slain to atone for the sins of men.

In this ministry of mercy to those by whom sin entered into the world, and death by sin, it may also be said that God Himself was the priest who ministered in this first sacrifice. No one may fully know the divine wisdom and purpose and power of that first great ministry of mercy. It is the hidden wisdom which we know only in part even by the revelation of the Spirit of God. The great High Priest of our profession is Jesus Christ, who offered His own blood in the presence of God to atone for all of our sins. The Apostle Paul in II Cor. 5 states that God was in Christ reconciling the world to Himself. God in Christ, is the great, eternal High Priest. It is He who gave His Son, the Lamb of God, as the great sacrifice of which each lamb offering was but a faint and partial type. Then, God, as the High Priest of our first parents, in this act of atonement and love and mercy, shed the blood of the first sacrifices for sin and hallowed the offering of blood for all time until He should come who, by one perfect offering, once and for all, should put away sin by the offering of Himself and purge our consciences from the guilt of sins and from the dead works of ceremonial requisites to satisfy for all time a conscience that should remain forever free from sin's pollution, guilt, and judgment.

In all, the first sacrifice embodies in its principal features that which every later sacrifice included. The Law stated the central truth of the sacrifice in these words, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.—Lev. 17:11.

Early Sacrifices

The offerings of Cain and Abel are of interest and are important in that they teach the manner of the observance of the established institution of the sacrifice. There is no recorded instruction for the perpetuation of the offering of blood as begun for Adam and Eve. The observance of such a rite by the first sons of the human family inspires the suggestion of a covenant between God and the first parents established on the observance of a sacrifice for sin. Faith in that covenant of promise was confirmed by the offering of the blood for atonement. In this act "Abel offered a more excellent sacrifice than Cain."

The record of the two sacrifices says nothing of the reason for the acceptance of the one and the rejection of the other, beyond this; that "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect" (Gen. 4:3-5). Heb. 11:4 says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." The testimony of God concerning the righteousness of Abel is seen in Gen. 4:4: "And the Lord had respect unto Abel and to his offering." Thus it is written and the writing is the testimony of God to the faith of Abel. By that testimony Abel yet speaketh.

It is evident that the offering stood as a symbol of a covenant relation. Like Abraham, whose faith and justification preceded the sign of his faith, circumcision, so the faith of Abel preceded the act of offering. By the nature of the sacrifice his faith was justified. By the confirmation of the offering of the firstlings of the flock and the fat thereof as the offering unto which the Lord had respect there is given to us the evidence that the institution of the sacrifice was of divine origin and was continued from the beginning of man's transgression as the expression of a covenant relation between the righteous Lord and a transgressing man.

Abel offered of the firstlings of his flocks and the fat thereof. Nothing is said of the fat in connection with the coats of skins, and nothing is said about the skins in connection with the offering of fat. But the

offering of blood must be common to both of these first offerings. It is the blood that maketh atonement. The offering of the fat is suggestive of fire, or burning, in connection with the offering, for the fat is the fuel of the offering, made by fire unto the Lord. Lev. 3:11. At a later time it is also said that the skin of the burnt offering shall be the possession of the priest who makes the offering of atonement, Lev. 7:8. The element of fire may have been present or absent from these early sacrifices, but the shedding of blood was not absent. In the shedding of blood there was a pouring out of life, death, which was the penalty for sin. In the humility of his spirit Abel presented his offering, saying thereby, "God be merciful to me a sinner." He could also transfer to himself the covering of the sinless sacrifice. If fire consumed the sacrifice of the fat and flesh it manifested the acceptance of the sacrifice by God Himself, a sacrifice of a sweet savor. In this offering Abel manifested a faith which was in full accord with God and His purposes of redemption and His means of mercy.

On the other hand the offering of Cain did not find favor with God. God had not as yet cursed the ground for Cain, and he brought to the Lord the fruits of his labor and sweat of his face. He and Abel had shared in the curse of their father Adam. They shared in the extended mercies of the Lord to the human family. It was the privilege of all to share in the common faith through which the mercies were continued. Cain brought the fruits—a part of his life—to be offered to God. But there was no blood shed. Hence there was no acknowledgement of the death penalty for the sins for which he was suffering in part by his toil and sweat. There was no covering left from his offering by which the virtues of a sinless life could be attributed to himself. There was present in his offering no recognition of the justice of God to deal with sin and none of the mercy and grace of God to forgive and bless a repentant heart.

In bold presumption, outside of a faith that believes in and honors the institutions of God's mercy and love, Cain sought to appease the wrath of God against sinners and justify man in the sight of God through the medium of the dead works of human effort. There was no life blood in his fruits; they were dead fruits. The labors of man's hand and all of his good deeds, whether after the law of commandments or after the law of conscience, are dead works, and can yield not one drop of life blood in recognition for the death penalty for sin, nor an atom of cover to clothe a man with the virtues of sinlessness. Unto Cain and his of-

fering God had no respect. It is written as a testimony of God concerning a bloodless offering, which cannot please God. The fig leaves of Eden could not shield Adam and Eve from the judgment of God; neither could Cain receive favor and mercy from God by reverting again to the fruits of the earth to cover his transgression. When God instituted the sacrifice of shed blood He gave the only remedy for sin. This covenant was renewed again and again, until in the fullness of time there came the Lamb of God, whose blood cleanses all from all sin. There is no other offering for sin, and no other means of salvation except by the blood of Jesus Christ.

This rejection of the blood covenant on the part of Cain was the cause of God's displeasure with him. But God did not at once reject Cain. The right of headship rested upon him, the firstborn. He was the first man child upon whom could be placed the representative of the first-begotten Son of God. To him belong the honor of rendering first obedience to God as a son. The dignity of the elder brother was his, the place of honor and leadership. How was it used but to display independence, self-will, and rebellion against the higher authority of God and disregard for the welfare and spiritual interest of those over whom he was head! Besides disregarding the will of God in the sacrifice, Cain rebelled against the disapproval of God for his disobedience. His countenance fell.

The efficacy of the offering of blood is revealed in a new sense in God's attitude toward Cain in this second phase of his revelation against the Lord. There is a call for repentance and an appeal to his loyalty, "If thou doest well," the hope of restoration to his early conditions, "Shalt thou not be accepted?" or (margin, "have the excellency"). Adam and Eve were restored to favor with God through the offering made for them. Cain had the same promise. He had failed to accept the mediation of the blood atonement, and had, thus far, no reconciliation. The next step for Cain was to acknowledge his failure, "If thou doest not well." The active tense would indicate a present possibility for him. The decision for right conduct was before him, with the result that his place as first begotten should be defended and the proper relations with his younger brother be renewed and maintained. But the means of securing this restoration lay in the use of the offering for sin, "Sin lieth at the door." The word designating sin also implies its penalty or expiation, hence, the tremendous significance in the word of the Lord, that there is yet a means of grace and restoration of the favor of God before this man of double transgression. A sin was verily laid at his door. But there also lay at his door the expiation of his sin; a sin offering had been provided by the Lord; the flocks abounded before him and about his dwelling. The offering for blood was as possible for him as for his brother Abel.

Abel was not an unconquerable brother. His was not a haughty spirit, for every right of God and man was esteemed by the man

of faith, who being dead yet speaketh. The only impossibility deterring Cain from finding a place of favor with God and honor among man was his own haughty and rebellious spirit. That which could be made sin for him and bear away the judgment of it by death, lay at his door. That which could afford him a covering of righteousness and honor lay at his door. He turned from his door away from the offering, away from his brotherly honor, away from God. The lamb lived, but Cain bore the judgment of his own sin. "The wages of sin is death."

For his present judgment Cain bore the fear of death, and a new curse from God upon the earth. The earth no longer yielded unto him her strength (Gen. 4:12), for the blood of his brother had been shed instead of the blood of a sacrificial lamb. It was not a slaughter-house religion that Cain despised, it was a despising of a righteous God and His mercy. The man who quails at the thought of One shedding his blood for man's sins, is too often ready to shed the blood of his fellows. In this day of grace, the Lamb has been slain. Our faith rests upon an accomplished and accepted sacrifice for sin. We need no more to shed the blood. Ours is no longer a religion of shedding blood. It is one of confidence in God, that for our sins a sufficient judgment for sin has been accomplished in the death of Jesus Christ and through that atonement we have peace with God and the hope of everlasting life.

The trail of brothers' blood still follows those who reject the offering for sin that lies at their door. As it followed the family of Cain so it follows the rejections of Christ. The nations of the heathen know no peace and brotherly love. The nations of men who know not Jesus Christ would rule over their brothers with the powers of force and subjection by carnal means. They would tear God and His Son from the heavens and enthrone themselves as the rulers of the universe. This is the spirit of Cain, who would not recognize the confession of his sins and the atonement for his sins as a providence of God's love, mercy and glory,



STEWARD ONLY



Steward I and not possessor—of the wealth intrusted me.
What, were God Himself the holder, would His disposition be?
This I ask myself each morning, every noon, and every night
As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent;
How, were He my life's custodian, would my years on earth be spent?
Thus I ask myself each hour, as I plod my pilgrim way
Steeped in grateful amazement at His mercy day by day.

Steward only—not possessor—of the part of Him that's I.
Clearer grows His truth, and dearer, as the years go slipping by.
May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show Him how my stewardship was spent.

—Strickland Gillilan.

resulting in the highest good to man in life and the greatest glory of man in eternity.

With the next recorded sacrifice for sin there was builded an altar. The nature of the sacrifice remained the same, while a larger unfolding of the method of the offerings unto God is given, and the particular significance of the methods of sacrifice are also evident.

THE CHURCH INVITES YOU ON MOTHER'S DAY

No greater honor can a son or daughter bestow on a mother, if living, than to worship with her on Mother's Day and no greater respect can be shown to her memory than by attending a service of worship.

It is a beautiful custom which calls sons and daughters to the House of God on this day to pay respect and tribute to motherhood.

Jesus took the ideals of motherhood and made them the fundamental principles of the Kingdom of God. Humility, unselfish service, the spirit of forgiveness—these constitute the essence of the teachings of Jesus.

Why not pay special tribute to your mother by accepting the invitation to COME TO CHURCH ON MOTHER'S DAY?

—D. Carl Yoder.

HAVE YOU EVER NOTICED?

When the other fellow acts that way, he is "ugly;" when you do, it's "nerves."

When the other fellow is set in his ways, he's "obstinate"; when you are, it is just "firmness."

When the other fellow doesn't like your friend, he's "prejudiced"; when you don't like his, you simply are showing that you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he's "toadying"; when you try the same game, you are using "tact."

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous."

When the other fellow picks flaws in things, he's "cranky"; when you do, you are "discriminating."

When the other fellow is mild in his manners, he is a "mush of concession"; when you are, it is being "gracious."

When the other fellow gets destructive, it is "toughness"; with you, it is "forcefulness."

When the other fellow dresses extra well, he's a "dude"; when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business, he's "foolhardy"; when you do, you are a "great financier."

When the other fellow says what he thinks, he's "spiteful"; when you do, you are "frank."

When the other fellow won't get caught in a new scheme, he's "backwoods"; when you won't, you are "conservative."—Publisher Unknown.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THREE SYSTEMS—THE SALOON, AMERICAN PROHIBITION, OR CANADIAN GOVERNMENT CONTROL

And be not drunk with wine, . . . but be filled with the Spirit.—Eph. 5:18.

With the wets talking themselves hoarse, with the wet sheets keeping the front pages filled with wet propaganda, we make no apology for writing frequently upon this live topic, since we believe more in Spirit-filled men than in men filled with spirits. God intoxicated men think straight, live better, make better neighbors, fathers, mothers, than men filled with "fire water."

W. Williams, a minister of Sarnia, Ontario, declares that of the three systems—the old saloon days, prohibition as it is in the United States, and Government Control as it is in Canada, the last is the worst of all. Personally, we believe he is right, since it brings the saloon into the homes of the nation. Better the saloon down at the corner, than in every corner. Better other men in the liquor business, than the government in that nefarious business.

The latest vote in Congress in the United States is analyzed by Frank B. Everitt in the Presbyterian as follows:

The "wet" press has been having one of their "good, old times" in hilarious rejoicing over the recent vote in Congress on the wet and dry issue. "He laughs best who laughs last." While their delirium is on, let sober-minded people reflect, and really analyze the situation, as shown by states in that vote, assuming that Congressmen voted, as their constituents would have them vote.

Fourteen states put in a solidly dry vote, with not a dissenting vote in their delegation. This in itself would be enough to block a two-thirds vote in the Senate to repeal. But that is not all. Nine other states had from 75 to 90 per cent of their delegation dry. There were four more states whose dry percentage was from 66 to 70 per cent. This gives, in all, twenty-seven states, who are at present two-thirds, or more, dry in their Congressmen.

Over against this are seven states apparently solidly wet, and six states that are wet from 66 to 80 per cent, or a total of thirteen states, that are two-thirds or more wet in their present Congressmen.

It will take 288 votes in the lower House to repeal the Amendment. The wets in this "high-mark" poll have secured 187 votes on a motion to refer it to the states—not on the motion to repeal. They are still 101 votes short.

The South is still quite solidly dry, the wets mustering only 15 Southern votes out of 109 voting. The great "open spaces" beyond the Mississippi are 71 per cent dry, showing 59 dry votes to 24 wet. The Pacific Coast is wet, but only by 11 to 8. Even in the wet bloc on the Eastern seaboard, and in the Middle West, New Hampshire and Vermont stand out, solidly dry, and Indiana 60 per cent dry.

If, as the wets have claimed, this is a fair test of the country's feelings, let not the dry followers be utterly discouraged. It has been a good thing to "smoke them out." Now on with the fight! America will not long remain "half wet, half dry." Literary Digest, please copy.

President Hoover wisely has spurned the beer talk about bringing back "Better times."

When wet forces began to concentrate on

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

the plea that legalization of beer would furnish wide employment, raise big revenue and solve the economic depression President Hoover showed a little impatience; when a member of the Chicago council presented him a petition from that body claiming that legalized beer and wine would put \$2,000,000,000 into circulation and furnish jobs for 1,500,000 he replied that the figures were wrong. It was presumed that he had studied data on the subject recently obtained by his secretary, Walter Newton, from the Census Bureau. As Senator Bingham, Representatives Dwyer and Britten, Bernard Baruch and others urged beer for revenue the Anti-saloon League replied that the beer tax would be a tax on the poor, and that "no nation can drink itself rich."

In view of the persistent stories about the evils of prohibition the following statement by Col. George H. Davis, in charge of the Salvation Army forces in Chicago, will be of interest. It is the word of a man who knows.

Out of more than a million cases we have dealt with in the last sixteen months, there were only seventy-five bad cases of drink, and of moderate cases, only 500.

From October 11, 1930, to February 3, 1932, we helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink-free. Having nothing to do, many of these men would have drunk to excess if they could get the liquor.

I did not realize the small percentage of drinking men that pass through our doors until I personally checked it up.

The number of women coming to our doors with a tale of being ruined by drink is less than one per cent of the entire number, whereas in former days it was a considerable proportion.

In our family welfare relief work in these days we seldom find need arising from strong drink on the part of one or other of the parents, whereas in the old days it was 90 out of 100 cases. In fact, poverty from drink has almost disappeared.

The old-time drunkard, the wets of the country notwithstanding, is gone.

Before Prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time one hundred men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn.

The State of New York, which is in the hands of the wets, some time ago repealed the State Enforcement Law. The wet forces have now turned to make it practically impossible for the dry sections of the country to be properly represented in the state. In the new law they demand a huge number of signatures and thousands of dollars to run as an independent candidate for the legislature or the governorship. This sounds like the wet ways of working things in the past.

After all this world cannot satisfy man, who has had eternity set into the heart by the Creator, much less can liquor. The world needs more than a better grade of liquor, or a larger per cent of alcohol in its

beer. It needs salvation, it needs the Spirit of Almighty God, the Holy Spirit in the heart. The account about Ralph Barton's tragic death diagnoses the need of the world at large:

A few weeks ago the literary and artistic world was shocked by the news that Ralph Barton, the famous cartoonist, had taken his own life. He left a note for publication which shows how empty is the world of true joy and peace. "I have had a few real difficulties," he said. "I have had, on the contrary, an exceptionally glamorous life, as life goes; and I have had more than my share of affection and appreciation. The most charming, intelligent, and important people I have known have liked me, and the list of my enemies is very flattering to me. . . . I have run from wife to wife, from house to house, and from country to country in a ridiculous effort to escape from myself. In so doing, I am very much afraid that I have brought a great deal of unhappiness to those who have loved me. . . . I did it because I am fed up with inventing devices for getting through twenty-four hours a day."

TAXPAYING IN THE LIME-LIGHT

For this cause pay ye tribute (taxes) also: for they are God's ministers, attending continually upon this very thing.—Rom. 13:6.

The tax question is in the forefront in United States and Canada as probably never before, for that matter it is front page news throughout the entire world. Especially, since the World War the taxpayers and the taxleviers have been at loggerheads. It seems very hard to pay for the universal fracas, and everybody wants to saddle the bill upon the other fellow. The cost of the Federal Government in the United States rose in the period from 1914 to 1931 from \$1,098,602, to \$4,821,374,569. The population has increased about 27 per cent, while the budget has risen 338 per cent. This same ratio has about kept pace in state and municipality. Such a pace dare not continue; more than that, it cannot. Every working day we are spending \$40,000,000, to support governments—federal, state, county, and local.

There was quite an explosion recently in the House of Representatives when by a tremendous vote the proposed sales tax was defeated. It was more than a political bombshell—it was an economic and social explosion of the first order, and has tremendous significance. This sales tax was to take care of the billion dollar shortage, and was largely to be saddled on the back of the masses, the buyers, the poor man. The rejection of this tax was the work of both Democrats and Republicans—it seems that both must have felt the pulse of the body politic, read the signs of the times, saw the handwriting upon the wall, and acted accordingly. It may be that the Government got a broad hint some way about keeping its hands out of the pockets of the poor, and it is high time that they are wise.

This "tumultuous vote" was a reminder to Uncle Sam that "Government by the people for the people," rather than "Government by the capitalists for the capitalists" is the new order of the day. Reaching into the pockets of the rich and high wage men seems to be the way out of the present predicament. But more rigid economy is also needful, lowered salaries in high places, less

job giving, less non-essential public functions, and the practicing of other economies—lest the worm turn, lest the goose that lays the golden egg die.

On the other hand the public needs to cease its clamoring for more service, of this kind and that, and do more paddling of their own canoe, as did our pioneer forefathers. One of the Canadian newspapers gave a splendid resume of what Governments are doing for us. The list is inadequate, but nevertheless staggering. While this list is made for Canadian citizens, it is well-nigh correct for United States citizens as well.

Municipal Service

1. Protection from fire for his life and the building which he owns or works in and occupies. In addition, the fire insurance rates which he pays directly or indirectly are partly determined by the efficiency of his civic fire protection and prevention service.
2. Protection from violence for his life and property which he owns or works in or with; also the right of living in an orderly community.
3. Education for his children and for the children of the community with whom his children are brought up and by whom they must be greatly influenced and the possibility of living in an enlightened community, without which life might hardly be worth living.
4. Health for the community through its public health and sanitation and sewer services, this benefiting himself and his family both directly and indirectly. Hospitals for the sick!
5. Highways and sidewalks which make his home and his place of business available for use.
6. A supply of water, without which he could not live, or have his family live, and without which he could not carry on his business or his home.
7. Amenities, such as parks and playgrounds, for the community in which he lives and has his home.
8. Social welfare services for the indigent and the temporarily distressed.

Provincial Services

We come now to the provinces. When a man pays taxes he gets, among other things:

1. The province provides for the training of teachers in the public schools, technical schools, continuation schools, commercial schools, high schools, and collegiates, etc., inspects the schools, sets sanitary standards and distributes grants, thus promoting the efficiency of the schools.
2. It maintains a general supervision over public health, may exercise strong powers affecting sewage disposal, water supply, the sanitation of summer resorts, etc.
3. It pays a large part of the administration of justice thus protecting citizens in the enjoyment of their lives and property.
4. It provides main highways and assists in providing subsidiary highways throughout the province.
5. It pays a share of old age pensions.
6. It may provide for "Mothers' Allowances" to enable children to be brought under mother's care in case of widowhood or desertion, costs sometimes being distributed between the province and the municipality.
7. It provides for the care of those mentally ill, and directly or indirectly assists in the support of indigent patients in general hospitals.
8. It protects game and fisheries.
9. It promotes and assists agriculture, protects forests and in general supervises the conservation and development of natural resources in so far as the natural resources are controlled by the province.
10. It pays out compensation to injured workmen.
11. It protects title to all real property or provides means by which title may be protected.
12. It organizes municipal councils and regulates them.
13. It regulates and inspects financial institutions.

Federal Services

Finally, the Dominion; what does it do for

the taxpayer, with the taxpayer's money? Among other things:

1. The Dominion regulates trade and commerce.
2. It provides for interprovincial railway transportation directly or indirectly.
3. It regulates railway rates.
4. It rounds out the system of administration of justice and, in some districts, directly administers law.
5. It controls and directs all our external relations and keeps in touch with the British Government and the Governments of all the British Dominions.
6. It maintains trade agents abroad to help our trade and commerce.
7. It protects against civil disorders and provides for national defence.
8. It controls immigration and examines prospective residents.
9. It runs the Post Office.
10. It controls banking and issues or controls the issue of money.
11. It maintains national parks and game sanctuaries.
12. It maintains employment bureaus, collects labor information, takes charge of an unemployment crisis (like that of the present), deals with any emergent necessity for relief.
13. It builds and maintains most of our public works; also most of our canals and waterways.
14. It controls Indian affairs; administers Canadian Indian lands as a trust.
15. It fosters agriculture, fishing, mining.
16. It promotes invention and authorship through existing patents and copyrights and fosters manufacturing and commerce by registration trade-marks, etc.
17. It maintains various scientific services and fosters scientific research.
18. It pays out millions of dollars annually to Canadian war veterans.
19. It pays out many more millions annually to interest on the debt which the country has incurred either for war or for capital expenditure on public works or other services.

The question we would ask: Is all this a necessity or is it possible to curtail?

THE HINDENBERG LINE IN 1932

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all those in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—I Tim. 2:1.

Such is the responsibility of all Christians—especially at this time, for Germany which is in the straits of a terrific reaction. It is at such a time that men like Von Hindenberg are even appreciated by those who still remember 1914. It is rather paradoxical that the unpopular man of that period should now be the man of the hour in 1932, but such is the case in Germany at the present time. Germany seems to be between the upper and nether millstones of Fascism and Communism, both of which, with other minor parties, oppose the Republic. To understand the German political mind it is best to go back to 1930.

In considering the present state of German politics it is easier and more accurate to think in terms of leaders, rather than of nominal party formations. There are, in theory, twelve separate and distinct parties represented in the Reichstag. These emerged as follows from the 1930 general election:

Party	Votes	Seats
Socialists	8,572,016	143
Hitlerites (Nazis)	6,401,016	107
Communists	4,587,708	79
Centrists	4,128,929	68
Nationalists	2,458,497	41
People's Party	1,576,149	30
Economic Party	1,360,585	23
State Party	1,322,608	20
Bavarian Party	1,058,556	19
Agrarian	971,000	18
Christian Socialists	856,000	14
Conservatives	314,000	5

But in practice the political line-up is much simpler. There are really but four groups worth considering:

1. The Bruening coalition, comprising all political groups, except the Hitlerites, the Communists, and extreme Conservatives. Most of these are Socialists of some shade or other. But all are believers in reform by constitutional process rather than by force. It was this coalition group which organized and marshalled the vote for Hindenburg in last Sunday's election.
2. The Communists need no special mention. They are organized, avowed believers in world revolution, after the model of Russia.
3. The extreme Nationalists are those who look for the return of the monarchy, and the restoration of the Germany of pre-war type.
4. The Hitlerites, Fascists, or Nazis, are all different names for the same thing—the National Socialist Party, led by Adolf Hitler. The nickname, Nazis, is derived from the party title. As every one knows, this party proposes to set up a Government after the Mussolini model.

It is interesting to note that virtually all German parties are Socialist in theory and aim. But the Bruening coalition concentrates on the paternalistic side of socialism—State housing, hospitals, and insurance of various kinds. The Hitlerites and Communists are, in aim, Socialists with revolutionary intentions. They wish to effect their reforms by completely rebuilding the structure of society rather than by repairing that already existing.

The outpouring of votes in the German election lately surpassed all past records; approximately 33,660,377 qualified voters out of 44,000,000 turned out to cast their ballots.

The official standing of the candidates was as follows:

President von Hindenburg	18,661,736
Adolf Hitler (Fas.)	11,328,571
Ernst Thaelmann (Com.)	4,971,079
Theodore Duestenberg (Nat.)	2,557,876
Gustav Winter (Indep.)	111,477

Since no man had a majority vote, there was a run-off election on April 10. In the second election, according to the German rule, the candidate needs only have the most votes. In this election Hindenberg had a comfortable majority and is now, at the age of 84, back in the presidential chair for another term of seven years. The returns for the second election were: Hindenburg, 19,359,642; Hitler, 13,417,388; Thaelmann, 3,608,388.

To-day it seems that the world at large feels that Hindenberg is holding the line for law and order, checking the possibility of a Civil War in Germany, and perhaps another World War in the offing. He has been a good President, keeping the ship of state fairly even in tumultuous seas.

As to the future a German paper of wide repute tells the following interesting and hopeful story about the election, and the future:

We certainly are not blind to the fact that Thaelmann has five million supporters, and we do not underestimate the significance of Hitler's following of eleven million.

Yet radicalism has not grasped power in Germany, and will not. An overwhelming majority of the people refuses the adventure. The result in Hesse, Hamburg, and Brunswick shows that Hitlerism apparently has reached its peak. Right Wing radicalism staked everything on one card, which is its best, namely Hitler's personality. Hitler entered the fight personally for the first time since the 1923 putsch. The popular appeal of von Hindenburg's personality, however, shattered his illusions.

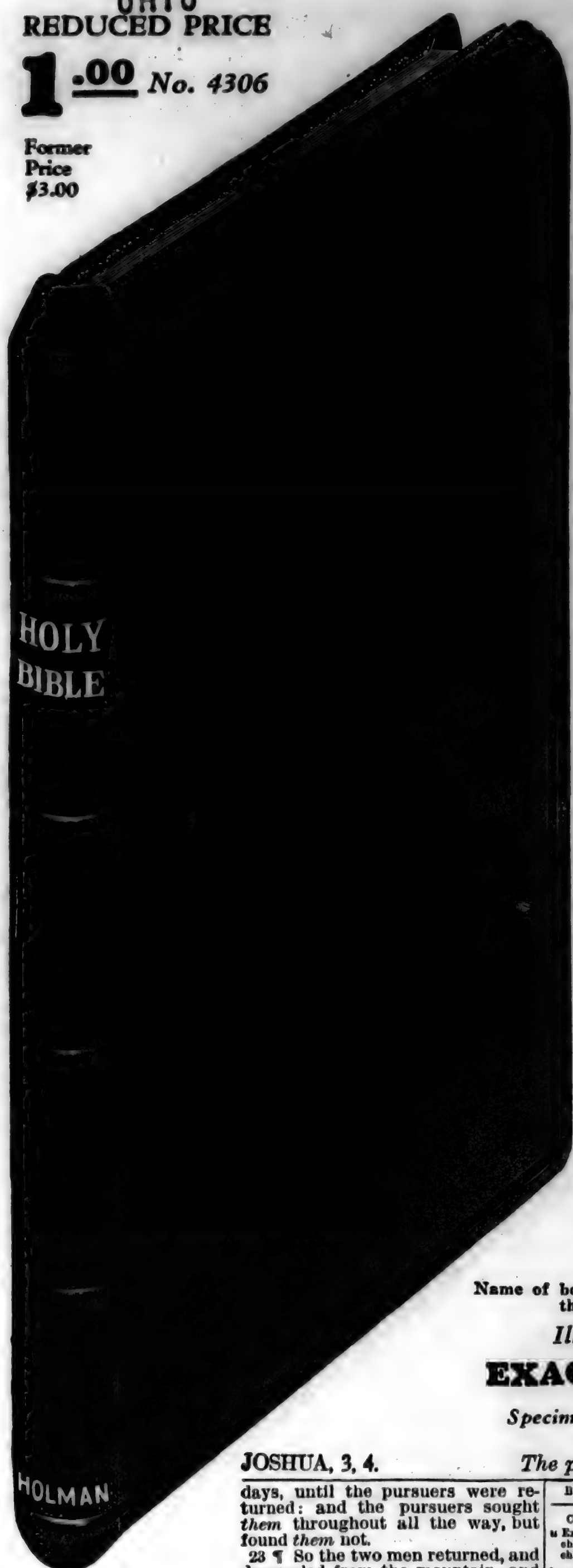
FORMER PRESIDENT COOLIDGE

Once, we remember, the question was agitated as to what should be done with men who ceased to be President of the United States. It was proposed to make them members of the Senate ex-officio. That fan-

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JOSHUA, 3, 4.

The people come to Jordan, and pass over.

days, until the pursuers were re-
turned: and the pursuers sought
them throughout all the way, but
found them not.

23 ¶ So the two men returned, and
descended from the mountain, and

D. C. 1-501.

CHAP. 2.

u. Ex. 21. 31.

ch. 21. 44.

1 mch.

the Hivites, and the Perizzites,
and the Girgashites, and the Am-
orites, and the Jebusites.

11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jordan.

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Christian Monitor, May, 1932

tastic notion did not get far. Chester A. Arthur did not live long after retiring. Grover Cleveland solved the problem himself in a most satisfactory way after his first, and again after his second term. Theodore Roosevelt's restless spirit could not abide to be "out of it," and he did not add to his fame struggling to get back. William H. Taft followed his beloved profession of law, as teacher and later as Chief Justice. Woodrow Wilson was physically incapacitated after his long, weary struggle. Calvin Coolidge showed his New England good sense, and has deliberately chosen to be a private citizen, and is perhaps as happy as a man can be in this world. He has enough work to keep him reasonably busy, and wealth enough to live in good comfort. He keeps out of public turmoil and does nothing to put himself in the bright light. He served well, knows what high honors mean, and can look backward with not a little satisfaction. He lives regularly, and like a good citizen does his duty in home, church and community. As we look at it, he has been excelled by none in his behavior as a former President. Grover Cleveland was most like him in that respect. Benjamin Harrison went back to his home city and devoted much time to Christian enterprises. We think former Presidents have solved the problem for themselves.

LEAGUE OF EVANGELICAL STUDENTS

About six years ago the National Young Men's Christian Association organized an inter-seminary conference. Some delegates desired a doctrinal basis, and, failing to secure it, organized, at Pittsburgh, an inter-seminary and inter-collegiate body with the following article in its constitution:

Qualifications for membership in the league shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian religion, such as: The Trinity, the virgin birth of Christ, His divine and His human nature, His substitutionary atonement, His resurrection from the dead, and His coming again.

The League of Evangelical Students has gone on successfully and now is planning to establish in every institution of higher education in North America a group devoted to the promotion of spiritual life, and to the propagation of New Testament Christianity.—Selected.

"When your burden is heaviest you can always lighten a little some other one's burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God."

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JUNE, 1932



One of Nature's Wonder Spots—Cyclopean Towers, Mt. Solon, Va.

THE GRADUATE'S SLOUGH OF DESPOND

By Mary Miller



A graduate of a high school or academy is having a once-in-a-lifetime experience at commencement. The eyes of the world, his little part of it, are centered upon him, and he is borne along by the strong emotional current of those

last days. For him reality is all tangled up with unreality. The possible, almost certain, perplexities of the afterwhile are safely stowed away behind the clouds of momentary glamour.

In spite of the suggestive name of graduation time—commencement—students are still prone to consider it an anchoring instead of a launching forth. The big aim of the moment is to bear themselves triumphantly in this mountain-peak time. When the climax comes and they march across the platform to take their diplomas the haze of unreality deepens, and they emerge beaming with an ecstatic exhilaration resulting from the knowledge that they are holding first place in the hearts of their little world. Subconsciously they feel that the experience must have ennobled and glorified them and set them aside for very special tasks. They expect somehow to have "greatness thrust upon them."

Then commencement is over. They go home enveloped in a haze—and then gradually and painfully emerge and find reality forcing itself upon them. Here they stand—their own insignificant, flesh-and-blood selves in the cold, heartless, unappreciative world they never have seen clearly before.

But their ambitions, their yearnings to do worth while things are not so easily squelched. Their aspirations do not die with the slump back into reality. They want to do noble things, and now they begin to be on the lookout. For the first time almost they begin to feel responsible for themselves. Before this they had depended on their parents to care for them and on their teachers to educate them. Now they must really find something to do for themselves.

It is then that trials and discouragements begin. Inexperience is bound to bring these tragedies. They hunt jobs—and there are no jobs. Self pity comes. No one appreciates their ability and training. Others less capable have found their places, are doing work and earning money. Their own imperfections and weaknesses loom up, they brood over them and blame them on Providence. They try Jonah's method—sit under a tree and wish they could die; or like Jeremiah wish they had never been born. Such miserable uselessness is unbearable.

They are pitiful. They need only a little teaching on patience. They have not learned that God's steps to greatness or noble

living rarely follow the hop-skip-and-jump method; that the Bible's progress word is *walk*. After Jesus said, "I must be about my father's business," He still worked in the family carpenter shop for many years. God made no mistake in putting us where we are, and He very likely means for us to work where He put us until He leads us elsewhere as He did father Abraham.

"Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate
For lo! my own shall come to me."

"The stars come nightly to the sky,
The tidal waves into the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me."

A noted writer has said: "What matter then where your feet stand, or wherewith your hands are busy, so that is the spot where God has put you and the work He has given you to do."

Not only does happiness lead them a will-o'-the-wisp race, but hard luck throws all sorts of obstructions into their paths. Reverses come, plans are spoiled, friends are unfaithful, relatives are unable to care for themselves, and dreams are shattered until the once-so-happy graduate wonders if life can actually go on in this way.

Such experiences will make or break us. The weak come out weaker, and the strong stronger. Crises bring to the surface the sort of material we are made of. Our great Bible characters show up best when life is against them. Abraham's greatness shines out perhaps most brightly when he is obediently planning to offer up his son Isaac. Isaac's when the Philistines kept pushing him back off his own property. David's when King Saul was pursuing him. Christ's at the trial and crucifixion. Hardships never mar character, but our reactions to them may. If we rise above ourselves and respond as did the old patriarchs mentioned above, the hardships will be the making, the ennobling of our character. "He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances." Robert Browning says, "Take what is; trust what may be; that is life's true lesson."

From God's own statements we learn that He sends suffering and trials especially to

UNTIL

By Ruth Heatwole

Until I've found a rose, that God
Neglected to perfume;
Or one imperfect snowflake, warped
From out the Weaver's loom;
Or just one drab and listless drop
Of dew, upon the lawn,
Which fails to glitter in the light
And beck of early dawn—

Until I've found one of these three,
How can I doubt His plan for me?

La Junta, Colo.

those "after his own heart." Just as gold needs more refining than brass or tin, so God's characters whom He is preparing for His finer tasks need more refining; and suffering is the refining, purifying process through which He puts the soul. Of course if the character undergoing the process is not pure metal he may come through bitter and hardened. "Whom the Lord loveth he chasteneth;" "I will refine them as silver is refined, and will try them as gold is tried." Those in heaven are "they who came out of great tribulation." In times of suffering and trial we ought to thank God that He regards us as worth putting through the refining process. If we were worthless He would hardly consider it worth while.

Jean Valjean, the hero in fiction who endured perhaps more than any other, who seemed to have no joy except that which comes from knowing that he had done right, was yet able to say at the end of his life, "God knows what He is doing up there among the stars."

Trees do not stop growing after their cherished branches have been lopped off. They grow more beautiful and symmetrical. The destruction of one's labors and plans is a challenge to better labor and loftier plans. Hardships and trials are sent as stepping stones to greater things and if we have any ambition for ourselves or for God we should so accept them. A Pictorial Review editorial says, "It is a wonderful talent to be able to make life's burdens light, to have learned the lesson of obedience bending to the yoke. All of us must wear it. It is only a question of whether we will make our way easy and joyous by consenting to it, or whether we will wear ourselves out by rebellion and fretting."

In times of stress, of reverses, and suffering, it is purifying to recall Ruskin's apt meditations: "God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly our Father's business. He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength and sense enough for what He wants us to do; if we tire or puzzle ourselves, it is our own fault. And we always may be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves."

Hesston, Kans.

Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive and full of warning:

"I have seen Universalists and infidels die: and, during a ministry of fifty-five years, I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of opera and the theater rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity."—Sel.

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No. 6

PURDY

A Picture of a Western Mining Town

By Mildred Risdon

Bisbee, at the time of "Copper" Burton, was one of those dirty, grimy, mountain-side, mining towns which so frequently find their way into story books as clean, sweet, and smiling, little villages which peacefully repose on the side of a friendly, verdure-clad, protecting mountain. But this was not the story book Bisbee. Here the dusty, smoky, two or three room shacks of the miners and their families clung precariously to the desolate, rocky slopes of Gato Mountain. It was here that fishwater thrown from the back door by weary housewives fell into the street below or into a neighbor's yard.

In one of these grimy, little shacks (out of sheer respect to our hero, we will say that it was perhaps a little less grimy than the rest)—on an old apple box sat "Purdy" Schurz, the object of much of Bisbee's fun. His "front" name, as Les, his buddy, often explained to newcomers, came from the word which he was so accustomed to using. In his hand he held a little China dog—the long, low, Cadillac model, which the Germans were wont to call dachshund. Purdy called this one Dunner.

"Vel, Dunner, ole kid, I tink Les come home purdy soon, not?" Purdy cocked his sturdy head to one side and winked indulgently at Dunner. Dunner did not bat an eye, but merely stood erectly in Purdy's hand with his enormous ears nearly covering his front legs.

"I tink Les been purdy vorried about dem 'Reds' what yust come to town. He tink dey stard a strike or someding."

Purdy patted Dunner's glossy head, and then rose ponderously to his feet and ambled to the window. Nothing to see but row upon row of smoke-stained roofs with a few scattered, dirty children playing here and there upon the dusty, rocky slope.

"Ach du lieber, Dunner, look! Les is bringing home some beoples yet still." Dunner, as usual, maintained his stolid indifference, but Purdy was highly excited. Not that callers were an unusual thing at their home—on the contrary, their home was a literal hang-out for all the miners. Les was a friend to every one. He was, without doubt, the best liked fellow in Bisbee, for in the making of friends he discriminated against no one—were he Mexican, Indian, Chinese, or German. Every Sunday afternoon, miners and their families flocked from

all sides of Mount Gato's rocky slopes to hear Les talk about a book he called the Bible. But Purdy had noticed that Les was bringing home the three reputed leaders of the "Reds," and he had heard it rumored that these men were from Germany, his "plessed" Germany!

Les threw open the door and entered the room. "Lo, Purdy." He threw his hat on the table. "Just sit around, men. Find seats anywhere." Purdy shoved Dunner into his bagging trousers' pocket, and, as was a favorite habit of his, gave his trousers a huge upward tug. He was disappointed! Only one of these three men was a German—Purdy could have singled him out anywhere. Of the other two men, one was short and slight with fiery, black eyes, while the other was tall and dark. Purdy disliked them immediately. The alert, little Russian—for such he was—immediately enthroned himself upon the only sound chair in the room as one who is accustomed to having the best of every-

thing. His companion indifferently seated himself upon a chair which lacked a back, while the stolid German ponderously took possession of an apple box. Purdy immediately procured another box and seated himself in an old-acquaintance manner beside the newcomer. Any one could tell that Purdy was pleased. The stranger was already interested, and in less time than it takes to tell, the two men were deeply engrossed in the discussion of such deep and vital subjects as the merits of sauerkraut, pretzels, and pumperknickle. Les was engaged in conversation with the two men. The Russian—they called him Pavlov—was speaking.

"It is important that you acquaint us with your decision as to whether you intend to hold out for Burton or to cast your lot with the rest of the miners here by to-night, so that we may know how to proceed. Of course, I presume that you are aware of the circumstances which would result should you fail to—"

"Ach, du lieber! Du hast?"

The two men interrupted by a jargon to which they were so unaccustomed, looked around in great surprise. The two men appeared startled, but Les, more accustomed to Purdy's outbursts was only mildly amused. Purdy and his new friend were both highly excited, and continued to address each other in rapid German. Then jumping to their feet, they hastily left the room. Les smiled as he saw Purdy hurry down the rocky street. Then still smiling he turned to resume the conversation.

"I guess I don't need to say much," he began in his bluff, good-natured way. "Only this. In my position, I will be unable to hinder your undertakings, so you won't need to worry about interference from me; and I don't see as how it will be necessary for me to side with Burton neither, seein' as he should be able to take care of himself (here his two companions sneered) with all his money, without my poor help. So I reckon I'll just stay out of the fracas and remain nootral." Les looked them squarely in the eye as he spoke.

Pavlov regarded him suspiciously. "I understand that you hold one of the most trustworthy positions in Burton's private office—private secretary or something. Do you not?"

"Nope," replied Les with his inevitable smile, "I'm just one of the miners."

"Perhaps I have been misinformd," replied Pavlov menacingly as he laid his hand upon the table. Les saw that he held a gun.

"You have been," returned Les quietly.

OUR FATHER'S LOVE

Across the cloudless, sunkissed, golden west
The luster of a dying day is shed.
Soon o'er the tired earth, the midnight calm
Will spread her soft caressing wings instead.

We must not try to pierce with weary eyes
The dark that marks with silent bounds to-day;

Or read the message of to-morrow's skies,
Nor meet the duties of the dawn's first ray.

It is enough that in our Father's hand
The burden of an untrod day should rest;
Enough to know that if we do His will
No day, however dark, can be unblest.
For He who marks the swallow's trackless flight

And guides its course o'er hill and valley home,
Will keep in perfect peace His trusting child,
Nor ever leave us friendless or alone.

For He who marks our ways, knows just how weak

The feet that in that way must tread.
And He alone must be our guide and strength
For He alone can conquer fear and dread.
And so, let's leave tomorrow in His hands,
Content to do His will just for to-day;
And feel through light or darkness, day or night,

His LOVE will guide us safely all the way.—Selected.

Just then a series of loud barks was heard right outside the door, and Purdy burst into the room followed by a dog which immediately struck Les as resembling Purdy's little China dog. The burly German, apparently the owner of the dog, was close behind. Les rose to his feet and turned to his visitors. The gun had miraculously disappeared—perhaps it was afraid of dogs!

"Well, you men have my opinion and stand, so I guess that's that. Come up again some time. Our house is al'ays open to friends."

The two men started for the door, and Pavlov, with a haughty jerk of his head indicated that the German was to follow them. He turned to Purdy, his new friend, and said,

"You keep him still, and I will come up to see you yet already. Dunner bist von goot dog. Not, Dunner? Vell, adios."

Then with a brief command to the dog, who seemed not at all adverse to remaining with Purdy, he hastened to rejoin his friends who were muttering darkly as they hurried down the street. Les smiled thoughtfully as he gazed at the departing men, then turning he beheld Purdy on his knees beside the newly acquired dachshund, patting his rather dirty coat and playing with his flapping ears. To himself Les thought, "What a match!"

"Well, Purdy, I see that Dunner has come to life. What did you do? Feed him some of your sauerkraut?"

Purdy paused and laughed feebly to let Les know that he had comprehended the joke. "Schmidt's dog, Dunner, look yust like mine." For proof he delved into the pocket of his bagging trousers and produced the neglected image of Dunner. The new addition to the family looked uninterestedly at the piece of chinaware, took one sniff, and then started around the room in search of something more worthy of his attention. Les was sitting on one of the dilapidated chairs with elbows on knees and hands clasped meditatively in front of him.

"Well, Purdy, I guess Bisbee's in for a little excitement to-night. I've done everything I could to head off this strike. Went in to see Burton to-day. I told him that all these people needed was a little human treatment. He thinks they're just a bunch of cattle—filthy foreigners. I never could make him see that people are human no matter where they come from. Why, Purdy, just because you come from Germany doesn't make you any less my friend. The same way with all these foreigners around here. They are not a bit different from Americans. Maybe they haven't had the advantages that we have, but if we had been cramped and mistreated all our lives, we wouldn't be any better off than they are." Les paused reflectively.

Purdy said nothing, but he agreed with everything Les had said—to the letter—if for no other reason than just because Les had said it. And Purdy was not alone in this respect. Most of the miners in Bisbee entertained the same kind of regard for this bluff, jolly, sandy-haired individual who let no racial prejudice enter into his choosing

and making of friends. Les wiped his face. "My, but this has been a hot day. Guess it's going to be pretty hot in our little town to-night too, Purdy, and you and me have work to do, see? Get a snack to eat and we'll be moving along."

Purdy rose ponderously and coaxed Dunner to accompany him to the next room which served for a kitchen, pantry, dining room, and implement shed. Les went to the cupboard and took down a heavy revolver. He studied it meditatively for a few minutes, and then laid it back upon the shelf without loading it—at the same time laughing to himself. "God helps those that help themselves, but I don't know whether a gun would or not. Guess I'll just leave it to Him." He laughed aloud. "Well, Purdy, folks have me elevated to private secretary for Burton already; guess I'll be president of the firm pretty soon. Who do you suppose told Pavlov that?" Les began to assist in the supper preparations. Purdy assumed a thoughtful look, but could think of no reply.

"Guess some of these folks around here have been putting two and two together and getting five again," Les remarked with a jolly laugh. Then becoming serious he said, "I got it from one of the miners to-day—think it was Chang Fu—that these meddling bolshevikies intend to begin their strike down by the water tank to-night."



Heaven only knows what they're up to." Les suddenly became more fiery than Purdy had ever seen him before.

"Yes, meddlers! That's what they are! Meddlers! Every one in this town was satisfied with their hours, jobs, wages, and everything until these interferin' men started meddlin' around. These men around here can't help themselves. They aren't educated. And the crooks know it! And take advantage of it too. And I can't do a thing about it."

Les paced back and forth across the kitchen floor while Purdy looked on in awe to see Les worked up over anything, and Dunner looked on in big, dog-eyed wonder.

If Burton had only paid attention to me. If he had only given these men a square deal from the start—these agitators could never have gotten a hold upon them, ignorant as they are."

Les paused in his pacing the floor. Realizing what he had been doing and noticing Purdy's worried face, he laughed in his usual care-free way.

"Well, let's gather around. Got any pretzels for Dunner, Purdy?" he asked mischievously.

Purdy merely smiled at Dunner.

After the somewhat hurried repast, Les,

followed by Purdy and Dunner, left the house and started up the mountain in a direction away from town. It was just dusk and above them the mountain top was distinctly outlined against the heavy clouds—now dyed red by the recently departed sun. Behind them to the east, the Catalina Mountains were brooding in purple silence, while near at hand the giant cacti towered in majestic grandeur. They left the last shack on the hillside and continued their climb up the steep slope. A fresh breeze was attempting to blow away the sultry, smoky day air of the smelters, and the desert night-noises had begun. Strains of music from the cricket orchestra echoed far and near. On a distant section of the mountain range a coyote howled drearily, and the sagebrush, whispering in the refreshing breeze, denoted that they were awake. Something seemed astir.

"Smells like rain," remarked Les glancing at the sky. "Must be a storm brewin'."

At last Les clambered upon a rocky ledge and was quickly followed by Purdy and Dunner. Dunner seemed to sense that something was wrong, and he looked expectantly at Purdy. Purdy looked in the direction of Bisbee. The ledge upon which they had taken their stand commanded a good view of the town. Les was leaning eagerly forward, and suddenly Purdy ejaculated, "Ach du lieber, was ist das?"

Below them the squatty huts of the miners huddled together gloomily. At one end of the town the smoky smelter loomed darkly. A bonfire was burning at the foot of the water tank, and in the light of its red and murky flames, a crowd seemed to be collecting.

"That's what I was afraid of," muttered Les. "Burton doesn't know much about these western strikes, I guess. I'll have to go down and try to warn him."

"But vhy you varn him?" queried Purdy. "You owe him noddings."

Les gestured impatiently. "That's not the point, Purdy. If I don't do something to turn off this strike, they will probably murder Burton. And the result? This town will be filled with starving men and women in less than three weeks. Something must be done. Well, I'll tell you. You'd better stay up here at a safe distance with Dunner until the excitement blows over. There's no use your getting mixed up in it."

Purdy tugged at his trousers and turned to go. "No! I going along." Les looked apprehensively at him, but previous experience with his stubborn nature warned him against argument, so without a word the two men started a rapid descent of Gato Mountain. When they came to the edge of the little huddle of shacks, they turned aside and began to circle the town. No one was in sight. Every one was apparently gathered around the bonfire. As they drew nearer the noises grew louder. Several shots were fired, increasing in number as the stalwart miner and his two odd companions approached. They stopped when a large, though crude dwelling, which Purdy recognized to be Burton's reputed palace, loomed some distance ahead of them. "Too late!" Les snapped his fingers ruefully and more

than a little impatiently. The house was surrounded. Purdy knew that Les could do nothing now, for he had openly refused to side with the "Reds" with whom every one was now in sympathy. It would be nothing short of folly and madness for him to seek to quell the rising excitement of the mob. Purdy stood in a quandary of uncertainty, nervousness, and excitement for what seemed to him an eternity. He looked around. Dunner was still there and so was Les.

Suddenly a hush went over the frenzied and howling mob, as Burton stepped out onto the porch. He was a huge, burly fellow with large shoulders and a heavy jaw. He seemed very determined and more than a little angry. He waved his forceful hand angrily in the direction of the crowd. "What's all this hullabaloo about?" He glowered at them darkly. From the far edge of the seething pool of humanity, he was answered by the fiery, little Russian, whom Purdy recognized at once. He spoke in a thin, high-pitched voice.

"On behalf of the miners of this community, I have been asked to inform you that we refuse to work any longer at the wages which you are paying. We further demand more respect for our rights and our privileges, and in the future desire to settle all matters related to our welfare through a recognized assembly by collective bargaining."

Throughout this speech, Purdy had stood tensely with hands clenched. Dunner growled in sympathy. Les turned at the close of the speech, and sincere anger was registered on his honest face. The roar of applause and approval which swept the crowd at this time nearly drowned his words.

"The poor fellows! They can't see the ruse." He gritted his teeth. "They just fall for those big words of his. Most of these men don't understand half of what he said. They think he is somebody just because he can stand up and make a speech."

Burton was speaking. "You're getting right now, all that you'll ever get from me, savvy? If you don't like the way we do things in this country, why did you come here in the first place? You Chinks over there, if you don't like our wages, why did you leave your slant-eyed wives and your filthy opium? And you Mexicans, if you like your bloody revolutions better than our mines, why did you leave your dirty mud huts? You limburger-eating Germans and all the rest of you Hunkies and Wops, if you don't like the way I run things around here, get out. Get out, I say!"

With shrieks and howls the frenzied mob rushed upon the unfortunate and outspoken "Copper" Burton. In less than five minutes, his hated mansion was in flames. Les and Purdy hastened up the rocky and deserted street to their little shack. From the doorway they watched the seething mob.

"Nothing will stop them now," said Les as they watched the hungry flames wave smokily at the now clouded sky. "They've gotten to the railroad now," said Les. "They're going to put Burton in one of those freight cars and ship him out on the desert and leave him there like they did Stoner several years ago." He turned from

the door and paced the floor. "He'll lose a lot of money in this deal, but he can be thankful that he can escape with his life. What an expensive lesson this will be for him!"

"Ach du lieber, look!" Purdy pointed with his finger and Dunner sensing the importance of the command, pointed with his nose. Les strode to the door. In the darkness without, new fires were starting to burn.

"Purdy! Do you know what that means? They're taking vengeance on all the non-union men!"

Even as he spoke, the three heard voices coming up the rocky street. Les stiffened, Purdy looked alarmed, and Dunner stiffened his tail. The high, thin voice of Pavlov rose above the sound of voices and the wind which was rising rapidly.

"It matters nothing if he is the private secretary or not. He is a non-union man. He sides with Burton."

A dozen angry voices answered his as forty or fifty husky miners armed with kindling, kerosene and matches halted before the door where the two men stood. A moment of tense silence ensued.

"Evening, boys. Lighting up the country side a bit, aren't you?"

"Lo there, Les. We—" Another voice interrupted.

"Come on, fellows; let's be moving along."

As the men turned to go, perhaps two dozen voices called out, "Night, Les. Don't have any nightmares."

For many minutes the three forms stood

silently in the doorway. The wind had risen to a gale, and large drops of rain began to fall. The prophesied storm had come.

"God moves in mysterious ways his wonders to perform." I was just afeared that the fire might spread, but I guess we're due for a cloudburst. There won't any fire last long in this."

As he spoke the rain began to come down the mountainside in waves. Within twenty minutes, every street was a mountain stream roaring its way into the valley, and the canyons were filled to overflowing. Still the three forms stood motionless in the doorway. When the torrents of water from above slowly ceased, Les turned from the door and lit the kerosene lamp. Purdy moved reverently to his favorite apple box and seated himself in readiness for the evening worship. Les took down an old Bible from the cupboard shelf and sat down at the table. He leafed through the pages for some time while Purdy and Dunner waited expectantly. Finally he paused and very slowly and quietly read,

"There is that maketh himself rich yet hath nothing; there is that maketh himself poor, yet hath great riches" (Prov. 13:7).

As they reverently bowed in prayer, the eaves dripped a peaceful benediction after the departed storm. The lamp on the table flickered dimly casting quiet shadows on the forms of the two kneeling men. Then Les spoke.

"We thank Thee, God, for our riches—our friends."

Goshen, Ind.

THE DEBATE IN ZOFINGEN IN 1532

By John Horsch

The present year marks the fourth centennial anniversary of the debate held at Zofingen in Switzerland, in July, 1532, between leading theologians of the Swiss Protestant state church (Reformed) and the Swiss Brethren (Mennonites). It may be recalled that the conversion and baptism of Menno Simons took place in 1536, about four years after this event. The name Mennonite, then, is of later origin. Even to-day this name is not in use among our people in Switzerland. They are generally known as Täufer, or as Alttäufer, to distinguish them from the Fröhlich church, or Neutäufer. The latter are called New Amish in Illinois, where they are numerous.

The debate of Zofingen was ordered and arranged for by the Council, or civil authorities, of the city and canton of Bern, in view of the continued spread of the Swiss Brethren movement in the canton Bern and adjoining territory. Severe persecution, including capital punishment, had proved powerless to check the movement.

In the preceding year (1531) the ecclesiastical and political policies of Ulrich Zwingli, the founder of the Swiss Protestant (Reformed) state church, had met disaster on the battlefield of Cappel, where the Protestant forces suffered a crushing defeat and Zwingli himself lost his life. In consequence of this victory of the Roman Catholic forces,

Romanism was restored in a number of districts in which the Reformed Church had been established by the civil authorities.

The populace was passive in these changes of creed and practice; they had no voice in the matter but (with the exception of the Brethren) professed the faith prescribed by the civil authorities. The defeat of the Protestant forces at Cappel with its consequences was to those who did their own thinking a forceful reminder of the superficiality and unevangelical character of the church reformation enforced by the civil authorities. Naturally the minds of the people reverted to the Scriptural principles of the Swiss Brethren. Even a number of influential clergymen of the state church became clearly discouraged, being led to reconsider the question of the scripturalness of the union of church and state.

Leo Judae, for example, a prominent Zwinglian leader at Zurich, now took a position which came very near that of the Brethren, though he expressed his views only to some of his most intimate friends. He recognized that the forcible introduction of the Protestant state church creed, on the ground of a majority vote of the Council, was inexcusable. He expressed the view that the establishment of a true Christian church necessitated a church organization distinct from the general populace and sep-

arated from the state. He saw the need of church discipline, and of the abolition of infant baptism. However, he, like a host of others, lacked the courage of his convictions.

Since the persecution had utterly failed of its purpose of suppressing the Swiss Brethren movement, the Council of Bern decided upon a supreme effort to overcome the movement by persuasion. The town of Zofingen in the district of Aargau, canton of Bern, was chosen for the debate, since many of the Brethren were afraid to go to the city of Bern, as Berthold Haller, the leading Zwinglian reformer of Bern, stated in a letter.

Berthold Haller did not desire a debate with the Brethren. He had repeatedly met imprisoned ministers of the Brethren and had confided to Zwingli in a letter that he was not able to refute their arguments against the position of the state church. In a letter to Heinrich Bullinger, the successor of Zwingli in Zurich, Haller stated that the Council was arranging for a debate with the Brethren and referred to it as a tragedy.

A general invitation to attend this debate was given "the Anabaptists," as the Brethren were commonly called, not only in the canton Bern but also in the neighboring canton of Solothurn where they were very numerous. Besides, the Brethren of the last named canton were, upon the request of the authorities of Bern, specially urged by the Council of Solothurn to attend the debate. A safe-conduct, or a guarantee of exemption from persecution, was promised all for the journey to the place of the debate, as well as during their sojourn there; and their return. The officers of every district of the canton were instructed to publish the invitation to the debate. Four "presidents" and three secretaries were appointed by the Council; they were as a matter of course of the state church party. The Council also ordered that the topics for discussion should be chosen and arranged by Haller and his associates.

The Brethren were known to desire a public debate, since many unfounded reports concerning their teaching and life had been circulated and they were denied the use of the printing press to set forth and defend their doctrine. However, it required some effort on the part of the Council of Bern to convince them that they could confide in the promise of a safe-conduct for this debate. A few years previously, namely in January, 1528, at the time of the great disputation of Bern between Zwinglians and Romanists, a safe-conduct had been guaranteed to all who desired to attend. A number of leaders of the Brethren, among them George Blaurock, had gone to Bern for this debate, only to find to their sorrow that they were not included in the promised protection. They were arrested and banished with the threat of execution if they were again found on Bernese territory. Small wonder, then, that they hesitated to take the promise of the Council seriously. However, the Council's decision in respect to the debate of Zofingen made mention of the Brethren in particular as included in the safe-conduct.

Twenty-three Brethren came to Bern for

the debate, which was held July 1 to 9. Their principal spokesmen were Martin Weniger, of Schaffhausen, and Hans Hotz, of Grueningen, canton Zurich. Michael Schneider, of Stams near Innsbruck, in the Tyrol. Simon Lantz and Christian Brugger, both of the canton Bern, also spoke occasionally. Berthold Haller, in a letter to Bullinger, refers to Weniger as a learned and eloquent man. In scholarship Weniger was probably equal to any of his opponents, and in his knowledge of Scripture he surpassed them. He presented his arguments pointedly and effectively. On the state church side the leading spokesmen were apparently Caspar Grossman and Sebastian Hofmeister, who were, besides Berthold Haller, the most prominent clergymen of Bern. Haller and others also took part in the discussions. The state churches of Zurich and Basel were represented, the latter by Simon Sulzer and others. Practically all the state preachers of the canton Bern were present, having been ordered by the Council to attend or to pay a heavy fine.

The first topic of this debate is of special interest. The significance of this topic can be appreciated only when it is recalled that the state church theologians, following Zwingli's example, held that the refusal of the Brethren to accept the viewpoint of the state church was due to a lack of love. The state church leaders asserted that the best interests of the church demanded a union of church and state, involving the practice of infant baptism and other things which the Brethren could not accept. The leaders of the Protestant state church defended the view that, while these things may not be in accordance with the letter of Scripture, their rejection worked harm to the cause of Christ and was therefore contrary to Christian love.

The first topic for discussion was, "Love to God and the neighbor [instead of the written Word of God] is to be the basis for adjusting all differences in this debate." The Brethren declared this statement to be acceptable provided it was not interpreted to mean that love should be made an excuse for sacrificing principle to expediency, or that it should cause them to yield their scriptural convictions and accept the state church point of view.

In their controversy with Romanism the state church theologians had always given the principle of the authority of Scripture particular emphasis. The Brethren stressed this principle even more than did the Zwinglian theologians against Romanism. Never would the Zwinglian leaders have given consideration to the idea of yielding to Romanism because of love, to them personally or to the Christian cause. One of the spokesmen of the state church made the following statement in this debate: "The letter of Scripture should be subjected to the demands of love; love should be the standard (or criterion) for deciding that which meets an existing need." By making love, instead of Scripture the final authority, the state church leaders hoped to defend the state church position successfully. Oscar Farner, a historian of the Reformed (Zwinglian) state church, says with reference to the Brethren: "They had

in fact the letter of the Scripture on their side."

The Brethren said on the point under consideration: "It is necessary to make a distinction in regard to love. We speak of the love to which John refers in his epistles and Gospel: This is the love of God that we keep his commandments." "We would hold fast to that kind of love which is in agreement with Scripture." "One cannot seek the praise of God more devotedly than by loyalty to His Word." "There are obviously two kinds of love, one carnal and the other spiritual." "To seek the praise of God and the love toward one's neighbor is to cling to the Word of the Lord and be conformed to it. This is spiritual love. . . . This love shall prevail in the church of God."

The second topic was the authority for ministerial ordination. The spokesmen of the state church, addressing the ministers of the Brethren, said, "You have no right, or authority, to do the work of a minister of the Word; you are going without being properly sent." And again, "We ask of you to prove your authority, or refrain from preaching." They demanded that the Brethren, since they were in their opinion not properly ordained, prove their authority to preach by miracles, like the Apostles.

As a matter of fact, the ministers of the Protestant state church, with very few exceptions, had formerly been priests. They were not re-ordained by the leaders of the Protestant state church, but had become Protestant preachers by obeying the orders of the Council to accept the new creed and order of worship. In the last analysis these men were ordained on the authority of the head of the Roman Church, the pope, whom they believed to be Antichrist.

The Brethren replied that a Christian church has the right and duty to choose and ordain as ministers such as have the Scriptural qualifications. After some discussion the spokesman of the state church stated that both parties agreed that a true church has authority to ordain and send forth ministers. "We will now see," he continued, "whether yours is the true church which has power to choose ministers, or is only a sedition and separation from the true church, and ours is the true Christian church." He proceeded to assert that the state church had the character of a true church while the Brethren could not be recognized as a church.

The Brethren pointed out that a church in which the whole population is compelled by coercion to hold membership, as was true of the state church, is not a church of the New Testament type. Scripture teaches, they stated, that to become a member of the church, certain well defined conditions must be met. To consider the whole populace as members of the church, without regard to their personal attitude toward Christ, indicates an unscriptural idea of the church. A true Christian church is distinct from the world. "The test of a true church," said the Brethren, "is that it is distinct from the world and subject to Christ. As long as it is identified with the world, we cannot recognize it as a true church." "A true church is

not united with the state." "To establish a Christian church involves more than to abolish Romish usages."

The Brethren said further: "The apostles first taught, and then baptized the believers." "In the early church only those were received as members who were converted to repentance and newness of life." "We find that those should be baptized who are born again through faith and have the witness of a good conscience toward God." "We can

not receive into the church those who have not yet entered into newness of life." "At the time of the beginning of the Christian church they who through faith submitted themselves to the obedience of the Gospel, who showed by their lives that they repented, who believed that their sins were forgiven; these were received as members of the church."

(To be continued)

Scottdale, Pa.

SAVE THOSE WILD FLOWERS

By Alta E. Schrock

Are you among those blessed creatures who have taken the open road, the bypath, the trackless mountain and valley? Have you known the buoyance and zest that come of the long adventurous search for one of Nature's hidden darlings? The naturalist who has searched for days, months, and even years for our rare flora is appalled by the depredations our wild flowers are undergoing. If he has touched the sky-blue fringe of our rare gentian, examined the smashes on the toes of the showy lady's slipper, studied the living miracle of the pitcher plant, or traced the long fronds of the walking-leaf fern, he will instinctively shrink from the floral pickpocket, the vandal. They are the priceless rewards of search, sometimes long and disappointing search, and show a rare appreciation of Nature.

With the clearing of every field for the plow, with the cutting down of low growth for every sugar camp, with the draining of every swamp, and with every unwise forest-cutting in which every tree, even the sapling, is taken and nothing but the deformed left standing—with every move of this kind our wild flowers are disappearing. But even a greater menace than these are the depredations of the flower vandals. So rapidly have our floral hosts been driven out by their many enemies that in some spots, only occasionally, does one find a brave soldier standing valiantly in the hot flare of the sun when the sheltering trees are gone; struggling for an existence in a dry, arid region when the springs have dried up; striving with flagging hopes for another year of life, when some wanton has come along and plucked the blossoms and leaves.

When spring comes to the city park, the strollers among its limited recesses decide on a trip to the open spaces, the spangled wildwood. As they emerge from the sacred forest they are literally stumbling under their load of such flowers as trilliums, lady's slippers, and great armloads of azaleas and rhododendrons. Supremely happy and satisfied with the day's work, they deck the windows, the motor, the seats, and the floor of the car with their treasures. In the heat of the trip home most of the flowers wither and are thrown along the road. Haven't you seen this time and again?

And then there is the other group of mis-

taken folk who take only a few blossoms, but without any regard as to the rarity of the species. These milder vandals would require only a guiding suggestion to become plant wardens.

One of the most abused of all plant groups is the orchid family. A number of these species are plants of exotic beauty, while others are interesting because of their peculiarities or rareness. No single species is plentiful enough to endure picking, unless perhaps the lady's tresses. In the mountain districts where they were once very plentiful, the pink lady's slippers are suffering severely from picking. The yellow slippers are less often found, and the showy lady's slip-



Showy Orchis—Only True Orchis of North America

pers are rare throughout the United States. The purple and orange fringed orchids are very beautiful and need protection if they are to continue to grace their haunts. The round-leaved, showy, wood, bracted, and ragged fringed orchids, pogonias, and others need protection. In many sections puttyroot, calypso, calypogon, arethusa, nodding pogonia, and Hooker's orchid are quite rare.

A number of our swamp plants, such as the pitcher plant, wild calla, buckbean, golden club, blue flag, and sundew are retreating because of the draining of the swamps. This is true also of the dainty and exquisite fringed gentian and a number of the orchids.

Numerous little plants of the forest are in many places creeping to the verge of extinction. Green dragon is in many sections almost unheard of. Ginseng is fast going be-

cause of the traditions of the "Chinese medicine men." Many medicinal species are carelessly being taken by apothecaries and "yarb" doctors until they are growing very scarce in places. In this class are golden seal, blood-root, Virginia snakeroot, and senega snake-root.

Nature lovers who recognize conditions will not gather bluebells, Dutchman's breeches, squirrel corn, Jacob's ladder, wild larkspur, pink spirea, Indian paint brush, clintonias, blazing star (Devil's bit), bunchberry, white trillium, and many others. They will gather few if any cardinal flowers, blue lobelia, wild phlox, lilies, wind flowers, hepaticas, mitrewort, arbutus, corydalis, polygala, and similar ones. They will of course recognize those plants which can be picked without injury to the species, such as golden-rod, asters, beebalm, wild carrots, turtlehead, yarrow, monkey flower, milkweed, ironweed, boneset, Queen of the meadow, white snake-root, black cohosh, Indian hemp, vervain, Canada mayflower, and sunflowers.

There are some species that should not be plucked on account of their manner of growth. In these the leaves are closely associated with the flowers, consequently, when the blossoms are broken off, the leaves go too. How can a plant, deprived of its leaves, store up food for future years? It cannot. That is why some species grow less and less until they are practically lost to some districts. I have in mind a place where great white trilliums were one day extremely plentiful. Thinking that there was no danger of extinction, the people plucked them unstintingly. To-day there is hardly a plant to be found there. Of the same type is our beautiful arbutus. In this community almost every home and store usually has one or more big bouquets in the blooming season. Their hosts are thinning out rapidly. A little study of any plant will readily reveal to you whether it is of this type.

Nor is it the small woodland plants alone that suffer. Shrubs and trees are also being driven across the border line. In this community the pink azalea (commonly called honey-suckle) has probably experienced the most onslaughts. Rhododendron and laurel are close seconds, while flowering dogwood, redbud, and winterberry have also suffered severely. Among the vines, bitter-sweet has the best right to demand protection. Remember, these shrubs and trees are very valuable assets to our woods.

If the public can be taught to get the right slant on flower gathering, there will be no danger of the extinction of our beautiful wild flowers. If they will not stop and take notice, some of our rare orchids and other plants will disappear from the forest. Why not start a wild flower sanctuary in which the rare and near-rare species can grow without any danger of being plucked? The results will many times repay the efforts, not only for our own satisfaction, but also because posterity has a right to enjoy them.

Salisbury, Pa.

CHRISTIAN MONITOR PULPIT

THE FOURFOLD ROAD TO SUCCESS

By Daniel Kauffman

TEXT: Watch ye, stand fast in the faith, quit ye like men, be strong.—I Cor. 16:13.

Every normal man or woman, having made preparations for life's work, desires to give a good account of his or her calling. The word "success" is used in so many senses that we hesitate to use it in connection with this message. Yet it is in everybody's mind, so we might as well make use of it in its best and highest sense. If it is greatness that we are after, we find our instructions in Matt. 18:1-3. If it is achievement of life's purposes and attainment of life's goal that we have in mind, we have no better advice than that found in the text that stands at the head of this message.

With our feet on the earth, our affections set "on things above," the supreme motive of our lives being that of rendering best and most efficient service to God and man, let us turn to the great apostle and get our instructions:

- I. "Watch ye."
- II. "Stand fast in the faith."
- III. "Quit ye like men."
- IV. "Be strong."

I. "Watch ye." In other words, be alert; keep your eyes open; be ready for every emergency; make the most of each opportunity that comes your way.

What shall we watch? In the first place, watch yourselves. Be sure that you are on right ground. See that you are in the place where your God-given talents may be used to best advantage. Then keep your eye on others, profiting by their mistakes as well as by their successes. Keep your eye open to the issues of the day, to the end that your service may be intelligent, helpful, and on the side of truth and right. It is the wide-awake, alert, intelligent, conscientious, active, servant of God, no matter what his or her sphere in life may be, that hears the Master's "Well done" in the end.

II. "Stand fast in the faith." Unless this is done, the word "success" is but an empty, delusive rattle. Dives seemed a wonderful success. In this world he was "clothed in purple and fine linen, and fared sumptuously every day." But when we remember that for more than nineteen centuries he has been an unsuccessful beggar and that he will so continue throughout eternity, we are made to feel that after all he was but a miserable, lamentable failure. What was wrong? He lacked in the great essential, he failed to "stand fast in the faith." So with all other people. Though they succeed in amassing princely fortunes, in shining among the world's most accomplished scholars or

statesmen or conquerors, in writing their names upon the pages of history in letters of gold, in speaking "with the tongue of men and of angels," if they lack in this particular they lack in everything. The failure of Lazarus stands out as a shining star in comparison with the success of Dives.

"Stand fast in the faith." What faith? **THE** faith. There is no real, saving, Heaven-approved faith outside the faith of the Gospel of Jesus Christ. And without this faith "it is impossible to please God." Much that today passes for "faith" is not the saving faith that Paul speaks of. This faith takes in the whole of God's inspired Word from Genesis to Revelation. Never has the enemy of souls been more perniciously active in undermining the faith of God's people than he is today. Here is your greatest opportunity: "Stand fast in **THE** faith," and help others to do the same. We need this faith in daily home, business, social, educational, and religious life. Peter classes as the climax of all "damnable heresies" the matter of "denying the Lord that bought them." Therefore "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

III. "Quit ye like men." Somehow, some people get it into their heads that to be real men they must be irreligious, not over-conscientious, jolly good fellows with the world. In their opinion it is all right for women and children to be religious, or old men or preachers or others that are about ready to die, but as for themselves they must give evidence of their manly manhood by showing themselves absolutely free from such folly.

Where did they get such notions? Surely they did not get them from the Bible, neither can they fall back on reason or common sense to back them up in such conclusions. There is but one source from which they can possibly get such perverted notions of real manhood and that is from the enemy of souls or from a devil-controlled world.

What is manhood but the capacity of proving ourselves worthy of the object of our creation? but the power to stand up under a load, bearing hardship, resisting evil powers, to serve as a staff upon which others can lean? The elements in strength, character, nobility of soul, a shining in the image of Him who created us. Not the least among the evidences of real manhood is the power to resist temptation. Recognizing that all that we have, that is worth having, comes from God; that to Him we owe our life, our helpful pleasures—the joy of agreeable as-

sociations, the comforts of home, to say nothing about the things pertaining to the world to come; where is our manhood when we turn ungratefully away from such favors, swell with pride and irreverence, and glory in the fellowship of devils? No; a thousand times no! let us rise to our Christian privileges, prove our worthiness by showing our gratefulness to God as well as to men for blessings received, work for the highest welfare of our fellow creatures, and acquit ourselves **LIKE MEN**, not like devils.

IV. "Be strong." God wants men, not babies; spiritual athletes, not weaklings; soldiers of the cross, not cowards; pillars, not crumbling sticks or trash.

Strong in what? Not strong in self; for Christ warns us that without Him we can do nothing (Jno. 15:5), something so very evident in the efforts of human beings that we scarcely needed the warning. Not strong in this world, for that invariably gets us in wrong. As Paul puts it, our "strength is made perfect in weakness." The strength that God through Paul teaches in I Cor. 16:13 and numerous other scriptures is the same as that found in the admonition: "Be strong in the Lord, and in the power of **HIS** might." While human strength, if it is not the perverted kind that rises in rebellion against God, is to be desired and fostered, it is the superhuman strength that we need to fight successfully the battles of life.

When God spoke to Joshua concerning the responsibilities of leadership that had just been placed upon him He put special emphasis upon the importance of the qualities of concentrated strength and unflinching obedience, a combination that belongs to every successful soldier of the cross. This was his message:

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

We are not called, like Joshua, to lead a nation; perhaps not to any position of leadership. But God expects us to give a good account of ourselves to Him, and in His infinite wisdom He knows where, and in whatsoever capacity, we can render the greatest service in His name. Let us accept the call, go forth in His name, meet His requirements, obey His Word, follow His directions, and the "good success" which He promised Joshua will be ours.

Scottdale, Pa.

Editorials

"Daniel Purposed in His Heart"

All through history we find that the men who did great things were men of purpose. In Old Testament times we find such men as Noah, Abraham, Moses, Joshua, Samuel, David, Isaiah, and Daniel who resolutely set about doing things of tremendous import and then kept at their tasks with courage, persistence, and devotion. Our heading refers to the purpose and determination that were such strong characteristics of the prophet Daniel. He had to undergo tests of amazing severity. Taken away from home and its godly environments as a captive when quite young, he was brought to the court of the king of Babylon. Here with some other promising young men of Judah he was selected to be trained in the wisdom of the Chaldeans with the view of later being of service to the king.

These young men were the pick of the Jewish race, physically perfect, mentally alert, and spiritually sound, but they were placed in a heathen court and ordered to partake of its luxuries and tempted to indulge in its excesses and vices. But Daniel had a noble purpose in life. He determined to be true to the teaching he had received from his godly parents, and to be loyal to the God of his fathers. This required that he assert himself and take a positive stand for the right. He could not partake of the meat which the king had offered to his heathen gods; neither could he drink of the wine that was furnished by the royal court for his benefit. He "purposed in his heart" to live just as pure and to stand for the right just as faithfully at the heathen court of the king of Babylon as in the shelter of the godly home of his parents in Jerusalem. And we all know how he succeeded in carrying out his purpose as a young man, and then continued to live a long purposeful, useful life.

Other characters could be named who lived lives of purpose. Paul said, "This one thing I do." Great men in profane history kept some goal in view and labored away untiringly until they accomplished their ends. Washington, Lincoln, Edison, and many others come to our minds. All of which brings us to the thought that the aimless, slipshod, haphazard, happy-go-lucky life will never amount to a great deal. Such people at best constitute a sort of flotsam and jetsam of life, human derelicts, often ending as parasites upon society, or even worse, open enemies of all that is good and true.

These are lessons that each one can take home and apply to his own life. Even good Christian people often fail in doing their best because they are satisfied with less than God wants them to be and to have. "Covet earnestly the best gifts." But these lessons are especially pertinent at this time of the year when thousands of young people are completing their school work and are about to step out into the active affairs of a workaday world. How many have a definite aim or a high purpose? Entirely too many, we fear, have no clear idea of what they are going to do or what they expect to be. This tendency is all the more dangerous in these times of depression when it is extremely

hard for inexperienced people to find work. This very condition makes it all the more important that every young man and woman who is entering the school of life should have a high purpose. It may be hard to find the kind of work that is desired, but we should be satisfied to do any kind of work that is honorable. Make it your resolute purpose that you will not be satisfied to live off the fruits of other people's labors, whether that be your parents or some one else. On the other hand resolve just as highly that you will not defile yourself by engaging in some business or occupation that is questionable or dishonorable. Dare to be true to your home, your country, your Church, and your God. The call comes as a challenge to every one: Will you purpose in your heart not to defile yourself with the low and sordid things of this world that ruin your character, but actively to live for the highest and best things of life?

"In Remembrance"

When this reaches our readers Memorial Day may already be past. At the time of this writing it is still future. We do not know how our readers will observe the day. It is not wrong to remember the dead. Indeed there is something beautiful about keeping alive the memories of those who lie in the silent city which houses the mortal remains of loved ones gone before. But there is something about the observances of Memorial Day which tends to glorify war and make it seem less despicable than the terrible monster which it is. From all such observances we trust that lovers of the Prince of Peace and the principles which He taught will abstain.

But we want to call attention to a greater memorial than anything that has to do with our national holiday. Just recently it was our privilege to observe the Lord's Supper in memory of His suffering and death upon the cross. That is the outstanding event of the ages. The sins of a fallen human race were borne by the Lord Jesus as He hung upon the tree at Golgotha. There the spotless Lamb of God was slain that you and I might have life. It is certainly a blessed privilege to take part in this memorial service. It is a means of spiritual blessing that the Lord knew we needed. It helps to keep before our minds the great price that was paid for our redemption. It causes us to see anew what our condition might have been if Jesus, as the Just for the unjust, had not stepped in and carried the penalty of our sins. Let us partake of this memorial feast at every opportunity, for Jesus Himself has said that we should do this in remembrance of Him.

Summer Bible Schools

We note with pleasure the increasing interest that is being shown in this line of Christian work. Some communities have had these schools as a regular feature of their work for a number of years; others are just beginning to see their importance and the opportunities of service along this line. We are glad to see a number of congregations that have never before had them now planning for Summer Bible Schools. May the good work go on. Anything that will help our boys and girls to become better established in their belief and knowledge of the Bible deserves our hearty support.

Christian Life

THE LIGHT OF LIFE

VI. Jesus and the Social Order

By Geo. J. Lapp

VI. Jesus and the Social Order

Those who were watching the signs of the times about the close of the nineteenth century felt that while western civilization had just passed through a period of transition socially and religiously this same civilization was rapidly approaching a time when it would have to face social and political problems, graver in character and more far-reaching in extent than any which had been hitherto encountered. Sociologists of that time felt that the English speaking peoples of the world were destined to play an immense part in helping to shape the future of the whole world which would require a clear perception of the stern, immutable conditions of moral fitness and uprightness through which alone a people can exist. No other race, it was thought, had ever looked upon such an opportunity. Would they be equal to the tasks? Consequently much discussion arose from many quarters and standpoints to help to an understanding of the permanent causes which make for the improvement and the decay of peoples and nations.

Place of Religion

According to the sociologist there are certain conditions of human progress which manifest themselves in every line of social relationship. Unfortunately these conditions have too many times been set forth on the basis of mechanistic evolution. Yet, for the most part sociologists agree that religion has to be reckoned with as a prime factor in human affairs. Here again the sociologist will treat religion either as a remnant of the childhood of the race or as a prime necessity for the highest welfare of human society. His opinion of the importance of religion would be based on his own reactions toward religious conflicts and brutalities of the past on the one hand as compared with the quiet, persistent devotion of those classes of society who with their strong religious convictions adhered to their accepted standards of truth and righteousness in spite of persecution, trial, affliction, and distress. It has become very generally acknowledged that such peoples have become the salt of the earth and have formed the real foundation for social and economic stability.

Function of Religious Belief

We cannot then ignore the function of religious belief and practice in the social life of people. It provides for us a superrational sanction which comes to us from a source outside our own thinking. The need for this is evident when we study the conflicting social standards of different strata of society. There must either be already set up a standard which subordinates our own con-

flicting accepted standards or one must be set up through the process of the ages. One who ignores the value of religion will contend that such a standard must evolve while he who recognizes divine sanction will point to religious teaching as the basis of standards of sanction which are already set up and have been recognized throughout the centuries past and which represent laws for life and its relationships which cannot be set aside. Where then, shall we look for this sanction which can bring us to a common plane on which we can move forward?

Jesus' Certainty of the Practibility of His Standards

You will remember that in our last discussion of Jesus and Reality we stressed the need of accepting Jesus' certainty of reality. This very closely relates itself to our acceptance of **Jesus' certainty of the practibility of His standards of living.** There can be no doubt that countless individuals during the Christian era have been bound by love to Him who possessed an interest in every detail of their lives and through His indwelling in the heart directed their expressional life.

Other Than Christian Standards

Space forbids a comparative study of the Christian standards with those of other great religions such as Buddhism, Hinduism, and Mohammedanism. Their standards of morality and social relationships were primarily the outgrowth of interaction of men and women in groups whether it be the family or the community and for the most part without the impact of recognized divine

laws. It is true that leaders of almost any religious order contend for the divine origin of their sacred writings but any student of these writings can easily see that their standards are not on a plane which could be accepted as of a higher order than what would be the natural product of individual and group interaction. This world has become too much a playground and humankind as children have developed their rules and regulations and codes of honor and morality. Some codes are flexible, others are stringent, and some contain license for unbridled passion while others demand the suppression of every passion.

The Christian Dynamic

History has proved over and over again that Christianity through its influence over converted barbarians did conserve a culture of a far higher order than would have been maintained had they been left to their former fate. Christianity established moral unity and gave peoples a common ground upon which to build their civilizations. The Puritan virtues of thrift, industry, and enterprise were vitalized by the Christian dynamic, and controlled by Christian principles of living and relationships.

Where We Have Failed

We must here express our regret that accepted Christian standards of morality as set up by Christ have not been adhered to as they should have been even in the most conservative Christian communities. In some places the moral life has somehow been divorced from the forms and profession of communities to the detriment of the social order itself. In one community immorality among the young is looked upon lightly by their elders who themselves in years past sowed their wild oats but now are striving to be consistent members of a church organization. In some communities respect for age and experience is much less than it should be and gray hairs are not looked upon with the degree of reverence they should be. This puts the control of society too much in the hands of the friends of Absalom to the exclusion of the ripened experience of a David. A foreigner is said to have told an American that one thing which impressed him very much about our country is that the parents mind the children so well. His meaning is clear. The order in the home has become reversed and the parents are no more the directors of affairs in the home, but the children have taken the reins in their own hands. This is most certainly contrary to Jesus' conception of the relation of parents and children. The disrespect of the present age will be greatly regretted by those who have borne this spirit in themselves when they will have to suffer the same humiliation from those who will come after them.

Where the Blame Lies

It should be stated here that the blame for this spirit of disrespect and defiance does not all lie with the disrespectful. Those who should be respected are in many cases unworthy of it because of the evil they practice in their own lives or because of their

THINGS

There are so many, many things
That spill their ecstasy,
And overflow with keen delight,
To shower me.

The wind, a racer down the sky,
So eager, swift, and strong,
Has never failed to beckon me
To come along.

To me there always seemed a breast
Beneath a great wave's lift,
As if the sea's exultant heart,
Beat sure and swift.

When some home lamp shines thro' the
dusk,
It shares its joy with me;
The new moon is a keen delight,
Spied suddenly;

The first shrill whistle of the spring,
The first flower on the hills,
Oh, all the earth is brimming full
Of joy that spills.

—Grace Noll Crowell.

indifference to the proper training they themselves have given their own offspring. The same is true of the community. It is possible that our aloofness as elders in a community and our lack of sympathetic relationship with the activities of the young have not furnished the balance it should have to their lives, and as a result too many difficulties have beset their path. We may have jested at their social lives, held up their social relationships in derision, or by unfair means provoked them to rebellion.

Law as a Basis

Carefully study the Sermon on the Mount and other teachings of Jesus and one finds love for and in the home, love for the community and love for God and country as the basis of all such relationships as will establish an order of liberty, fraternity, righteousness, and peace.

Jesus' Standards the Plane of Living

So certain was Jesus that the principles He laid down for the social order were practicable that He did not shrink from enunciating them before all classes, and His followers set in motion the forces through the Christian Church that have had their impact upon human social relationships from

Jesus' time to this. Men and women have gone far astray in their neglect to live up to the standards but these self-same standards have remained a criterion to virtuous living for men and women according to a single standard of morality, as a plane upon which the marriage relationship should be maintained, and as a measure of loyalty to God and organized society and to the state.

The Laws of the Kingdom

When Pilate interviewed Jesus just before His crucifixion, he said to Him, "Thou art then a king." Jesus answered, "For this purpose I came into the world and to this end I was born." He was born a king of righteousness, a king of truth, a king of the heart of every believing child of God and as ruling and reigning in our lives as citizens of His kingdom we are safe to carry out in all our relationships the laws of His kingdom about which He was so certain as to their successful working out in the lives of His people. Jesus did not set up a social order as such, but He laid down definite principles which would determine the order to be established. He has the rightful place as the Head of this order.

Dhamtari, C. P. India.

THE INSPIRED WORD

By Teresa Mary Monts

We find, upon observation, that there are at least seven reasons for accepting the Christian Bible as the Word of God, the Word Inspired.

The Grantha of the Sikh, the Veda and Sastra of the Hindus, the Koran of the Mohammedans, the Dharma of Buddha, the Talmud of Judaism, all were written by great men who set forth their philosophies knowing that they soon must leave their followers. So they set down their own conceptions of God and the universe and the life that inhabited it as something by which men might live and remember them, in garments of words. But the honest thinker cannot help noting, in contrast, that not one word of the Christian Bible (which so often is compared with these eastern philosophies as only one of many) was written by the Lord Jesus, whose religion it teaches.

The proof of its God-given inspiration in this lies in the reasons of Jesus for failing to record His own teachings and the realities of God with pen and parchment, stone or wood. He knew the hearts of men better than the greatest of these philosophers and so realized that had He done the recording Himself the fruits would have been "a religion of a book" and so have been numbered amongst the rest and instead of God becoming the object of Christian worship men would have made the Book their idol. Furthermore, He, unlike the others, was not leaving His followers alone and hence He needed no written memoriam. The religion of the followers of Christ is not one that can find the bones of its teacher in the tomb but, because "He ever liveth," the tomb was empty on the third day when His disciples sought Him. So Jesus, who

had come to do the will of the Father, wrote the truth on the hearts of men, and God, according to His law of "all things in order," gave the written pages at the hand of witnesses inspired by direct contact with Him and the life He imparted.

Yet, in spite of the fact that the teachings of Jesus pertaining to the will and laws of God were not written by His own hand, the sacred book of no other religion so completely reveals the heart of its founder as does the Bible of the Christian the heart of Christ, the Son of God.

It was written on the heart of Matthew and Matthew revealed this of Jesus, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto Me, all ye that labour and are heavy-laden and I will give you rest" (Matt. 11:27, 28).

Mark bared the heart of Jesus in the words, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Luke passes on the word, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56).

John witnesses of Him in this manner, "If God were your Father, ye would love me: for I proceeded forth and came from God: neither came I of myself, but he sent me" (John 8:42). And so we continue on through the Word, for we cannot open it without seeing glimpses of God and His Son, the Lord Jesus Christ. We see throughout the volume the living Christ, for it was written to point the way to Him.

Again, though all other philosophies, cults, and religions may hold forth the highest ideals, in many cases may speak with uncanny wisdom and may present principles that if lived out, would surpass the moral life of many a Christian there is not one of their writings that reveals the heart of man as does the Bible of the Christian. Note Rom. 3:10-18: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

Now consider whether any but a God-inspired writer would be able to say to all mankind such words as these. More than this, an honest introspection will prove these words to be all too true.

A study of the deepest philosophies cannot but inspire a sense of the mystic throughout their pages, a mysticism that would savor of the deepest thought and so appeal to only the highest mental culture, and to those unoppressed by the standards of everyday living. The Bible of the Christian, too, savors enough of the mystic to satisfy the needs of the most thoughtful and spiritual, yet does not by so doing deprive the lowliest and simplest of minds of its uplift. See for example the entire Book of Revelation, the Book of Daniel, or Isaiah 53, or the Songs of Solomon. Who but some one moved by the inspiration of God could so breathe out His Word and encircle the whole wide world?

The depth and all-sidedness of the Christian Word produces in places apparent inconsistencies such as we see in Sam. 24:1 which speaks of God moving David and in Chronicles 21:1 which says when telling the same story that "Satan moved David." Such instances in themselves prove the inspiration of the Word thus spoken, for it proclaims the complete sovereignty of God's own power. In fact, the Christian Bible by these selfsame seeming inconsistencies but proves the inability of finite man to grasp all of God even as He is revealed in the Word inspired by Him.

What other religion or philosophy can furnish a race with its complete history written hundreds of years before as it is recorded of God's children throughout the Old Testament and fulfilled in the New and in the world's history that has followed. See Isa. 28:16, 17 and compare it with I Pet. 2:4-11. Consider James 5:1-8 in the light of the following present-day facts. Tens of thousands are in the bread line in the United States, while 504 persons were reported in 1929 with incomes exceeding \$1,000,000, and 36 persons with incomes of more than \$5,000,000. We are told that in New York State alone \$4,732,000,000 lie covered with dust and \$28,000,000,000 lie rusting in the

(Continued on page 178)

MISSIONS

LIFE AND LABORS OF MAHLON CASSIUS LAPP

By J. N. Kaufman

"This evening after supper some one called to me from the outside saying, 'Bitten by a snake.'

"I stopped at once and asked, 'Who?'

"The man came into the house and, standing before me with his hands together, said, 'Please come at once and save my daughter. She has just been bitten by a snake.'

"I said, 'Why did you not bring her here?'

"He said, 'We were so frightened.'

"I took some medicine and, in company with some men, went across the fields to Murkhusra—the village where the girl was—a distance of three-quarters of a mile. It was too late to do anything. We could find no sign of life. The poor victim was dead. We all felt very grieved. Being bitten by a snake in this country, in many instances results in death if not attended to in a few minutes."

Thus wrote Bro. Lapp on November 8, 1906, late in the evening after he had returned from the above-named village, where he had gone on an errand of mercy. It was not the first time he started out to relieve suffering or to save life. Such deeds of mercy characterized his missionary career.

Four years earlier than this, not long after he came to India as a missionary, Bro. Lapp wrote an article for the Herald of Truth from which the following is a part.

"I know that there are some people who say, 'The age of miracles is past.' But we have been convinced that God is the same yesterday, to-day and forever. When we turn to Mark 16:17, 18, we see that Jesus said, 'And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick, and they shall recover.' We have found God to be true to His Word. When I was lying sick with smallpox, suffering very much, my fever was very high and I had pain almost unendurable, when Bro. Ressler laid his hands on me according to the Scriptures, and while they prayed, as Bro. Burkhard mentioned in a previous article, the Lord took all my fever and pain away from me. Praise His holy name forever.

"Several months ago a girl by the name of Mantura was brought to the hospital. She was very bad with dropsy of the heart. Nearly every remedy we could think of was tried but in spite of all we did she grew worse. We thought she would die in a few days. One morning I was very much impressed about her soul's salvation. She was asked if she knew who Jesus is. She said she did not know. So I asked another girl, who was there, to read for her and tell her who Jesus is and why He came into the world. Then we had special prayer for her

and we are happy to say the Lord heard. From that day she improved and later was baptized and is now well and a happy little Christian.

"Buddhu, a boy of ten years, had dropsy so bad that we thought him a hopeless case. His legs were swollen like pillows, and his body was quite out of shape. He could not walk without assistance. Special prayer was made for him. God heard and healed him. He is a well boy to-day."

The above quotations from some of his articles indicate how the heart of Bro. Lapp inclined towards medical work and the relief of the suffering.

While yet young Bro. Lapp was much interested in medical work, a trait, no doubt, acquired from his mother who had unusual abilities along medical lines. He, as a boy, would bandage with the conventional splints, the broken leg of a rabbit and did other deeds of mercy to suffering animals. Although not known to him at the time, God no doubt was preparing him for service along medical lines in his later career as a missionary.

When Bro. and Sister Lapp came to India in October, 1901, the medical work of the Mission was suffering greatly. Six and seven deaths occurred every day in the two big orphanages. Dr. Page had returned to America on account of ill health and the work was too heavy for Bro. Ressler and Bro. and Sister Burkhard, none of whom had any medical training. Bro. Lapp was not a doctor, but he threw himself into the situation and in a short time the health of the institutions was greatly improved. In the course of his early medical ministry Bro. Lapp fell a victim to smallpox as intimated in his own testimony above, and for some time lay in a precarious condition but the Lord was gracious to him and in a short time he was restored to full health and strength.

People quickly acquired confidence in Bro. Lapp's medical skill and he received calls to villages far and near to help the sick and the suffering. People from places as much as forty miles away walked the entire distance to get medical help. More than once the Sub-Assistant Surgeon of government at Dhamtari called on Bro. Lapp to assist in operations. He never seemed too busy or too tired, day or night, to respond to a call for help from the sick. Many of the missionaries can testify to his self-sacrificing services on their behalf in times of sickness. The king of Kanker, who lived forty miles south of Dhamtari, asked Bro. Lapp to nurse him through a serious illness of several weeks' duration. He had a natural ability for medical work, and I have often thought it a great pity that he did not have a complete medical training, for I believe he would

have been eminently successful as a doctor. He very seldom made a mistake in diagnosis. He studied his case, sought new remedies, was genuinely interested in his patients—qualities absolutely essential in the successful doctor.

In the following quotation Bro. Ressler graphically describes a thrilling experience of Bro. Lapp. "In the latter part of August, 1906, one very dark night, a mad jackal came into the Girls' Orphanage compound at Sundarganj and attacked blind Janki who was asleep on the verandah. Jhariyarin, trying to defend Janki, was also severely bitten. Bro. Lapp, hearing the noise, went to investigate and received a deep bite in the thigh. Help was summoned by telephone (Oh what a blessing the telephone was that terrible night!), and the jackal was killed. The wounds were immediately cauterized, but as the bite of a rabid jackal is exceedingly dangerous the three bitten person were taken at once to Kasauli, in the Himalaya mountains, and treated at the Pasteur Institute for the prevention of rabies. Under God's blessing the treatment was successful and all three were fully restored." Although the treatment was successful in preventing the terrible rabies yet the reaction of the treatment otherwise was hard on Bro. Lapp and it took a considerable period of time before he was fully recovered from the effects of the treatment.

Those of us who can not remember so far back will note that Bro. Lapp (whose full name was Mahlon Cassius Lapp) was born at Line Lexington, Bucks County, Pa., February 4, 1871. When he was six years of age, he moved with his parents to Roseland, Nebraska, where he grew to manhood. The country of the west in those days was not settled as it is now. Bro. Lapp's early experience was largely among a class of young men who were accustomed to spend their days without much restraint. He never had the benefit of an academic education but what he lacked in book learning he more than made up in lessons learned from the school of experience. He was keen, observant, sympathetic, a judicious reader and exceptionally well informed. He early assumed a large share of responsibilities in connection with the home of his parents and it was in early manhood that he and his brother, Samuel, assumed control of the farm on which they were living. Due to careful management, which characterized Bro. Lapp in later life, the debts which had accumulated on the property were soon paid and the property established on sound financial lines.

Bro. Lapp was converted at the age of twenty-one, uniting with the Mennonite Church. As a Christian he was bold in his testimonies for the Lord which made the transition from an efficient farmer to a whole-time worker for his Master an easy and natural one. He often accompanied Bro. Jacob Burkhard to a place called Antioch (Nebraska) to help in a Mission Sunday school there. Bro. Lapp was obliged to travel as much as forty miles by horse and buggy to make his appointments at Antioch.

Entering on His Life Work

In 1899 he went to Chicago to begin mis-

sion work at the Home Mission. He continued there until 1901 during part of which time he took a short business course at Elkhart Institute.

He was married, June 10, 1901, to Sister Sarah Hahn and in the same year was ordained to the ministry and to the office of bishop, Bishop Schiffler of Roseland, Nebraska, officiating. Bro. and Sister Lapp were appointed by the Mennonite Evangelizing and Benevolent Board as missionaries to India in June and they arrived in India October of the same year.

Bro. and Sister Lapp were first located at Sundarganj, Dhamtari, where they had charge of the Girls' Orphanage as well as medical work, but when the Girls' Orphanage was removed to Rudri in 1903 (May 28) Bro. Lapps went with them and began housekeeping in one end of the Orphanage building, as the bungalow was not yet completed. As soon as the bungalow had one completed room the Lapps moved into it and remained there in charge of the work until the year 1906.

While the big bungalow and other buildings were being constructed at Rudri a great many workmen were employed. These workmen, skilled and unskilled, were taught the Word of God every morning. Among them was a young man of the priest caste by the name of Bishrampuri. The teachings of Christianity impressed the young man who began to take a special interest in the new religion. It was not long until Bishrampuri became a real seeker after truth and when the proper time came he was baptized and received into the Church. This caused a stir. His mother was furious. She came in her anger and denounced Bro. Lapp and Bro. Ressler with the most abusive language imaginable. Soon after that she, under feint of forgiveness, invited her son to a meal at her house. He accepted the invitation but when he had but tasted the food he was convinced that all was not well. He abruptly brought his meal to a close but, even so, he took violently sick. The food was poisoned! The Hindu Malguzar (landlord) of the village, Mr. Nilkhant Rao, now deceased, who was Bro. Lapp's staunch friend, kept reporting to Bro. Lapp regarding threats on Bishrampuri's life.

When the village of Balodgahan was purchased and some one was needed to take charge of the village and station, the choice for this difficult task naturally fell on Bro. and Sister Lapp. This was in the fall of 1906. The mission had a twofold purpose in getting possession of the village. The first consideration included the evangelistic opportunities which it afforded and the second was to provide a place to settle our young Christian families who were emerging from the orphanages. This second consideration was the more difficult because the amount of actual farming land available to the Mission consisted of only about 150 acres, the rest of the farming land being in the possession of Hindu farmers. Their land could pass into the hands of the Mission only when they chose to sell, the Mission having the first right of purchase.

In the conduct of the village Bro. Lapp

did not always enjoy the fullest cooperation of all the missionaries, the writer more than once contending that the village is not serving the purpose for which it was acquired. But Bro. Lapp's faith was unshakable and he had no misgivings as to the ultimate outcome, for he was laying foundations which were strong and deep. Parcels of ground were sold to Christian men hoping they would become farmers in the village, but on account of several famine years the men were discouraged, as they could not pay for and retain their land. More profitable years since then enabled Bro. Lapp to resume the work of transferring land to Christian men; and while his last illness prevented him from completing this work, yet it was briskly going forward and had he lived a few years longer he would have had the happy privilege of seeing this important work bringing appropriate fruit. Not only did he succeed in settling on the land Christian men who were former inmates of the orphanage, but he, with Sister Lapp, had the joy of seeing quite a number of non-Christian residents of the village embrace Christianity and become members of the Mennonite Church. Thus the twofold purpose of the village is being fully realized, a worthy comment of the faith and untiring efforts of Bro. Lapp.

Before the Mission purchased it, Balodgahan village was known far and wide as



Mahlon Cassius Lapp

"Chor Gaon" (village of thieves). Stolen property from other villages was not infrequently traced to this village and found in the possession of the culprits. Bro. Lapp soon changed this unenviable reputation and before long people from other places came to Balodgahan to see how the work was being done there. Farmers who were poor and heavily in debt soon became economically independent. A number of heathen customs were Christianized without offence to the Hindus. So loyally did the villagers support him that when Charan Singh, the Sikh convert, was baptized as described later in this article and a dozen of his infuriated friends came with clubs to retaliate, about fifty non-Christian villagers armed with clubs came voluntarily to see that no harm came to Bro. Lapp.

Bro. and Sister Lapp founded the Widows' Home in which many homeless, helpless, and degraded women have found protection, where they have been taught to love their Savior and His service. This is a work

in which no small amount of faith, patience, and the love of the Master are required. Bro. Lapp was a real father to these outcasts.

Prior to Bro. Lapp's moving to Balodgahan there were no Christians living in or near the village. When they moved there they brought with them a few families of Christians who were their helpers. As building and other work opened a few others moved in, but for several years the Christian community was very small. At first services were held under the big tree near the village. For several years after the bungalow was built church and Sunday school services were held on the verandah of the bungalow. Then the little church which stands in the middle of the village was built and remained the home of the congregation until the year 1926. It was Bro. Lapp's privilege to see the little congregation grow from its small beginning to almost four hundred members. For several years the little church had been far too small. Bro. Lapp was instrumental in getting a new church building started which was about half completed when the break in his health came. The big stone church is now completed and stands as a monument to his enduring faith.

In Bro. Lapp's work in the village nothing brought him more pleasure than to call his Sunday school class of Hindu young men from the village and teach them. He had the pleasure of seeing a number of them become Christians, and several of them are now engaged in Christian work.

One Saturday night after the village people of Balodgahan had retired and all was quiet, Bro. Lapp heard a knock on his door. Upon enquiry as to the nature of the call he learned that a Hindu by the name of Sukhdu accompanied by one of the Christians came for an important interview. Sukhdu wished to become a Christian. Bro. Lapp prayed with him and encouraged him but also warned him of the possible dangers to which he would be exposing himself should he carry out his intentions, for he represented one of the best families in the village. A week later Sukhdu came for another visit and it was decided to baptize him the next (Sunday) morning.

Sunday morning came with its usual quietness. The green rice fields to the north of the village and the forest trees to the south with their foliage of living green gave the village a beautiful setting. The people began to enter the little chapel and settle down to an unusual quietness. Sunday school over, the church services began. Bro. Lapp was in charge. He announced that there was one applicant for baptism and also gave an invitation to any other who wished to be recognized as a Christian. The air was tense and the people waited in an attitude of strange expectancy. A considerable number of Hindus were present, among them Sukhdu's father. When Sukhdu was asked to come forward his father left the church and began shouting to his friends to come and rescue his son.

While this was going on Bro. Lapp proceeded with the baptismal ceremony, asking the usual questions, and knelt in prayer.

When they arose from prayer the church was filled with men and women who came prepared to lay hands on Sukhdu and take him out by force. Sukhdu's uncle, father, mother, and two cousins reached him first and seized him just as Bro. Lapp was about to administer the water. In order to prevent Sukhdu from being removed forcibly Bro. Lapp refrained from applying the water

and after some persuasion, during which men shouted, women and children screamed and cried inside the church, and men outside used abusive language, Sukhdu was permitted to walk out of the church with the promise on the part of his infuriated relatives and would-be friends that they would do him no violence.

(To be continued)

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

VI. Rural Work in Tennessee

By William Jennings, Jr.

The only Rural Mennonite Church in the state of Tennessee is located fifteen miles southwest of the city of Knoxville. This is the Concord Mennonite Church, not a mission station dependent upon a Board, but an organized church. This church was organized in 1890, when a group of Mennonites from the north settled this section.

Many look upon this little church as a Rural Mission Station and true it is, for it is reaching out into the hills and valleys near by to those in dire need.

Those acquainted with the history of this church know that a well-filled cemetery lies on the hill near the church. You know also that from this small church in East Tennessee have gone missionaries to every section of endeavor carried on by our church, even to India and South America, and not only missionaries, but men and women into every profession and walk of life.

It is through a history of joys and sorrows, tears and laughter, love and bitterness, understanding and misunderstanding, that we see what "God hath wrought," and to each of us there remains that place "more dear."

The pastor of this church for the past eighteen years is Wm. Jennings, Sr., a native of this section. Since the death of H. J. Powell in 1923 our pastor has been serving without the help of a deacon.

This little church aims to be a quiet light-house, offering opportunities for exchange of talents, eradicating the sense of superiority, and enjoying the mutuality in giving and receiving. In connection with the regular Sunday morning and evening services there is a continual demand for cottage prayer meetings. At these prayer meetings many poor souls are reached who never attend church services. Our pastor spends much of his time and means in bringing the Gospel to these people who are even poorer spiritually than financially. The visible results are remarkable. Many of the people express their appreciation of the doctrines of our church and only wish that they were within reach of it.

It must be remembered that the work of this church is in the hills and valleys and not in the mountains, as many suppose. The mountains are thirty miles from this church. The day of the straw-bedded wagon and the

turkey-feather brush is just as distinctly passed in this section as it is in our eastern cities. Times change, methods change, demand and supply change, ways and means change, but the Gospel remains unchanged.

South and east of the Concord Mennonite Church is a fertile valley where we find wealthy people, beautiful farms, consolidated schools and many churches. North and west of this church we do not find these favorable conditions. In this section the country is extremely rolling, the soil very poor; great forests make up most of the territory though some of the soil is so sterile that the hills are simply barren. In this section



Concord Mennonite Church

we find many needy people. The soil is poorer and the people more needy for a distance of about thirty miles. Here are found the Cumberland Mountains. If we travel east of the church for a distance of about forty miles we find the Great Smoky Mountains.

When the churches began the task of enlightening the people of this extreme mountain region, preachers were sent into the hills to persuade the people to clean up, fix up their homes, stop making moonshine, and begin a work which would be for the upbuilding of their community. This was altogether a new idea of religion to the people of these mountains. They had the idea that "preachin' that makes ye git right up and holler—that's religion." This kind of emotionalism is found throughout the Southern mountain region and for years has firmly fixed its hold upon the people. Many have the idea that it matters very little how a man lives as long as he shouts in meeting, gives a loud and long testimony, and re-

peats his religious experience time after time and year after year.

Much of the religion of these mountaineers is not practical and does not bring about a change for the better in a man's conduct. It is therefore necessary to do more than preach and to-day we find the churches not sending only preachers to these regions, but adding to this evangelism other influences that are equally necessary, namely, practical instruction in the fundamental principles of daily life. Educated Christian women are now found in parts of this territory, and they are rendering a great service to those in need and distress, and their neatly kept homes radiate an influence all through the valley. Silently and beautifully they are doing their work but still the work is only started and many problems are yet awaiting a solution.

"If people of the Southern mountains are to be reclaimed morally, spiritually, socially, intellectually, economically; if the families up the creeks and forks and branches are to know how to live, how to keep well, how to bring up children; if they are to emerge from the eighteenth century and live abreast of the twentieth in the highest Christian sense, then there must be some more adequate work established in their very midst. They can not be educated by leading their finest young men and women out of the mountains—that impoverishes the highlands still more. We cannot transform one or two thousand people in a valley by sending one person there to do settlement work," says one of our ministers who has thoroughly studied the mountain problems.

It is difficult for those who have never visited a mountain section, to realize how these mountain people live or rather exist. Medical institutions of some kind are greatly needed, not only to give treatment but also to give information concerning prevention. In some regions they are still using primitive remedies prescribed before the Revolutionary War. The people know nothing about germs, and the necessity of sanitation has never occurred to them. But the reader must keep in mind that sections of this kind are found only in the extreme highland regions and are not prevalent throughout the state. Very recently a group of visitors were surprised to find such beautiful homes and refined, educated people in the hills of East Tennessee. These extreme sections are found where roads are almost impassable and the people are therefore practically isolated from the rest of the world. Though they are isolated from what we call, the world, they love their mountain home, its bracing air, its refreshing water, and its unrestrained liberty.

"Dear is that shed to which his soul conforms
And dear that hill which lifts him to the storms.
So the loud torrent and the whirlwind's roar
But bind him to his native mountains more."

(Continued on page 189)

Educational

HISTORIES OF LOCAL CHURCHES The Mennonite Church at Chappell, Nebraska

By Lela Stutzman

In March, 1886, the Adam Stutzman family, spurred on by the lure of western pioneer life, moved from Milford, Nebraska, to Deuel County, Nebraska, to take up their homestead north of Chappell, the county seat. They had moved to Milford from Ohio a few years previous to this. Immediately after their coming to Chappell other men with the same love of western life came to take up homesteads, most of them coming from Milford too.

During the first two months Grandma Stutzman was the only Mennonite woman living here. She says that she was often very lonesome, since it was several miles to the nearest neighbors and means of travel were slow, and women did not go visiting very much in those days.

The first few years were hard, especially the winters. Prices were low, and since they had just taken a homestead and the farming equipment was not what it is to-day it was impossible to raise very good crops. They raised mostly sheep and cattle. Grandpa Stutzman says that he often did not know where he was going to get money to buy things to eat, but it always seemed to come from somewhere.

By the end of 1886, seven Mennonite families were living at Chappell, Nebraska. Most of them moved there from Milford.

Early in 1887, a Sunday school was organized and was held in the homes of the different families. How eager they always were to go on Sunday morning, for after Sunday school was over they would discuss things that had happened during the week, for there were no newspapers and no telephones and oftentimes the families would see no one from one Sunday to the next, especially if they lived very far away. There were no schools, so the children even had to play by themselves all week. They could hardly wait till Sunday school was over so they could play together.

About 1888 a church was organized, and Bro. Jonas Smucker of Ohio ordained N. G. Roth to the ministry. He served as minister till June 17, 1928, when he passed away.

They continued having their services in schoolhouses until 1890 when a small church was built and dedicated. People kept moving in, and the church was rapidly increasing in numbers.

In 1894 John Ernst was ordained as deacon, but served only a few years when he moved to Thurman, Colorado. He died in the spring of 1928, at Flagler, Colorado.

By this time the country was getting pretty well settled. It was no longer such a vast prairie land, and many families, eager for more pioneer life, moved to Thurman, Colorado, where a few took up homesteads. This

left only two families at Chappell, while four families had rented land near Julesburg, Colorado, a little town just across the Colorado line and about fifteen miles from Chappell. A number of years previous the Indians had burned down the town and massacred all the people living there, but the town was immediately rebuilt and it was a prosperous looking place again.

During the spring, summer, and fall these people got together about once a month, but often during the winter months they were never all together.

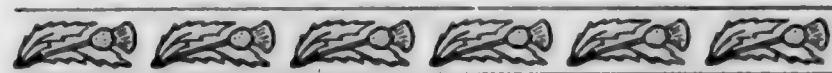
About the middle of 1909 people started to move in again. This time a number of families came from Iowa, the D. A. Stutzman family from Kalona, and the C. S. Yoder family from Clarion, and also Sanford Yoder and his family moved back to Chappell from Oregon where they had moved several years before. Then several other families came from Wood River and Milford, Nebraska, again making a total of fourteen families.

Early in the year of 1910 a Sunday school was organized again with D. A. Stutzman as superintendent. In July, 1910, Sanford C. Yoder was elected superintendent. He served one year and in June, 1911, he was ordained to the ministry. He served only about a year and a half and then moved back to Kalona, Iowa, and later he was called to Goshen, Indiana, where he is now president of Goshen College.

In 1917 because of the increasing number of members it was deemed necessary to build a new church. Later in the year it was dedicated and the dedication sermon was preached by Sanford Yoder, then of Kalona, Iowa.

Bro. Peter Kennel of Shickley, Nebraska, was appointed bishop of the congregation and once a year he came and held a Bible school.

In the fall of 1918 John Roth was ordained minister by our Bro. Kennel. Bro. Roth is minister at the present time.



A PRAYER

By Elva Gunden

O Heavenly Father, when I think
Of all Thy blessings giv'n to me,
I would be constant in my praise,
I would, O God, more thankful be.

So teach me, Lord, as on I go,
Thy will to know, to love, to do;
And then look up in gratitude
For wondrous mercies ever new.

Goshen, Indiana.

After the death of Bro. Kennel, D. G. Lapp of Roseland was appointed in his place. He served here until in the fall of 1930 when Bro. Nick Birky of Flagler, Colorado, was chosen in his place.

In June, 1925, the Nebraska Sunday School Conference was held at Chappell; and each Mennonite church in the state was well represented by members. Each spring the congregation sends two delegates to the conference which is held in one of the churches in the state.

In December, 1925, J. A. Heatwole of La Junta, Colorado, held revival meetings in the church. This was something new and thought of as very beneficial to its members, so each fall it is the aim of the congregation to have a series of meetings.

Sunday school and preaching are held each Sunday morning. About 1920 a young people's meeting was organized. Since that time, it has been a regular church activity each Sunday evening, and it is very much enjoyed by all who attend.

Mrs. Mattie Lehman was the first person buried in the cemetery. To the present time thirty-five have been buried there.

Following is a list of Sunday school superintendents since the reorganization of the Sunday school in 1910: D. A. Stutzman, S. C. Yoder, Joe Kauffman, W. M. Kuhns, Wesley Stutzman, L. C. Schrock, Nick Roth, Frank Stutzman, John Roth, Abe Roth, H. N. Stutzman, J. P. Yoder, Aaron Oswald, Jess Yoder.

At present there are eighteen families living at Chappell, which makes a total of fifty-eight members, and the enrollment in Sunday school is about one hundred.

Chappell, Nebr.

OUR GREAT PERMISSION

When Jesus had finished His work in the world He called His disciples and other followers together, saying, "Go ye into all the world and preach the gospel to every creature." This has been considered by many as the "Great Commission" for all Christians, but in a reality is it not their "Great Permission," to thus have a share with Christ in the redemption of the world?

Paul responded to this Great Permission, saying, "I am debtor both to Greeks and to barbarians . . . So, as much as in me is, I am ready to preach the gospel . . . I hold not my life of any account as dear unto myself, so that I may accomplish the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

A church in New York has become noted throughout the world because of its spiritual atmosphere, its evangelistic work, and its far-reaching missionary activities. One of its pastors who did much to lead out and develop this church was William M. Taylor who said, "When your sympathies, efforts, and offerings are asked for the cause of Christ, let your mind go back to the day when Paul and Barnabas set out from Antioch; reckon up, if you can all that the world has owed to his work which was then inaugurated, and respond accordingly."—Sel.

THE HOME IN LONGFELLOW'S POETRY

II. Marriage

By Fern Miller

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other!"

By this Longfellow plainly expresses his sentiments upon marriage. Man and woman belong together and neither can live the fullest possible life without the other. Also, in the above quotation, as well as in lines from *Hiawatha*, he implies that the man is to rule; he is above the woman and she must obey, but she can thereby also bend him. The advice is given to *Hiawatha* to rule by love, and to his bride that she be patient, since life is checkered with both shade and sunshine.

Longfellow believes in simplicity. At the wedding of John Alden and Priscilla there seemed to be a very sacred atmosphere about it all. Softly and sincerely did they speak the words of betrothal, after which the devout elder of Plymouth offered a fervent prayer for the hearth and home that was established that day. There was no great pomp and ceremony—only a few simple rites and then a prayer for divine benediction upon the couple. The simplicity was again brought out in the naming of the bride's dower when arrangements were being made for the marriage of *Evangeline* and *Gabriel*.

"Linen and woolen stuffs, by the hand of
Evangeline woven.
This was the precious dower she would
bring to her husband in marriage,
Better than flocks and herds, being proof
of her skill as a housewife."

In this short quotation it is also seen that the woman is not only to be loved. Longfellow sees a bigger position for her,—that is to go on with the simple yet great position of a dutiful wife.

How does the bridegroom feel toward his betrothed? Longfellow, through the character of John Alden, says this about women:

"... truly they seem to me always
More like the beautiful river that watered
the Garden of Eden,
More like the river Euphrates, through
deserts of Havilah flowing,
Filling the land with delight, and memories
sweet of the garden!"

This was spoken, however, to the woman he loved, and although he thought highly of all women, he was thinking particularly of *Priscilla*, his choice. In another place in the "Courtship of *Miles Standish*," the whole-hearted trust of the husband in his wife is shown, with his certainty that she will bring him nothing but good. All through Longfellow's lines there is that feeling of quiet contentment and satisfaction that seems to exist between man and wife. The bridegroom expresses his admiration of his bride very beautifully in the following lines:

"O beautiful as *Rebecca* at the fountain,
O beautiful as *Ruth* among the sheaves!
O fairest among women! O undefiled!
Thou art all fair, my love, there's no spot
in thee!"

Thus, it has been discovered that, as Longfellow thinks, man and woman were made for each other. Neither can do his best without the other. He also believes that simplicity and a spirit of the sacredness of the ceremony should be evident at a wedding, and within the hearts of the bride and bridegroom there should be room for nothing save a genuine, but simple, whole-hearted love and trust, one for the other.

The Home Itself

Longfellow seems almost to portray the Acadian home as an ideal home, thus making plain the fact that his ideals were high. Just from reading his literature, one cannot help feeling that the great poet could make himself at home much better in a humble cottage by the wayside than in a mansion set back and away from other people.

"They dwelt together in love, the simple
Acadian farmers," and—

"Their dwellings were open as day and the
hearts of the owners.
The richest were poor and the poorest lived
in abundance."

They lived together like brothers, and everything was held as though in common. Hospitality in the highest degree was evident in each home.

Religion also held a high place in these homes. These simple folk had a faith in God which was really beautiful. When their priest reproved them for flaring up in a spirit of rebellion upon hearing the orders of the English officials that they were to be removed from their homes, they immediately broke out with sobs of contrition and repeated with him the words, "Father, forgive them!"

The parents make up the most important part of the home. Longfellow speaks tenderly of the mother sitting beside the cradle—

"Watching the even flow of his breath;
For the joy of life and the terror of death
Were mingled together in her breast."

Thus he so soulfully expresses the place of the mother in the home. Her care and guidance are essential in every home. Longfellow puts the father in an ideal position in the "Children's Hour." He has him upon the chair and the youngsters are crowding around him. It is quite easy to see what surroundings or other scenes would be in harmony with this picture, and the completed scene would be what Longfellow would consider an ideal home. There should naturally be close bonds of love existing between the parents and children. *Evangeline's* attachment to her father very well illustrates this kind of affection. As the priest uplifted the lifeless head of *Benedict*, *Evangeline*—

"Knelt at her father's side and wailed aloud
in terror.
Then in a swoon she sank, and lay with her
head on his bosom."

In the following lines Longfellow voices still more of his feelings:

"Stay, stay at home, my heart, and rest;
Homekeeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best."

Summarizing briefly, one sees that the typical Acadian home, with its warm hospitality and kindly spirit is beautiful in the sight of Longfellow. The father and mother have a vital part to play in the home and do much in making it the most pleasant place in which to stay.

The Child

"Childhood is the bough where slumbered
Birds and blossoms many-numbered;—
Age, that bough with snow encumbered."

"Bear through sorrow, wrong, and ruth
In thy heart the dew of youth,
On thy lips the smile of truth."

"That smile shall, like sunshine dart
Into many a sunless heart
For a smile of God thou art."

Here Longfellow speaks of children as "smiles of God." If he thought of them as such in his everyday life, which he evidently did, the secret of the source of his beautiful and inspiring thoughts is at least in part revealed.

He displays the child's questioning and exploring spirit in several of his poems. At one time he compares him to a stranger in a foreign land who sees new and strange things on all sides, and restlessly and impatiently strives to examine for himself the many wonders. The four walls of the nursery become like prison walls to him, and he no more cares for the playthings lying around him on the floor. *Hiawatha* as a child was forever asking old *Nokomis* all kinds of questions. He would ask all about queer sounds that he heard at night or about the mysterious works of nature. This exploring, questioning nature seems to Longfellow perfectly natural, and really a part of every normal child. He is also utterly carefree, a characteristic well shown in this little verse:

"But what are those grave thoughts to thee?
Out, out! into the open air!
Thy only dream is liberty,
Thou carest little how or where."

The child means much in the home. In a little poem Longfellow speaks of how pattering footsteps and merry voices make old walls jubilant. He evidently likes children very much, for he is never irritated, but always pleased with their gay laughter, which would be very disturbing to some folks. In "Evangeline," *Basil*, the Blacksmith, a great character in the poet's eyes, was almost constantly surrounded by many children. More than a hundred had sat upon his knee, heard his great watch tick, and listened to the stories he told them. Longfellow believes that children are to the world what leaves are to the forest. As a parent he would strive to teach his child to be sympathetic and cheerful and in this mode of life find true beauty in utility. He speaks again—

"Ah! What would the world be to us
If the children were no more?
We should dread the desert behind us
More than the dark before."

To the children he says:
 "Ye are better than all the ballads
 That ever were sung or said
 For ye are the living poems
 And all the rest are dead."

Thus we have discovered that Longfellow sees the child as a "smile of God," a "living poem" and considers it perfectly natural for the child to be a questioner. The child, as he thinks, is what brings cheer and makes the world a pleasant place in which to live.

Conclusion

The study of Longfellow's poetry in an

attempt to see how he pictures the home and the related factors has been extremely interesting. He plainly shows that he considers the home life of any person of vital importance, and a side of life which should not be neglected but given special attention. True love forms the foundation of the home and should abound in its purest form between all those who reside within its protecting walls. No home is complete without children. They are "living poems," "smiles of God," and will bring cheer to the most wretched hovel. The home is what makes us what we are, whatever that may be.

combination of circumstances led one hawker to display rubber heels and toothbrushes, and another garlic and fox skins!

The long steps led in seemingly endless flights up the hill. The clearest of atmospheres surrounded us as we followed along, and the scenery became prettier. The palm trees waved on the side of the road, between us and garden on garden of apples and peaches. Miles of terraced olive groves were ripening in the soft sunlight, peacefully, restfully, as they had done for ages and would continue to do far in the future. The road was gay with butterflies and flowers wreathed with a luxuriant growth of gourd, full of pale blossoms and small furry fruit. It seemed impossible that we had just left a busy city behind us. At the turn of the path we came into a delightful lane, between bramble-covered banks. On one side was the dry bed of a little rill, and overhead branches of quaint trees met each other. Little lizards that rested on the cool marble in the sun dashed across the way before us and gleamed as they passed in and out of the light. The scene is just a marvellous riot of colors blending into sweet, ethereal loveliness set, gemlike, in a fold of the land on the green hillside. There was an atmosphere of living peace, and it was very pleasant to walk in the long gardens full of whispering palms. Here we could lie in the sun, deep-cradled in flowers and embowered in the fresh, glad tumult of leaf and blossom and bough quivering overhead.

Upon the pinacles of many of the roofed villas, little bells hung suspended, and they tinkled musically when swung by the soft breezes blowing in from the sea. The roof of one fantastic villa was supported at its four corners by marble figures of goddesses beautifully carved, and sheaves of wheat and grain were laid as offerings at their feet: while above them clusters of grapes were so well sculptured in marble that it was hard to realize they were the fruits of art and not of nature. Each one of these suburbs has its own little

"water front," for the houses cluster about it lovingly and we cannot escape it. Each has its own special loveliness, its own character and its own legends.

During the hottest hours of the day, though the breeze is never far away up here, one may sit and read or doze, hidden from the sun, in long terraced grape arbors. The memory of the ancient Roman towns still live in tales handed down from father to son, and mother to daughter. The women carry on their hand industries in their own houses, the men build new terraces on sheer mountain sides, where they will plant more olives and more apples; or they make boats upon the water front, after the memory of their fathers.

FROM THE HOLY LAND TO THE HEART OF EUROPE

VI. More Than a Glimpse of Trieste

By Anis Ch. Haddad

From the sea, Trieste is picturesquely built on the sides of the hill. It is clean and beautifully situated and its harbors are commodious. Imagine, in the richest coloring, an Italian villa with its white walls fronting on a road laid through a garden; at the back the sandy beach of the Adriatic Sea, endeavoring to cover with its golden carpet the steps of the city; while above is a sky of such clear blue that every shadow is toned by it as its harmonious hue paints all the surrounding hills. Such is Trieste!

Many people pass through Trieste, but practically no one stays there long. We had, however, to wait for the morning train to Badgastein in Austria, so we had a full day at our disposal and we meant to see Trieste well.

The first thing we did when leaving the ship was to go through the Customs House, a stone building, where we had to undergo a personal inspection of an Italian officer. We had no trouble with the customs officials. Our passports were demanded, and portmanteaus, boxes, trunks, carpetbags, all were taken inside that commodious building and examined with tender care. Chink, chink, went the passengers' keys and out jumped their wares. But it was soon over and then the baggage all marched up again: We were released to set foot in the "Papal State."

We took a carriage and drove to the "Christian Hospice" in the Via della Zonta across cobbled streets. The cracking of whips is a sound with which all Italian towns are familiar; it is a survival of the days when the stagecoach and private carriage were the only vehicles and railroads were in the future. The cracking and snapping of whips is prodigious and we have often seen mothers drag their children out of the narrow streets and loiterers seek refuge in

doorways as the carriages swing past in mad haste.

With the most obsequious of welcoming smiles the sister in charge of the hospice received us as her "visitors from the Holy Land" and ordered the servant to carry up the luggage to our rooms.

In the afternoon I went with a friend for sightseeing. We walked on the sidewalks of a street with its roof painted and gilded, luring us with the shops that line its length, displaying leather-work, gold and silver



A Seaside View of Trieste

work, old furniture, beaded bags, and elaborate jewelry. But we glanced down one of the side streets and for half a happy day were determinedly lost in the mazes. Here was original Trieste, with old buildings that leaned across the narrow way to gossip with wash hanging from the shuttered windows and the sunlight striking in oblique bars on the streets that were only a series of steps. Then we walked farther and discovered the market. Peasants were hawking their wares. Prices were set by the market control and there was a most glorious confusion. Apple trees in pots and flowering almond branches mingled with many kinds of flowers; old cheese lived with fresh dates! But we were, and are still, at loss to understand what

At eventide we went down past the "piazza," where the women gathered to fill their pitchers, to gossip, and to welcome home the workers from the fields. It is also the washing place, and here a woman on her knees was hard at work, scrubbing and soaping linen. Looking back up the lane we saw the gray town peeping at us through the trees. The fountain which was built A. D. 1615 made a striking picture as partly shadowed by tall cypresses, it glowed red in the sunset. Its basin is green with age and from the constant drip, drip of the water.

Then on the beach we paused to rest. I noticed that I was cheating old Father time, for though it was then eight o'clock, the darkness that should have been our lot, had not fallen to us. We had instead a softened light, which only spread a grayish tone over the fantastical surroundings.

While I was looking at one of the odd-shaped buildings, a small child came running out on the beach from the house just opposite to me. Clad only in his little pink shirt, he showed in his face and actions that he was running away to escape that meanest of all times to all small boys, "time to go to bed." Being tired of running, he stopped and stood looking in a puzzled way at his home. Like many an older truant than he, after he had secured his own way, he found that he did not know what to do with it. A woman's voice called "Tonio, Tonio!" This motherly cry caused him to smile, but not to yield one inch of his ground. Suddenly the door opened and the mother in her red dress and black bodice, with her head crowned by the white cap with its broad, linen flaps, peeped out. "Tonio, Tonio, mio!" No answer from the deserter. The anxious mother disappeared for reinforcements. The father then came out. At the first glance he saw the little rebel, who, being discovered, stood his ground sturdily and ignored his father's voice, though it entreated Antonio to come back to home and mother! His father seeing such persistency, smiled. This was wrong, but he could not help it. The boy wavered, then ran to his father, who caught him up with a kiss and a smile, entered the house, and closing the door, shut out that home scene from us.

When it became too dark to distinguish the tall figures, we got up and secured a basket of cherries and applies from a nearby garden overlooking the valley. We ate them on a rock and stayed there, quiet until the last train, like a golden caterpillar, wended its way lazily into sight down below at the bottom of the hill. That meant ten o'clock, and before the faint scream of the engine had sounded and the golden caterpillar crawled away again, we were in bed and fast asleep.

Next month: Within the Domain of Austria.

Jerusalem, Palestine.

The best and sweetest flowers of paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven.—Thomas Brooks.

STEPPING UP TO THE BEST

I once saw a man picking cherries. He was at the top of the ladder gathering the large luscious fruit from the top branches of the tree. Below him on the ladder was his little girl. She had gone up to the third round where she stood unable to reach any cherries and yet afraid to go any higher. After several unsuccessful attempts to get up to the fourth round, she cried out: "Daddy, where are you? Daddy, I want some cherries." "All right, dear," said her father, "just come on up closer to Daddy and help yourself." But the little girl remained on that third round, afraid to obey her father's instructions.

In the challenge of stewardship the church is summoned to daring faith. "Come on up closer to me," says our Father, "so that I can reach you with blessings that will rejoice your soul." But we answer back, "I can't, I'm afraid." Our Father says, "The silver is mine, and the gold is mine . . . Every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof . . . Honor the Lord with thy substance, and with the firstfruits of all thine increase . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it . . . The tenth shall be holy unto the Lord." But we continue to answer back, "I just can't do it, Lord. I'm afraid."

It was said of a certain rich man, that "He reasoned within himself, saying, What shall I do?" Is it not also true of us that instead of launching out into the deep of a mighty trusting faith we take the course of reasoning within ourselves and ask, "What shall we do?" And to us Jesus comes down the way saying: "One thing thou lackest . . . Seek ye first the kingdom of God and his righteousness . . . Lay up for yourselves treasures in heaven where moth and rust do not corrupt and where thieves do not break through and steal . . . Fear not, it is your Father's good pleasure to give you the kingdom."

It is quite clear in the Scriptures that God does not ask the big gift of display in order to keep His command. That would close the door to most of us. But let us thank Him for making it a matter of honoring Him with a certain percentage of what is entrusted to our stewardship. All cannot give equally in amount, but all can give proportionately. No one is barred from the divine privilege of honoring God with a sublime faith in Him evidenced by way of giving to His cause, the first tenth in the support of the church and its life-giving outreaches in missions and Christian education. Jesus put heaven's fullest approval upon the widow's mite when He understood her faith.

To-day the Master is waiting for you and me to enter into simple, trusting faith with Him and climb up the ladder to where our joys of fruit-gathering shall become a spir-

itual fountain springing up within us unto everlasting life.—D. T. Gregory.

THE INSPIRED WORD

(Continued from page 171)

nation as a whole. There never have before been such vast unemployed sums of money lying in the vaults of America. II Tim. 3:1-5 becomes significant in the light of the fact that \$21,945,000,000 were spent on amusements as compared with \$469,000,000 spent for the cause of Christ in 1929. Read Daniel 12:4 and look out of your window to see its fulfilment. During 1930, \$7,500,000,000 were spent in the United States alone on nothing else but "running to and fro," for recreational travel.

Could any but the seers of God have foretold all these things so accurately? The fulfillments of the prophecies found in the Bible prove it to be the inspired Word of God.

Now let us set aside this Inspired Word for a time and read books about it and about its writers. We hear about a certain man from many sources. He is exalted, criticized, and both good and evil are spoken of him but we cannot know that man until we ourselves come into direct contact with him—and see him with our own eyes. In fact, it is not always safe to believe much that is said about him lest we build in our minds an image of him that would do him a gross injustice.

So we may test the personality of the Word and prove its inspiration. There are volumes and volumes of writings and expositions about it and we may read them all. Yet what happens? A sort of soul asthma seems to set in. There is not the abundance of life that God promises, but mere utterances here and there of the Truth overclouded by the wheeze of man's own conceptions. As a result we do not see God as He is. But if we turn back to the Word itself we find that one verse on one of its pages will abide by us, fulfilling us with a richness of life that we cannot explain. What other conclusion can we reach then than that the Christian's Bible must be the Word of Life and that that Life is because it is God-inspired?

Yea, God Himself has set His seal upon this Inspired Word by His last admonition through the pen of John that "if any man take away from the words of this book . . . God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Also that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." See Rev. 22:18, 19. God has given mankind this revelation of Himself; also the revelation of man to himself,—and He will not tolerate its alteration, for He has declared that He is the same yesterday, to-day, and forever, and His Word, therefore, shall endure forever.

Toronto, Ont.

God bestows his gifts on those who will improve them, but takes them away from those who bury them or neglect them.—Matthew Henry.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JOSEPH THE WORKER.—Genesis, Chapters 39 to 41

Lesson for June 5, 1932

Golden Text.—Seest thou a man diligent in his business? he shall stand before kings. —Proverbs 22:29.

His business. My business is not what I like to do but what I have to do. Most people, even the laziest among men, will work diligently at what they like to do, but not many will be diligent when placed in lowly stations and given disagreeable tasks. But this latter is really the test as to whether you are a worker who is worthy the privilege of standing before kings. Such a one is a king among men and will grace any station of life honorably.

A faithful son. Joseph in relation to his father had proved his dependableness. Here is the first test of fitness for station. The son who is not faithful as a son, whose father can not lean upon him, will be a broken reed that will pierce the hand of any other who may ever lean upon him.

A faithful slave. Joseph had proved himself in his father's house as a worthy son. Now in Potiphar's house he proves himself the ideal servant. Not mild docility but good sense coupled with indomitable courage enables one to do his best at all times in any station. Stubbornness is becoming to a mule who has a lowly ancestry; despair is born through disagreeable circumstance in the hearts of weaklings; but men of noble birth and strength of character adapt themselves to any condition of life and make the best of it. Real character can never be hidden for long. The crucial test came to Joseph when he had to protect his master's wife from her own folly, when to do so meant her enmity and perhaps death for him.

A faithful prisoner. A prisoner who has never been guilty of a crime needs no walls and bars to restrain him. Only the vicious make trouble for their keepers. Trustees are men who are needed in jail but do not belong there. So Joseph was needed there. He became the jailer's right-hand man, but the only reason he had to be there was that it was God's way of leading him to the throne. He was faithful there. He worked without thought of compensation; would rather do than sit and brood over his wrongs, and thus proved himself fit for the position of premier of Egypt. He who is faithful in that which is least is always faithful.

A faithful premier. Though a foreigner he sought the good of the king and of all his

subjects. His toil must have been stupendous during the seven years of plenty, and they became Herculean during the years of famine. The entire responsibility of the throne was laid upon him and from the full plan to the smallest detail nothing failed of his supervision. Such men are rare. Joseph stands preëminently the prince of the sons of toil, great type of Him who was among men as one who served—Jesus.

JUDAH THE TRUE BROTHER.—Genesis 44:18-45:15

Lesson for June 12, 1932

Golden Text.—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 133:1.

Change. Twenty-two years previous to today's lesson the sons of Jacob sold their brother Joseph into slavery. What has transpired during these years? Benjamin has grown from a babe of three years to a young man of twenty-five; Joseph the strippling dreamer of seventeen has become the viceroy of Egypt; Jacob the father is aging with a grief that years cannot abate and every day the ten brothers have opportunity to see how they have hurt their father, but their lips are sealed. The father's grief mellowed their hearts and unconsciously they change from wickedness to nobler ideals. Joseph's cries and tears also haunt them. Never again will they be guilty of another such crime.

First journey. I wonder if Simeon wasn't the prime mover in the attempt to kill Joseph. Joseph knew his brethren and Simeon was the one he bound and imprisoned. Reuben (Gen. 42:22) acknowledges the truth of God's law that what we sow we must reap, but Reuben is as unstable as water. Had he had the courage of his convictions Joseph would never have been mistreated by his brothers. Men of Reuben's type never excel. They are afraid to do right and afraid of the consequences of their failure. Great searchings of heart are theirs but no deeds of worth to their credit. Judges 5:15, 16; James 4:17; Gen. 49:4.

Judah's change. Judah had suggested the sale of Joseph. He now becomes surety for Benjamin. Vacillating Reuben has offered himself as surety (Gen. 42:37) but the father could not trust Benjamin to the care of such a reed. But Judah is a lion's whelp (Gen. 49:9) and Israel commits Benjamin into his care. Judah's conduct as revealed in our lesson proves the wisdom of the father's

confidence. Judah has changed most of all and next to Joseph has become the finest of the sons of Jacob and thus their names and tribes stand in Holy Writ.

The test. It is much more difficult to recover your automobile after it has started to back down an icy hill than it is to start it right when it is standing still. You must overcome the resistance of the downward momentum as well as the inertia of a stationary body. So are people morally. It is comparatively easy to start right and keep on going; but once having started downward on the slippery decline called the path of sin it requires terrific effort and struggle to recover yourself and turn about face and go right. Yet before Joseph could reveal himself to his brethren he determined to discover if his brethren had accomplished this feat. How he rejoiced with them, not only because they were brothers met again, but brothers who had become men indeed.

Out of the heart. Eloquence without heart is counterfeit. How much of such is heard from rostrum and pulpit delivered at so much per hour! Judah's plea is the most touching and eloquent ever recorded. It was not studied, nor was it practiced before delivery. It was spontaneous (out of the abundance of the heart). Judah had a heart. For twenty-two years he had seen his father suffer. Over and over had he come unawares upon his dear father to hear him cry and sob for his lost boy as only strong men can cry when their heart is breaking—and then steal away unseen to bury his own face and cry that he should have had a part in the infamous deed and deception.

Another such loss would kill his father. It dare not be, it shall not be. In one brave deed he will atone for his sin of long ago and save Benjamin. He will take Benjamin's place. This was his offer. No wonder Joseph cried.

Thank God that He gives us another chance. "Father we will not fail Thee again."

JACOB THE AGED FATHER.—Genesis 46:1-7; 28-30; 47:7

Lesson for June 19, 1932

Golden Text.—Honour thy father and thy mother.—Exodus 20:12.

Telling father. The longer you lie about a thing the harder it is to tell the truth. Having lied about Joseph's disappearance for more than twenty years how did the brothers now explain the facts to their father? Would it surprise you if it were harder for people to believe your true story than your false one? But this is the penalty of deception—not to be believed at all. Joseph's wagons finally convinced Israel, and the heart

that had bled for many long years found comfort. Did Jacob scold his boys for deception? Apparently not. God is good. Better to forget the wrong and rejoice in the good.

Emmanuel. God with us. It was comforting to Jacob when on his way to Syria God promised to go with him. Gen. 28:15. It was so when he returned to his father's house. Gen. 31:3. And now in his old age he makes a new venture of faith, and God again assures him of His presence and blessing. Gen. 46:4. To walk with God is to have God walk with us. The fellowship is sweet, the guidance is unerring, and the provision and protection are sufficient Phil. 4:19; Heb. 15:5, 6.

Jacob at Beersheba. When father and grandfather reared altars to God Jacob did likewise. The religion of your parents should never be despised, for where they found strength and blessing you will find the same. Jacob had three reasons for going to Egypt: To see his son, the command of God, and the compulsion of famine. He had great reasons to fear going: Egypt's hatred of foreigners, especially if they were shepherds, and the idolatry of the land. Surely before he and his start on this venture he and his must be fully reconciled to God, therefore the sacrifices.

Joseph and his father.—Was Joseph ashamed of his father? Indeed not. He was proud of him. If Pharaoh was king of Egypt, Israel was a prince of God. True nobility knows no inferiority or superiority complex. Neither Joseph nor his father acted the part of abjects before Pharaoh. In the strength of godly manhood they stood before Pharaoh and Israel blessed Pharaoh, see Heb. 7:7, and Pharaoh knew he was honored above many in having the blessing of this godly man and the services of his godly son.

Joseph's brethren. Shepherds were an abomination to the Egyptians, yet when Joseph presented his brothers before Pharaoh he carefully instructed them to tell the truth and tell him that they were shepherds. Were the Hyksos kings ashamed of being shepherds? No. Why then should Jacob and his sons bemean the calling? The street sweeper who does his work well is a nobler character than the magistrate who panders to the vicious element of the city. To be ashamed of what you are proves you unworthy for the place you occupy, be it son or servant.

The hoary head. Prov. 16:31. Character grows like an oak. It takes a lifetime to develop it, but you can wreck it in an hour. Jacob's mistakes hindered its development and were the cause of much of his sufferings, but through it all he grew and grew until in spirit and stature he became the greatest of the patriarchs and his closing hours the best of all. Numbers 23:10.

REVIEW: WHAT WE HAVE LEARNED FROM GENESIS

Lesson for June 26, 1932

Golden Text.—We know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28.

Lesson 1. At the creation of man God gave him authority to subdue the earth and all that is in it, and man has found that even though he conquers all like Alexander the Great, he is still a slave until he conquers self. To subdue self should be our first employment.

Lesson 2. God is the Absolute Good. Just as soon as I doubt the goodness of the Absolute Good I begin to think that the devil is not absolutely bad. Doubting God and believing the devil is a sure road to destruction.

Lesson 3. Natural selection does not lead to separation and means no improvement in the race. Spiritual selection followed by separation leads to improvement in the race for the good of all. When God selected Abraham He also insisted on a separation from those with base ideas of religion and immorality. Only so can the gain of selection be maintained. When God's select (God's elect) separate themselves from the ungodly and retain that separation their lives will be on such a higher plane that they will be high above all others in name and praise and honor. Has God honored you with His call to selection? Then honor God by living a life of separation.

Lesson 4. Prosperity brings problems no less than poverty. When prosperity comes in the door love often flies out the window. A sure way to maintain peace is to let the other man do the choosing. If he is magnanimous he will choose the worst and leave you the best; if he is small-hearted he will choose what seems to him the best, but in reality it will be still worse for him than his other choice. In any case you will always come out best by taking leftovers rather than quarrel.

Lesson 5. "I would rather do without than let you have any water," said the Philistines as they closed Abraham's wells. "I would rather you had some even though I have none," answered Isaac as he reopened them. It is only by repeated kindness to the un-

thankful that the sense of gratitude and good will is finally aroused. Sink not to their level but raise them to yours.

Lesson 6. For my own sake, for the sake of those who would walk in my footsteps I must practice self-control. I have never known an argument in favor of narcotic stimulants but the liberty of personal gratification regardless of consequences to myself and others. To sell the favor of God and man for the momentary fleshly gratification is monumental folly. That which has been so disposed of can never be fully regained even though you seek it diligently with tears.

Lesson 7. My greatest individual step upward from the plane of sensual living is made when I become aware of a personal relationship and fellowship with God through Christ.

Lesson 8. The wrongdoer suffers more than the wronged. While the wronged may forgive can the wrongdoer ever forgive himself? God forgives me, but how can I ever forgive myself?

Lesson 9. Before there can be nobility of character there must be nobility of thought. Like Timothy Joseph naturally was superior to his brethren. Some are naturally unselfish and noble, others like Jacob and his other sons reach nobility of character through much travail. But even a Joseph or a Timothy must fight to maintain their ideals and dreams. The world through ridicule or worse would gladly rob us of them.

Lesson 10. Keep busy, never despair, is a sure recipe for ultimate success.

Lesson 11. Judah—Praise. So said his mother when the baby was born. And surely in his later years was one whom his parents could lean upon and praise. The soul that lacks the capacity to sacrifice lacks the capacity to become good and great.

Lesson 12. Better is the end of a thing than the beginning thereof. This is doubly true in the life that seeks and enjoys constant communion with God.

REVIEW OF HELPFUL SUNDAY SCHOOL BOOKS

Practical Pedagogy in the Sunday School, by A. H. McKinney

Reviewed by S. G. Shetler

I realize that in my early experience in Sunday school work very little attention was given by most teachers to any rules of pedagogy. I also realize that at the present there may be a tendency on the part of a few to overemphasize methods and rules of pedagogy without due consideration for the sterling qualities underlying the real make-up of a true teacher. My later contact with many Sunday school teachers through different channels of Sunday school work convinces me that more attention should be given by many teachers to pedagogy.

The term pedagogy may not be understood by some in its entirety nor the marked relation that it bears to successful teaching. The term means no more nor less than to apply certain fixed laws of the mind in

instructing pupils. It is both a science and an art of teaching.

The book entitled Practical Pedagogy in the Sunday school by A. H. McKinney is a very valuable asset to the library of any Sunday school teacher. Its contents are such that it is not absolutely necessary to have a comprehensive previous knowledge of the science of the mind.

Four important pedagogical principles; Adaptation, Apperception, Correlation and Concentration; are discussed very pointedly in the first four chapters.

On the first subject the writer refers to a family arithmetic class in which grandfather, father, and children are placed in the same class. Similar adaptation is sometimes seen in Sunday school classes. The results

of modern investigations and tests in pedagogy and adolescence are a great help in properly applying the lesson to the various ages and types of pupils. The writer emphasizes the necessity of knowing the pupil and his lesson; of patient study and persevering practice; of advancing step by step, distinguishing between the imaginative and the literalistic.

The author defines apperception as "the act or process of adding a new idea, or a series of new ideas to an old one." Dr. Gregory says, "The truth to be taught must be learned through truth already known." Dr. McKinney very vividly shows how to find the "point of contact in teaching."

The principle of correlation has been carried to such extremes by both day school teachers and Sunday school teachers that some do not care about hearing more about it. The writer shows very nicely how such absurdities may be avoided and how necessary it is to understand the process of putting a number of truths or facts in proper relation to a truth or fact to be learned. Six hints very helpful to the teacher are given in this chapter.

The subject of concentration deals with the tendency on the part of both teacher and pupil to depart from the subject being taught. A skillful teacher will so prepare himself for such a wide range of questions and answers on the part of his class that he will be able to concentrate on the truth to be taught. A number of suggestions are given among which are marshaling facts, illustrations, suggestions and questions in a way to focus on the truth to be taught; arranging material that it will bring about the results strived for; self-mastery on the part of the teacher. One vital truth should be taught each Sunday, which is better than an attempt at fifty-two truths each Sunday.

One needs but to watch a little child to see how important a factor imitation is in its development. The majority of the Sunday school pupils are young, therefore this phase needs to be considered all the more carefully. "The teacher is unconsciously exerting an influence over the pupil continuously and, therefore, should be very careful that that influence be of the highest." Order and reverence are two outstanding principles in the chapter devoted to imitation. The school often is a reflex of the superintendent. There is much truth in the statement, "An orderly superintendent makes an orderly school." Modulating the voice has its effect on reverencing the name of Jesus, and it also has its effect while engaged in prayer. He refers to a young man who said he was converted not through preaching but through his uncle's practicing religion.

Probably one of the greatest traits or qualities in any normal child is that of curiosity. The author refers to the well-known fact that children break toys and tear things to pieces not as the result of pure wantonness but from the desire to learn. This curiosity must be satisfied in the class and at the proper time. The wide awake teacher will make it impossible for her adolescent to say, "Nothing doing." Various methods are suggested to be used in satisfying this

curiosity, yet all are properly related to the lesson under consideration.

"The last few minutes of the lesson period are the most important," says the author. He then shows how the lesson should be prepared and planned in a way that these closing moments may be climax teaching. Too much material is often used and thus no lasting impression is made by the teaching of the lesson. The writer suggests a division of the outline so that it may be memorized and retained in the mind. This means that the teacher must reconstruct all outlines given in quarterlies and Sunday school papers. In making an outline the teacher must remember that it is for the benefit of the pupil and not for the benefit of the instructor. Too many teachers read much and then construct the outline. This should be reversed by first gathering your own material and thought after which add the thoughts and helps of others. "Ornament constructions; do not construct ornaments," is applicable in all teaching.

Chapter nine deals with illustrating the lesson. The great aim is to make the lesson clear and to impress the lesson truth. Too often the lesson truth is tacked on to the illustration. The best source of all illustrations is the Bible itself, but other sources for obtaining them are given. The Master Himself used them from the daily occurrences and things about Him at the time He was here. Pictures, objects and symbols may also be used. All illustrations should be on the plane of the learner's experience, should be such as do not obscure the truth but impress the truth, should not be such as will be remembered and the truth forgotten. The same illustration should not be used too often.

The next chapter deals with the art of questioning. A thorough knowledge of the pupil and of the lesson to be taught is necessary in order to do proper questioning. Objects of questioning, such as; revealing the pupil's knowledge, stimulating thought, impressing the truth taught, and arousing the conscience of the learner are very clearly discussed. The following suggestions are given by the author:

1. Listen, whenever possible, to a master of the art of questioning.
2. Study the questions in the lesson help.
3. Occasionally write out questions to be asked.
4. Note the effect of questions asked by yourself on others.
5. Do not expect others to know what is in your mind.
6. Welcome all attempts at answering.
7. Accept wrong and imperfect answers and use them to lead up to correct ones.
8. Never blame any one but yourself for wrong answers to an ambiguous question, or one that may be answered in many ways.

In looking forward to meeting his class, the interested teacher aims to secure and retain the attention and to turn it into interest. Two kinds of attention, compelled and attracted, are discussed in a very profitable way. Several very pointed illustrations of distraction are given which show how easily the mind may be drawn to other objects.

This chapter as every other one closes by giving some principles or suggestions very helpful to any progressive teacher.

On the subject of interest the writer advocates very strongly the necessity of being acquainted with the everyday life of the pupil. "He who speaks out of the fullness of experience speaks with a conviction which cannot be gainsaid." To present the truth in language that can be understood and on the plane of the pupil's experience helps to arouse and maintain interest. Stress is very properly laid on the answer to prayer by granting the Holy Spirit. "It is but reasonable to suppose that the Holy Spirit will be more willing to bless and help the one who does his best than the one who is ignorant and unskillful because of laziness." The teacher must put into action all that he possesses, physical, intellectual, moral and spiritual.

Having noticed and discussed a number of pedagogical principles, the author presents an important chapter on teacher teaching. We should always ask ourselves the question whether we are teaching or putting in time. Aside from giving some of the great principles of teaching, he deals with some very simple yet all important details in teaching. Mr. Moody always attended to ventilation before beginning to speak as he found it impossible to compete with bad air. When a class does not readily respond it is more likely the teacher's fault than that of the class. Coughing, ringing a bell, snapping fingers, clapping hands, stamping the feet and such things belong to the dark ages. A study of the methods used by the world's greatest Teacher brings about the highest compensation to any worth while teacher. "It has come to be regarded as true that that which is worth having can not, as a rule, be obtained without the expenditure of

Thought
oil
time
alent."

The next to the last chapter deals with the lesson expressed in life. That an everyday righteous living exceeds an intellectual belief or an emotional perception of the truth is very forcibly presented. The old saying, "Sow and let the results with God," is often deceptive. The teacher should expect some present-day fruitage from a conscientious sowing. A few minutes of Saturday night or Sunday morning preparation will not accomplish this high aim. It should be the aim to get the pupils to live so as to glorify God.

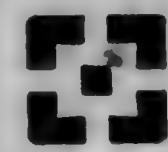
The book closes with the chapter devoted to fivefold knowledge. These are: knowledge of God, knowledge of the Word, knowledge of himself, knowledge of his pupils, and knowledge of how to apply the truth. This chapter is a summary of many of the important thoughts given in the preceding ones.

We can heartily recommend that our teachers should secure and read very carefully the book reviewed. No one can study it without receiving very valuable help. (Send 75 cents to Mennonite Publishing House, Scottdale, Pa., for a copy.)

Johnstown, Pa.



BIBLE STUDY



TABERNACLE STUDIES

IV. Altars

By the Bible Study Editor

The early period of the world's history maintains its own secrets. The story of the forefathers of the race breathes of sorrows and of hopes. The long life of Adam, 930 years, took him more than halfway through that silent period of history. For 1650 years men multiplied and replenished the earth. With the multiplying of the race there was an increase of the sins of the race, inheriting from Adam sin and death. Rom. 5.

The sorrows of the race are characterized by the death of Abel at the hands of the firstborn; by the dread of judgment on the part of Cain; by the separations of the families of men; by the destruction of human life and fear of human vengeance—the case of Lamech. Gen. 4. The souls of men lived in the atmosphere of dread, and of vengeance and bloodshed. In such hearts there was but little of hope and a godly trust. Cain built a city but built no altar. Lamech slew a man but offered no sacrificial blood for atonement and forgiveness. The race of men had learned the rejection of God and perpetuated the folly which ended in a divine judgment of the world.

But there yet breathed forth in the heart of the first transgressors that faith which was born of a God-given promise. At the age of 130 years Adam begat Seth, called so by his mother. Gen. 4:25. Seth was accepted as an appointed one to take the place of another. Even so Christ becomes the life for those who are dead. We are dead in trespasses and sins. Christ is made alive for us. The perpetuation of our race, the whole human family, is made possible only by the new man, Christ Jesus, whom God has put in the place of those who are dead because of sin. See margin, Gen. 4:25.

There is a particular recognition of God on the part of Adam and Eve in this gift of another son, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." A new channel of life was given to mankind in the "seed," Seth. God gave this "another seed." There was not that natural prospect of events to which men are so prone to attribute all that pertains to our life and being. Our first parents knew God. They knew Him as LORD God; to them He was the supreme and only object of worship; the source of all existence; the sole authority of their life; and that He was faithful that promised.

Faith in God was the particular element in the lives of Adam and Eve. Through

this "seed" Enos was born in whose day "began men to call upon the name of the Lord." The margin suggests the translation—"To call themselves by the name of the Lord." This would account for the later classification of the children of men, as "sons of God" and "daughters of men." Among the sons of God were retained the institutions, covenants, and faith of God. Among the children of men there was an evident disregard for all divine revelation, institutions, and covenants. "God saw that the wickedness of man was great in the earth, and that every imagination (thought, desire and purpose) of the thoughts of his heart was only evil continually" (Gen. 6:5). It was alone through the line of the godly seed, the sons of God, that faith and righteousness were perpetuated, and when that godly seed became estranged from Him, the institutions of God were neglected, His covenants were spurned, and His promises forgotten. Where there was no regard for God's covenants, there were no sacrifices for sin. Where no sacrifice was offered, there was no forgiveness, for there was no intercessor.

For 930 years the voice and the offerings of Adam proclaimed faith in God and repentance for sin. For the period of 1650 years, Abel, being dead, yet spoke. For nearly 912 years, he, who was given instead of Abel, represented the cause of the newly given "seed." During a period of 905 years the father of the "sons of God" gave his godly testimony to those living generations. him who witnessed the calling of the sons of God and the witness of the man who "walked with God, and was not; for God took him"—carried it on to the remaining generations until the flood came. Methuselah, the witness of the original testimony witnessed it to Noah for 500 years and to Shem for 98 years. It can scarcely be true that men waxed evil because of the lack of the knowledge of God's work. There was an evident disregard for God's word, for which God held the world responsible and for which He justly condemned and destroyed it. There were no sacrifices and no more salvation.

Among the sons and daughters of men and among those who were called sons of God, but violated their covenant by choosing their own pleasure, the imaginations of the thoughts of the heart took the place of the revelation of the wisdom and will of God. The traditions of the Jews supplanted

and made of no effect the laws of God, given through revelation to Moses. The thoughts of men and their imaginations would state in this day, "What would Jesus do and say in the light of present learning and knowledge?" Imagination and speculation will never be able to supplant revelation and truth. Jesus Christ is the same, yesterday, to-day and forever. The atonement made by blood was the beginning of forgiveness and reconciliation with God. It was the same under the law, under the teachings of the Gospel, is so to-day and will be true in heaven, where the Lamb slain stands before the eternal throne. No one will be able to contradict the cloud of witnesses to this truth. The flood came, but the host of witnesses had borne their testimony. The new world brought forth an old testimony and a renewed covenant. What was said of Noah? Noah was a just man and perfect in his generations, and Noah walked with God. No change of character or conditions of righteousness were stated or required of man. The old requirement of faith was continued. Heb. 11.

God saw two conditions, a corrupt world and a man of faith. The old world went down because it had corrupted the way of God and filled the world with violence, with murder and destruction, with impurity and disregard for God and all humanity. But the righteous continued to please God and merit His confidence and mercy.

The preparation for the new world was an indication of God's attitude toward the old one. Noah and his family were saved, eight souls. They were accounted righteous, of the seed of Seth who was the man of hope. He was in the line of the expectation of the Deliverer whose power shall bruise the head of the serpent. Of all the beasts of the field, creeping things and of the fowls of the air, there were to be taken into the ark with food to sustain life. The clean beasts were to be taken by sevens, an abundance for the preservation of life, and to afford food and sacrificial offerings in the new world. Some authorities say there were seven pairs of each, "by sevens." Of the fowls of the air sevens were to be preserved of each kind. Of the unclean beasts and creeping things two of each were preserved, the male and his female. In the days of Noah, a distinction had been recognized between animals used in sacrifice and those not thus used. The sacrificial group was designated as clean. Gen. 8:20. All flesh was created good, but not all flesh was used in sacrifice. Only particular classes of animals and fowls were used for sacrificial purpose, those distinguished by some particular characteristics. Thus the Jew was chosen and separated as

a particular people, separated in life and worship from all other nations. They fellow-shipped with God. They ate only of the food of God's altars. All other food and beasts were to them as unclean. Lev. 11:3-8. To the Gentiles no such distinction is made and to them all flesh is good for food. I Tim. 4:1-5. Those beasts that had been ordained as sacrificial, those which God had set apart from the beginning as typical of atonement for sin by the shedding of blood, He now perpetuated for the same purpose. It was in the divine plan to save a man of faith, one who had received the early testimony of His covenant to perpetuate his covenant of atonement for sin by the offering of blood. Sin had no other judgment than that of death. There was no escape from death for sin except by the death of God's appointed sacrifice, the seed of the woman that should come into the world, of whom the offerings of beasts were but a shadow to guide the faith of men.

The flood ceased, the waters abated; the dry land appeared; the door of the ark was opened; God spake to Noah, "Go forth of the Ark." The first act of Noah on the new world was that of worship. The raven had given to him evidence of death, for he returned not to the ark. The dove told him of vegetable life, bearing the olive leaf. Noah gave evidence of a living faith in the living God. He builded an altar. The first day of Adam on the earth was worship when God rested from His labors. The first act of Noah was worship when God rested from His judgments. Adam had no consciousness of sin. Noah knew sin and knew also the power of atonement. The altar was essential to the worship of a holy God by one who knew sin. It became an evidence of worship accomplished by a living faith in an adequate atonement for sin.

In the antediluvian world no mention is made of altars. The blood could be shed, the offering burned, and nothing remain for a testimony. In the new world it is said, "He builded an altar." In the former age it is not said that the offerings were burned. In the postdiluvian period, "burnt offering" is usually associated with the altar. In the former age men did not eat the flesh of the sacrifice, nor of any animal, for the food of man and beast was the herb. Gen. 1:30. In the new world the flesh of animals was given for food. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Only the eating of the blood was forbidden. Gen. 9:3, 4. The flesh of the sacrifice was not indicated as food for the worshiper until the days of the law, when the peace offerings were established by the Lord as a part of His worship. Lev. 3.

It is evident that the act of Noah in building the altar and offering a burnt offering of every clean animal was an act of inspiration. He worshiped God at the direction of Him who brought him into the ark, through the flood and into the new world. He set up the altar. He offered the number of sacrifices, the blood was poured out and the whole carcass was burned. There remained

nothing but the altar and the evidence that the sacrifices had been accepted of the Lord. It was an evidence also, that sin had been judged and the life in the new world could go on with a hopeful outlook, for where sin is judged, it is forgiven and there remains life and peace for those whose sins are pardoned. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

No description is given of the altar built by Noah, neither of the altars of the patriarchs. But everywhere that God's people worshiped after the giving of the law, twelve

unhewn stones told who were worshipers. God has set up one meeting place for His people. The Son of God is our altar. He meets the needs of all men. His own blood has consecrated that altar for all nations. His own body was given, and raised, and accepted in glory for the pardon of our sins. Let there be a living, personal and public testimony to the faith that abides in every heart, that we have access to God by a designated sacrifice for sin, that our sins are forgiven and that our worship shall continue in the hope of an endless life.

(To be continued)

"THE GOOD OLD-FASHIONED WAY"

By Adys Gingerich

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "It was Jesus ever pointing to joys which do not perish in the using, wedding duty to delight, and reopening to the Christian family a better paradise—the Father's House—placing the earthly home in the vestibule of heaven." Jesus is the only way to the eternal home. That may seem too old-fashioned for many people of this modern day, but it is the true way nevertheless.

Some of the newest things of to-day have their foundation in the oldest things. The youth of to-day has climbed to success on the strong shoulders of the past. The great oak tree that defies the storms to-day must not forget that it owes a debt to yesterday. The highest mountain peak that catches the first glint of sunrise must know it was yesterday's power which lifted it to its high place. A certain man said that he is using his old automobile because it served him bet-

ter than a new one, and he wanted service.

The question asked first is: What service can the new one give? The man of wisdom and experience will put that question every day to his telephone, to his tractor, to his flying machine, to his child's teacher, to his doctor, to his minister, and to himself. The truth that is in the soul of a thing is the kernel, everything else is shell. Are we this day doing more for mankind than we did yesterday?

Once the men of Athens asked, "Is there anything new?" At that time Greece was earnestly alert for something new. Old values were being cast aside. But history tells us that when the sense of old values died, Greece died. "The pomp and pride of their new day broke like a bubble." History tells us of many such failures. Shall we to-day take a lesson from those men of old? The Athenians surely forgot that whatever the form, whether new or old, it is only truth that has abiding value.

We notice that there is always something old about worth while things. Chemistry teaches us that salt is as old as the ages. But what could our modern meat packing houses do without this old thing even in our new day? We have some new methods unknown in the old days of meat curing and packing business, but there is nothing new about salt. Jesus talked about salt by the Sea of Galilee.

Even electricity is not new. It is as old as the stars and the oceans. Our trains, street cars, automobiles and other machinery would stop without one of the oldest things in the world—the wheel. We moderns still grind our grist, travel and spin with wheels although the principle of the wheel is quite old-fashioned. In our modern lighting system, it is the system that is new and not the light. Every element of light that we know to-day is as old as the universe. While our modern heating system, furnace or stove may be new, fire is very old. Our five senses are as old as man. The first man surely saw with his eyes, tasted with his tongue, smelled with his nose, heard with ears, and touched with his hands. Science to-day names these as the five senses of man. We notice the smartest new man of to-day stands in the footsteps of the dullest old man of the world's history.

(Continued on page 189)

PERSEVERANCE

A swallow in the spring
Came to our granary, and beneath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw and leaves.
Day after day she toiled
With patient art; but ere her work was
crowned
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.
She found the ruin wrought;
But, not cast down, forth from the place she
flew,
And with her mate fresh earth and grasses
brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hands, or chance, again laid
waste,
And wrought the ruin o'er.
But still her heart she kept,
And toiled again; and last night, hearing
calls,
I looked, and, lo! three little swallows slept
Within the earth-made walls.
What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, truth, or
plan.
Have faith, and struggle on!

—R. S. S. Andros.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"For the kingdom of God is not in word, but in power" (I Cor. 4:20).

* * * * *

Courage of Conviction is the grandest attainment of life. Many have made a lordly display of achievement. Some have reached the heights of fame in the eyes of men. Some stand among their peers shoulder to shoulder with records of great things done. Some are borne along on the wings of opportunity for worldly wealth, worldly social prestige, or world-honored position. But when we want a man whom God sees, as a man great in His sight, we do not need to hunt the halls of fame or search among those names on the lips of the public or printed in the literature of the times. We can go among the common walks of life and even in the humblest homes and to the obscure corners of the earth, and there, often, more often than anywhere else, will we find the simple men and women of honest heart and faithful spirit, who dare to do what they know to be right, who fulfill the will of their Heavenly Master, and then, as we search the honor rolls of heaven, we shall know who is the greatest in the eyes of God.

The poor widow who cast two mites into the treasury, the little child in Jesus' arms, the poor beggar, Lazarus, at the rich man's gate, and the great army of hated men and women who died for Christ's sake, shall shine in the realms of glory, with a brightness that fadeth not away, because they have found the true pathway of life and have walked in it as unto Him who sees alone the operations of the heart.

We to-day have the great opportunity to live true lives in the midst of the perversions and the falsehood and ungodliness of this world. Will we come to the great Master and Captain of our salvation and let Him have full control of our life? May we go forth in His strength whose grace is sufficient and who supplies strength in full measure for our weakness, and dare to do the humble duties that lie at our door without murmuring and in the contentment of those who know the smile of our heavenly Father's approval to be worth more than ten thousand worlds.

As we consider the topics of this month we will have a field in which we can weigh the value of living a true life. Paul's life is not great because of the learning he displayed. It is not great because of the suffering he endured. It is not great because his name is in the New Testament. But he is great because he lived a life pleasing to the Lord and could leave this world as one who had "fought a good fight" and had "kept the faith." There are many homes in the land of varying degrees of wealth and culture, but the home that can be called Christian because the marriage relation has been according to God's plan, is the kind that shall wear a crown of glory in the eyes of God. India as a field for the Gospel is a challenge to those who know the Gospel, and in whose power it is to bring it, to exercise that kind of obedience which is directed by the Spirit of God, and, by His grace, to endure hardness as good soldiers of Jesus Christ. War has brought many sorrows in the earth. It has also tested the courage of men. But the heroes whose names shall stand before God are those who believed in overcoming evil with good, and dared to stand true to their convictions in the face of the scorn and persecutions of cruel-hearted men of war, and who triumphed in their love toward their fiercest tormentors.

Dear Christian workers, Do we feel that we would like to live a heroic life? Do we feel that in our obscure corner there is but little opportunity? Lift up your eyes and look at your opportunities, in the home, in the Church, in the community. There is no need even that the world should sound your praises. A known duty done, an opportunity faithfully seized, in kindness and in mercy, in truth and in honesty, in service as unto Christ, in full obedience to His Word, in humble submission to His Church and to all those over us in the Lord, is heroic enough to give us a place among the overcomers in the New Jerusalem. How is your Young People's Meeting progressing? May the Lord abundantly bless you all.

VI. BIBLE CHARACTERS—PAUL (Jr.).

—Acts 26:4-23

Topic for June 12

MOTTO

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Paul was a Jew. He was born in the city of Tarsus. His parents belonged to the tribe of Benjamin. They were Pharisees and lived after the strictest manner in the observance of the law. He learned the trade of tent-making for his living. He went to

school under the instruction of Gamaliel, a famous doctor of the law.

When Paul first heard of the Christian religion he stood with his fellow Pharisees and thought it his duty to put it down. He began a fierce persecution and helped in arresting men and women who believed in Christ and gave his vote to have them punished and put to death. When Stephen was stoned to death, Paul was one of the men who helped and consented to it. After this event he began in earnest to persecute the Church.

But one day when he was going to Damascus to carry out this wicked business, Jesus met him along the way by a light from heaven and made him to know that he

was in the wrong in fighting against Christians and that it was the same as fighting against the Lord. After this Paul was a different man and began to seek to know the will of Christ Jesus. He was chosen of God as a witness for Christ not only to his countrymen but to the Gentiles.

He made a number of missionary journeys and was very zealous for the work of the Lord Jesus and suffered many persecutions for His name's sake. He was made a prisoner by his countrymen, but God permitted him to go on teaching and writing until the time of his death by the hands of rulers.

II. **The Text.**—Acts 26:4-23.—This is Paul's own recital of his life history up to the time of his arrest and trial before Agrippa.

III. **Junior Program Suggestions.**—This can be made a very profitable study for the juniors by having different ones relate the main features of Paul's life experiences and draw lessons from them. The great change in Paul will illustrate the change that comes to those who turn from the service of sin to the service of Christ. To the more advanced a map and the outline of Paul's missionary journeys would make the work seem more real and profitable. Unselfish service in Paul's work for others is something that can be held up as a pattern for missionaries to-day. Courage in the face of known danger and suffering is also something that will appeal to the junior.

OUTLINE STUDY

I. Saul Also Called Paul. (Acts 13:9).

1. A Benjamite.—Phil. 3:5.
2. An Israelite.—II Cor. 11:23.
3. A Pharisee.—Acts 22:3.
4. A Roman citizen.—Acts 16:37.
5. A tentmaker by trade.—Acts 18:3.
6. A persecutor of the Church.—Acts 7:58; 8:1-4.

II. Saul is Converted.

1. His vision of Jesus by the way.—Acts 9:1-9.
2. Is baptized by Ananias.—Acts 9:10-19.
3. Begins to testify for Jesus.—Acts 9:20-22.

III. Saul Called to Further Service.

1. Introduced to the brethren at Jerusalem.—Acts 9:26-31.
2. Called to serve at Antioch.—Acts 11:25, 26.
3. Sent forth as a missionary to the Gentiles.—Acts 13:1-3.
4. Reports the work to the Antioch Church.—Acts 14:26-28.
5. Is sent to a conference in Jerusalem.—Acts 15:1-6.
6. Goes on further journeys with Silas.—Acts 15:36-41.

IV. Paul Becomes a Prisoner.

1. Arrested at Jerusalem.—Acts 21:27-40.
2. In prison at Caesarea.—Acts 24:22-27.
3. Sent to Rome.—Acts 27:1-28:31.
4. Writes letters in prison.—Eph. 6:20; Phil. 1:12-17.
5. Is ready to die.—II Tim. 4:6-8, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Tell Stories of Paul:
 - a. His Conversion.
 - b. Sent on a Missionary Journey.

c. Some Experiences on the First Journey.

2. Lessons from Paul's Life.

For Seniors.

1. Saul, the Persecutor.
2. Saul, a Pattern of God's Longsuffering.
3. Paul, the Ambassador of Christ.

PERSONAL THOUGHT

Are we honest enough to obey the heavenly call to a service for Christ?

SEED THOUGHTS

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.—Watts.

THE GOSPEL FOR INDIA.—Rom. 1:14-25

Topic for June 19

MOTTO

"Go ye therefore, and teach all nations."

MEDITATIONS ON THE TOPIC

I. **India Needs the Gospel.**—Those who have the Gospel know best what is needed. The fact is that most people who do not know, or fail to accept the Gospel, do not have a very definite idea as to what they do need. Many doctors of the ills of the nations are coming forward with their remedies or with their despair of remedies. But only those who have received the grace of God in Christ and are growing in grace and knowledge know how this same Gospel is the remedy for all the ills of the world.

When we compare the wretchedness of heathen lands, like India without Christ, with lands in which the light of the Gospel has been for many years—dark as such so-called Christian lands seem to-day with their growing lawlessness and increasing infidelity—we must confess that the Gospel has made a great difference even in the nation. But when we come down to the individual case and compare the condition of the unsaved heathen with the condition of the saved one out of heathendom, there is no doubt about the great difference it makes.

There are some bright spots in India. These bright spots are only in the places where the light of the Gospel has been carried and accepted. How can the dark conditions that surround India's childhood be remedied? Will a change of government relieve the situation? A change of government can effect nothing that can bring lasting change unless there is somehow a provision made that will bring the Gospel with its power to save into vital touch with the individual. The only hope of India or any other nation to-day is for the people to be born again and thus be made children of God who are delivered from the condemnation and the power of sin.

II. **The Text.**—Rom. 1:14-25.—This passage shows the remedy for the lost people of earth in the Gospel of Christ. The condition of man who has rejected the knowledge of God and pressed on in the way of idolatry is very truly pictured. The wrath such conditions bring upon men is very sad. What a difference can be wrought if men will believe in Jesus Christ!

III. **Junior Program Suggestions.**—Boys and girls of Christian parents can grasp the contrast that comes to their lives compared to the boys and girls of heathen parents who worship idols and follow superstitions that bring misery and shame into their lives. Stories of India and her neglected children will help to develop this contrast. Some of these stories may be told or read by the juniors. Along with these the stories of what the Gospel has done for the boys and girls that were taken in by the mission and taught the love of Jesus can be held up as a proof that the Gospel really does make a great difference. Then to the junior as well as the older, mere sentiment is worth little if they have no way to express their sympathy. Here the question, How can we help? may very profitably be brought in and set before the juniors in a way that they can see a way to take hold, and be encouraged in what they are already doing in behalf of the lost of India.

OUTLINE STUDY

I. The Mennonite Mission Field in India.

1. Area, 4,160 square miles.
2. Population, about one million.
3. Christians, 1291.
4. Christians' children, 703.
5. American missionaries on field, 27; on furlough, 7.
6. Missionary children on field, 19; on furlough, 9.

II. Work of the Field.

1. The work with Christians.
2. The work with non-Christians.
3. The work with unevangelized.
4. Various kinds of work to bring a point of contact.

III. What the Gospel Does for Them.

1. Brings joy.—Acts 8:8.
2. Gives hope.—I Pet. 1:3, 4.
3. Transforms character.—II Cor. 3:18.
4. Sets men to help others.—Gal. 5:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Bringing Good Tidings to India.
 - a. Helping the Children to Know Jesus.
 - b. Showing the Sick the Love of Jesus.
 - c. Teaching Sinners the Power of God to Save.
2. How We Can Help.
 - a. By Prayer.
 - b. By Gifts.
 - c. By Service.

For Seniors.

1. The Field.
2. The Christian Salt.
3. The Gospel Opportunity.

PERSONAL THOUGHT

Are we making more heathen in Gospel lands; and do we think them better than heathen in heathen lands without the Gospel? Let us labor along Gospel lines if we would make progress in remedying human needs.

SEED THOUGHTS

Those who scoff may well be thankful that they live in the land where the Gospel has tamed the beastliness and ferocity of men who but for Christianity might long ago have eaten their carcasses, like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution.—James Russel Lowell.

The greatest nations in the world are the ones which best practice the teachings of Christianity, and the things they suffer from the most come from their disobedience to its teaching.—Sel.

The whole wide world for Jesus!

This shall our watchword be;
Upon the highest mountain,
Down by the widest sea;
The whole wide world for Jesus,
To Him shall all men bow,
In city or in prairie—
The world for Jesus now.

—J. D. Hammond.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.—Heber.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace:
Tidings of Jesus, redemption and release.

—Mary A. Thompson.

CHRISTIAN MARRIAGE.—Heb. 13:4;
I Cor. 7:1-17, 39, 40

Topic for June 26

MOTTO

"Two shall be one flesh."

MEDITATIONS ON THE TOPIC

I. **Christian Marriage.**—Marriage of one man and one woman for life has been God's plan from the creation. God's marriage law has not always been carried out according to His plan from the beginning. Moses, by the permission of God, made a law to permit a divorce under certain conditions, but it was because of the hardness of men's hearts. This is not God's law in a Christian marriage. Jesus said, "What God hath joined together let not man put asunder" (Matt. 19:6). Divorcement with the intent to permit either party to marry another has no sanction in the marriage law of the New Testament. Where there is separation for a just cause, the Christian should remain unmarried or be reconciled. I Cor. 7:10, 11. If the unbeliever departs, it cannot be helped. Only there should be nothing done that would hinder in the salvation of the unbelieving companion. If the believer should marry another, that would cut off the chance of making peace. I Cor. 7:15, 16.

Christian marriage should consider the chance of building a Christian home. For this reason no one who is a Christian is permitted to marry an unbeliever. I Cor. 7:39; II Cor. 6:14. It is a difficult task to build a Christian home when one or the other is an unbeliever. This state of affairs should not be by any act of the Christian. It might happen in case the marriage took place before conversion, or in case one or the other fell away from Christ. In either case it is a sad state and there should be unceasing prayer that such conditions might be made different that the work of the Christian home may be undivided.

II. **The Text.**—Heb. 13:4.—Marriage is an honorable state. Adultery is a state which shall have the judgment of God.

I Cor. 7:1-17, 39, 40.—Here the apostle discusses the duties of the Christian in the marriage state, how to meet conditions that may arise to cause separation, and what a widow or widower may lawfully do if they marry only in the Lord.

III. **Junior Program Suggestions.**—The home is something that touches every life at some angle. Try to find the angle in which

juniors are touched and so fortify them with proper ideals that they may be able to meet life as it opens before them in such a way that they can find their way in safety and true purity and happiness. They can understand how husband and wife should live together. They know the relation of father and mother to children. And they know the relation of brothers and sisters. The second division in reference to associates must be adapted to the age of your juniors. They cannot go into too much discussion of keeping company with the opposite sex, except in a way of general observation. But they know some standards of righteousness that should characterize the conduct of boys and girls toward each other and these can be developed in ways suited to their age and understanding. A boy or girl should learn early to avoid foul mouthed talk and vulgar conduct. It is not too severe for them to turn a shoulder of avoidance on such company and that the company know the reason why they do it. However they should have a spirit of pity that would encourage them to pray and seek to help such if they will meet them on a plain of purity.

OUTLINE STUDY

- I. When Marriage Is Christian Marriage.
 1. When both are in the Lord.—I Cor. 7:39.
 2. When they establish a Christian home.—I Pet. 3:1-7.
 3. When children are given Christian training.—Eph. 6:4.
- II. How Christian Marriage May Be Possible.
 1. By teaching the laws of God for marriage concerning:
 - a. Near kindred.—Lev. 18:6.
 - b. Unbelievers.—II Cor. 6:14.
 - c. Agreement.—Amos 3:3.
 - d. Divorce.—Luke 16:18.
 - e. One man and one woman.—I Cor. 7:2.
 2. By seeking associations that harmonize with God's law.—II Tim. 2:22.
 3. By seeking God's guidance in all things.—Gal. 5:25.
 4. By receiving counsel of those over us.—Heb. 13:7, 17; Eph. 6:1-4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. When Jesus Is in the Home:
 - a. Love Between Husband and Wife.
 - b. Love Between Parents and Children.
 - c. Love Between Brothers and Sisters.
2. We Will Be Like the Company We Keep:
 - a. Pure Associates Help Us to Be Pure.
 - b. Ungodly Associates Lead to Ungodliness.
 - c. Ungodly Weddings Make Ungodly homes.

For Seniors.

1. The Law of Christian Marriage.
2. The Foundations Leading to the Establishing of a Christian Home.
3. The Service of a Christian Home.

PERSONAL THOUGHT

Are we doing our utmost to encourage and build up true Christian homes?

SEED THOUGHTS

O happy home, where Thou art loved the dearest,
Thou loving Friend and Savior of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home where Thou art not forgotten
When joy is overflowing full and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee,—

Until at last, when earth's day's work is ended

All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,

Thy everlasting home of peace and love!
—Selected.

BIBLE TEACHINGS CONCERNING WAR.—Lev. 26:1-20; Matt. 5:38-48; Jno. 18:36

Topic for July 3

MOTTO

“The weapons of our warfare are not carnal.”

MEDITATIONS ON THE TOPIC

I. War.—Vengeance has always belonged to God under both Old and New Testament times. God is unchangeable under all ages, but He has adjusted His principles of procedure according to man's changing conditions and had therefore a difference in the administration of His justice in the former times to what He has in our times.

Wrath against sin is an unchanging law of God's character. But to meet the loving characteristic of God's being, He chose to work out a plan of redemption by which sins could be forgiven and the sinner restored to favor and friendship with God. When God worked out a system of sacrifices by which men and women of faith could approach Him under the old Testament, we need not be surprised that that system under the fulfillment of the types in Christ Jesus should witness a completeness under the Gospel as it could not be under the law of Moses.

Under the Old it was right for men to execute vengeance by delegation from God, but never right for sinful men to take judgment in their own hands, because vengeance belongs to God. Under the New it is wrong for men to take vengeance or punishment of the evildoer into their hands without a commission of God. And while God has ordained the powers that be to execute wrath against the evildoer, He has strictly commanded His saints belonging to the kingdom of heaven to “resist not evil.” He has declared that His servants do not fight. Jno. 18:36. He has left us an example “that ye should follow in His steps” (I Pet. 2:21). As those chosen out of the world, we are to go into all the world as messengers of God's mercy. “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” (II Cor. 5:20). Those who try to get out of this sphere are like James and John when they would have the Master call fire down from heaven upon the inhospitable Samaritans, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them” (Lk. 9:55, 56).

II. The Text.—Lev. 26:1-20.—This shows how God blessed Israel for obedience and enabled them to have victory over their enemies in war.

Matt. 5:38-48.—This shows what difference Jesus taught for us under the dispensation of His mercy, reversing the work of God's servants in their attitude toward enemies.

Jno. 18:36.—The servants of Christ do not fight in their own defense.

III. Junior Program Suggestions.—It will be easy to illustrate the love of the Christian toward his enemies according to the teachings of Jesus the Prince of Peace. It can be illustrated by Jesus' example first of all and by the example of His servants and by concrete illustrations of our own day. It may not be so easy for the boys and girls to feel the spirit of this love for enemies unless they have indeed received the love of God in their hearts by the presence and power of the Holy Spirit in their lives. Nevertheless the teaching should be earnestly given and lived before all and prayers should ascend that all who do not know this spirit in their hearts may be made to respond to the love of Jesus who suffered for our own sins and asks us to suffer the wrongs that others heap upon us so that we may show them the saving grace of the Master.

OUTLINE STUDY

I. Records of Wars.

1. When Chedorlaomer and others took Sodom and Gomorrah.—Gen. 14:1-16.
2. When Israel was attacked in Rephidim.—Ex. 17:8-16.
3. When the Lord directed the war against Midianites.—Num. 31:1-12.
4. When the Lord directed Saul to smite Amalek.—I Sam. 15:1-23.

II. God-directed Under a Dispensation of Justice.

1. David was helped in battle.—II Sam. 22.
2. Joshua and Israel.—Josh. 24:1-15.
3. Gideon and Israel.—Judg. 7.
4. Success of God's people meant favor; failure meant punishment.—Lev. 26:3-13, 14-20.

III. The Dispensation of Mercy and Grace.

1. Jesus declares the change of procedure.—Matt. 5:36-45.
2. Our position as servants of Christ.—Jno. 18:36.
3. Returning good for evil.—Rom. 12:17-21.
4. The battle is with spiritual weapons against spiritual foes.
 - a. Mighty through God.—II Cor. 10:4.
 - b. The armor and weapons.—Eph. 6:10-18.
 - c. Taking wrong meekly.—I Cor. 6:1-8.
 - d. The good fight.—I Tim. 6:12; II Tim. 4:7.
 - e. Acceptable suffering.—I Pet. 2:20-23.
5. Wars come from lusts.—Jas. 4:1, 2.
6. There is no alliance with the ungodly world.—II Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Teaching of the Prince of Peace:
 - a. Love Your Enemies.
 - b. Do Good to Them That Hate You.
 - c. Resist Not Evil.
2. Practices for God's Children:
 - a. Do Not Fight with Carnal Weapons.
 - b. Use the Sword of the Spirit and Prayer.
 - c. Heap Coals of Fire by Good Deeds.

For Seniors.

1. The Change in Dispensations and Its Effect on God's People and War.
2. Meeting the Standards of Christian Peace in the Midst of a Crooked and Perverse Generation.

(Continued on page 191)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

OUR TESTIMONY OF PEACE AMID A WAR-TORN WORLD

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and HARMLESS AS DOVES. Matt. 10:16.

When Jesus Christ commissioned the Apostles, He reached beyond the ministry of the twelve, covering in a general sense the sphere of service during the entire present age. Among many instructions He gave the above remarkable and revolutionary statement as to the attitude which His disciples should take as they faced ravenous foes, whom He characterized as wolves. They were to take on the character of sheep, thus bearing a striking testimony to the peaceable character of the Lord's people then and through the entire age.

When Mr. Oliver Baldwin, the son of the noted Hon. Stanley Baldwin of Great Britain was lecturing in Boston he answered the following question, as reported:

A member of the audience asked if the lecturer did not think a world transformation would be brought about if everybody would read and put into practice Drummond's "The Greatest Thing in the World," and Mr. Baldwin's reply was that it would scarcely be necessary to buy that book when a copy of the New Testament could be had so much cheaper.

While the statesmen at Geneva, and the peacemakers elsewhere are ransacking their brains for a peace plan which would save the world, why not open the New Testament and accept this seeming revolutionary advice? It is at once so simple, that it appears impossible; at once so practical, that it appears foolish to the man of the world. Yet if given serious thought, the plan seems, and is, workable. William Penn, the Quakers, the Mennonites, and others practiced this teaching of Christ, and found that it worked. Not only did it work as far as peace was concerned, but it proved to be a great security and safety policy—more than that it made a profound impression upon the Indians themselves. Through it the Indians became the friends of the white men; it seemed to sap the brutality out of their blood and in its place gave them a truly humane spirit.

While we are discussing this question about our war-torn world, it would not be amiss to state that one of the books that is calling almost universal attention to the war question is entitled, "The Horror of It." This book is largely composed of actual pictures, procured from the archives of foreign governments. The chief of the United States Army Signal Corps, Major-General Irving J. Carr refused to let the author buy actual photographs of the combats in the late World War. He said, "The only pictures that will be released are those showing the pleasant side of it." The reason given was the old delusion, "The Gold Star Mothers carried such pleasant memories with them from the quiet and lovely cemeteries where lie the dead of the A. E. F." Thus, as ever, they seek to glorify war. The book is revolting and sickening. Some one has said, "It turns the music of martial bands into harrowing shrieks of pain from mangled lips, it gives the lie to all the brilliant colorings and exultant enthusiasm with which war 'as

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

defense' has been glorified by the elder statesmen and ardent militarists." No wonder that those who have been in the trenches say, as did the son of Stanley Baldwin, "I was lieutenant-colonel in the World War, before I was out of my teens, but nothing in the world could induce me to go into the trenches again." These certainly are the days for those who have for four centuries given testimony to the peace principles of Christ. They should rise in all their God-given might and right and preach the real Gospel of God. It should be encouraging when it is known that one of the most powerful Protestant conferences of the United States recently passed official action in which it offered its moral support to every person who for conscientious reasons refuses to support or participate in any armed conflict. Also, that they "in the name of Christ will never again bless or sanction war." Now is the time to strike, when the iron is hot.

In the foregoing discussion we emphasized the horrors of war. Let us look at the economic side for a moment, by considering the late Shanghai invasion, and lest we forget, we and our posterity are and will be paying for the World War for a long period:

The staggering sum of 1,560,000,000 "Silver Dollars" or approximately \$400,000,000 American dollars, is the Chinese estimated cost of the attack on Shanghai.

Added to this the chief of the Chinese Government's Department of Statistics reports 180,000 families directly affected and 8,080 civilians killed.

Seventy per cent. of the Chinese property within the Japanese occupied zone is a total loss, and the Manchester Guardian cites the Chinese report as listing the value of buildings destroyed at approximately \$78,300,000. The factories destroyed were worth about \$21,600,000, and the number of people thrown out of employment is estimated at 250,000.

The educational institutions which have closed include ten universities and technical colleges, thirty middle schools, and 192 primary schools, with 40,000 students unable to attend and 3,000 school teachers out of employment.

Educational property wrecked or occupied by the Japanese includes twelve colleges, seventeen middle schools, and forty-nine primary schools. School property destroyed is valued at about \$4,500,000.

Eighty per cent of all cotton-mill workers are out of employment. Railway losses are estimated at about \$5,400,000, roads and bridges destroyed are estimated at \$453,600. Steamship wharves and godowns lost are estimated at \$3,262,500, while the Chinese banks estimate that their normal business has been reduced by 85 per cent.

Even a magazine writing from a practical and worldly standpoint, such as "World's Work," sees the folly of the use of force. It may be the Lord can only teach the nations at large through their own folly.

Has Japan gained by the use of force in China? Not so far as we can see now. Her purpose—as voiced by Premier Inukai and a hundred lesser though not less voluble apologists—was to achieve tranquility in Manchuria and to

end anti-Japanese agitation throughout China. To that end she employed her army and navy to conquer Manchuria and the Shanghai area.

If this conquest were permanent 4,000 casualties and \$100,000,000 would be a small price to pay. But Japan has repeatedly pledged her word of honor to withdraw her troops whenever the lives and property of her subjects are no longer menaced. She has also been told by the United States, by Russia, and by the League that changes in China's status quo produced by the use of force will not be recognized.

Meanwhile the Chinese boycott of Japanese goods continues, military expenses mount, government deficits increase, Japanese currency and securities decline, and across the Manchurian border an irritated Russia stands on guard.

Talk of an American or League of Nations economic boycott against Japan died down when the fighting stopped at Shanghai. But world-wide popular resentment against Japan continues to express itself in reduced purchases of Japanese goods. An American Boycott Association was actually formed and began to function. Japanese Government bonds and Japanese money lost more than one-third of their normal value in this market. Heavy gold exports to pay for cotton, foodstuffs, nitrates, fuel oil, iron ore, coking coal, and other indispensable supplies have reduced Japan's gold coverage to little more than twenty-five per cent.

As matters stand to-day no great power is more dependent on the outside world than Japan. With half our population, she has but two per cent. of our arable acreage. The silk yarn she sells here and the cotton textiles she sells to China constitute more than one-half her normal exports. To-day silk prices are demoralized and the Chinese market for textiles has been lost to England and India. The Tokio government has subsidized the silk and cotton industries and supplied numerous banks with funds to prevent complete collapse.

There are only two ways in which Japan can restore financial and economic equilibrium. She must borrow more money or she must expand her export trade. The United States credit market is closed for the time being. We already have a \$450,000,000 stake in Japan. Both public opinion and the State Department would frown down further commitments at this time. France grants political credits in Europe but is unlikely to back Japanese imperialism in Asia. There remains the home market, to which the Japanese government has already turned. But with the present acute economic distress this is a poor resource, especially when it comes to raising money for purchases abroad.

Japan's best and most logical export market is China. For the past decade her wisest leaders have urged the cultivation of Chinese friendship as the best way to develop that market. Their advice prevailed until the militarists took matters into their own hands, overran Manchuria, and launched their country upon a stormy sea of political and economic difficulties with the Shanghai blunder.

The world is not without sympathy for Japan's difficulties. But when Japan's military clique went too far world opinion rebelled, just as it rebelled against the Prussian oligarchy in the World War. Japan's military victories in China have resulted in political defeat abroad and economic defeat at home. Her people have learned that even the successful use of arbitrary force leaves many things unsettled.

We have left the moral and spiritual losses untouched because of prior editorials. These

are staggering and appalling indeed—in two worlds.

THE CHALLENGE TO AMERICA OF THE EMPTY CRIB IN HOPEWELL

Righteousness exalteth a nation, but sin is a reproach to any people.—The Bible.

The great name of the United States has of late been besmirched by the sin and crime of all too many of its citizens. Reproach has rightfully been heaped upon us, and that by some heathen nations as well, when they read our crime reports, and saw our mounting and staggering criminal records. The kidnapping of the Lindbergh baby, perhaps the world's best-known child, has but called attention to our crime records. We can but hope that this dastardly crime will awaken the public from its apathy, which is in reality the major crime in the background of our crimes. Many of us are hoping that the "empty crib in Hopewell will help to awaken the American nation. This crime is but one of the many of a mounting toll.

With the empty crib to stir us, came the next crime, monumental in its viciousness, the ransom trick played on the agonized parents, swindling them out of \$50,000.00, through preying upon their hopes of recovering the child. Appalled by this second outrage the press of America is stirred. This is evidenced by such statements as the following:

As the case stands it is a disgrace to this nation.

It presents the shameful spectacle of criminal supremacy, under which the forces of law stand by powerless, blocked and thwarted, while the kidnapers extort money from the distressed victims of the crime, and apparently are planning to make further extortion effective.

It is, of course, well understood that fear that harm may be done to the child is the motive for unusual procedure, but that the entire forces of crime detection in the nation—perhaps never before marshalled in such degree as in this famous case—have so far proved ineffective is indeed a sad commentary upon our vaunted civilization and its ideals of liberty and justice.

As we were writing this editorial, along came the shocking news that the Lindbergh baby had been found near the Sourland estate, killed probably the same night that it was stolen, killed near its own parents and home. No wonder that sin is forever going to be barred from the "gates of gold." Sin needs to be seen drawn out to its ugly length, for mankind to believe what God knows sin to be, even as it but nestles in the human breast.

If the prominence of this noted pair, and the brutality of this crime will awaken the nation, it might be worth the price of their misery, and the child's pain. The law and protecting agencies will now do everything possible to apprehend the murderers, but to save the situation we must go further. The roots of sin strike deeper than mere law enforcement can reach, however good that may be.

Notice also what some one has called our national "Dishonor Roll."

"The most lawless among the great civilized and industrial nations of the world."

With this indictment, Dr. Frederick Hoffman, consulting statistician of The Spectator, an insurance publication of New York, concludes his analysis of our national homicide record for 1931.

Here are the coldly statistical facts upon which Dr. Hoffman bases his pessimistic conclusions:

"The country's mounting homicide record has doubled during the past thirty years.

"Approximately 12,000 lives are thus sacrificed annually, at the average age of thirty-one.

"The consecutive record for thirty-one American cities, with a 25,000,000 population in

1931, shows a progressive rise in the homicide death-rate from 5.1 per 100,000 in 1900 to 8.5 in 1920, and 10.8 in 1931."

These figures represent all deaths resulting from "wilful actions representing various degrees of responsibility from involuntary manslaughter to deliberate murder."

This is our national roll-call of dishonor, laments the Philadelphia Evening Public Ledger, admitting that "America still holds the unenviable position at the top of the list of the homicide records of the world." To support this dismal conclusion, the Philadelphia daily compares our records with those of typical foreign cities:

"For the same period, Canada's rate was 1.6. "The fifty-three leading cities of the world averaged 3.5.

"London had 0.8 and Liverpool 0.5. In other words, for every 100 homicides in the United States, London had eight, the Canadian cities sixteen, and the cities of the world, averaged, had thirty-five."

It may be informative to all of us to read the report of the National Probation Association of New York, on the causes of crime in 1931:

Haphazard employment, blind alley jobs and long periods of idleness between jobs were important contributing factors to crime and delinquency in 1931.

The National Probation Association is an association made up of juvenile court judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime in the United States.

The five causes listed in the Year Book are: First, lack of a sufficient regular family income to insure health and at least a minimum of decency and comfort.

Second, inefficient and dishonest standards of government.

Third, lack of vocational guidance and clinical facilities in the schools.

Fourth, the lack of proper recreation facilities.

Fifth, the inability of the Church to hold the young people of to-day.

"A survey recently conducted reveals that the age of offenders has been slowly descending through the years and that in recent years the grave crimes have been perpetrated by youthful offenders. The majority of these offenders have drifted away from the influence of the Church for a variety of reasons."

You will notice that the Church has been blamed, and this not without grounds. Not the true Church of God, but the organized churches of the day. We are certain that if these thousands of churches had kept on preaching the Gospel, instead of another gospel; if these churches had kept on being real places of worship and service, instead of social centers, and just another playground, conditions would be better. We know also that if these churches had kept on living as Christians ought to live, being real followers of the Nazarene, the "salt" would not have lost so much of its savor, and would not now be found trodden under foot of men. The Church as men see her in organized Christianity is getting reproach that no man, knowing conditions, can say that she does not deserve all that is coming her way. May she repent, and do her first works—get back to primitive Gospel preaching, living, working, praying, and the "times as they are" will again be changed into better days.

On the other hand much that is laid at the door of churches must be laid at the door of those millions who do not darken the doorway of a church, who live as though there were no God, whose families are not reared, but just grow up, whose homes are but lodging and boarding houses.

Another damaging and damning factor in our civilization is movies and theaters, with their twin destroyer, the obscene and criminal magazines of the day. If the government continues to allow these criminals on the highway of time to debauch faster than the Church can work in the other direction, they must pay in sin, crime, jails, penitentiaries,

gallows, and the electric chair. The Church can seek as leaven to permeate the mass of society, but the leaven of wickedness is also doing its deadly work. May the Church fulfill her God-given purpose, the home function according to the divine mind, the government as a God-ordained institution, and times will be better.

"RED RUSSIA'S" RED CRIMES

And in her was found the blood of . . . saints. Rev. 18:24.

To write up all the crimes of the Russian regime would occupy more space than men would find time to read, but her latest is the massacre on the Dniester, where refugees have been killed constantly. Responsible correspondents say three killings a day result, lately some 1,009 victims, 41 children, 212 women, and 756 men. This river is 200 yards wide, but separates the civilization of Roumania and the barbarism of Russia. In the summer refugees who do not like Russia swim across, and in winter walk across the frozen ice. Hospitals are needed on this border for those wounded and bitten by dogs in charge of the Red soldiers. The London Daily Express vouches for these facts by its own correspondent:

Not daring to trust neighbors with their secret, they come singly or in family groups, but rarely in large parties.

During anxious days and nights they lie concealed in the woods on the Russian bank, waiting for a favorable opportunity to make a dash for it over the melting ice.

At this time of the year [winter] they pray for snow-storms, for dark nights, and rain, when the search-lights of watchful guards are blinded by mist.

The guards, specially selected veterans of the Red Army, pitiless, unscrupulous men of steel, and bloodhounds, are trained to search for hiding families.

When the hounds, which are kept hungry to make them keen, break the silence of some pitch-dark night, the Roumanian outposts grip their rifles in fear for fugitive peasants.

Soon the black figures, isolated in the glare of powerful search-lights, run out over the ice, then women and children pursued by bellowing dogs. Machine-guns rattle, and the black figures fall—some lying still, others painfully creeping with broken limbs toward the safety of the Roumanian shore.

Children fall from the arms of wounded mothers and freeze to death.

And when the machine guns are silent lean wolves venture on the ice in search of human prey.

Visit the hospitals of Tigheina, and you will hear cruel stories of tragedy, stories to freeze your bones.

Two classes of writers and speakers tell about Russia, the one class made up of those who actually saw Russia as it is, and the other class made up of those who saw it as the Bolsheviks show it to them. Note the latter kind, according to the Evangelical Christian:

Maurice Hindus, famous interpreter of Russia through his writings, best known of which is "Humanity Uprooted," spoke to a huge audience from the pulpit of a large Baptist church in Toronto a few days ago. His address was a eulogy of youth, particularly of the youth of Russia, which he declared was "marching on." Of the religious beliefs of the nation the speaker said that "the younger generation in Russia is hilariously atheistic."

Mr. Hindus was optimistic of the future of Russia because of the attitude of youth there to-day. His optimism to us, however, seems to be based upon a misreading of the facts of history and God's dealings with men. A nation of atheists is a nation whose doom is already written upon the wall. It is always an amaz-

ing thing to us how such speakers in their views of the future of the human race and the world in which we live completely rule God out of their reckoning as though He had no part in the present scheme of things, and even deny His existence altogether. We do not know whether Mr. Hindus belongs to this latter class or not, and it might be unjust to judge from the brief excerpt of his address given in the press. We have a suspicion, however, that in his philosophy there is little room for God as the Ruler of the universe, or for the Lord Jesus Christ. And any nation, we are just simple-minded enough to believe, that is ruled by atheism, "hilarious" or otherwise, will not stand. The fact of God and the fact of Christ are two things that must be taken cognizance of, and to neglect them is to perish.

Note the report of a Russian couple returning from Russia to Canada; this is a different version—more true to the facts:

A diminutive Russian tailor and his wife have been re-admitted to Canada, disillusioned after a long-awaited return to their native land, where they found only disappointment and lost the savings of a life-time.

Peter Martinson worked and dreamed for 25 years. He toiled over a steam presser in Montreal. He dreamed of Russia and a happy home-going. Last fall he and his wife withdrew their money from the bank, deciding the amount was sufficient to enable them to return comfortably to their native country.

Their venture had an unhappy ending and Martinson's dream was shattered. His life's savings, changed into rubles, found their way into the Soviet treasury.

The couple spent 35 days in Russia, they said here, and found the land they had pictured was only a memory, that leisure and individuality had given way to rushing industrialism.

They found, too, they said, that Russia had become a country of lines.

"Lines, lines, lines—that's all we saw," Peter Martinson related. "Bread lines, soup lines, milk lines, fuel lines—lines of people waiting for divorces, lines of people waiting for clothes. That's all they have now—just lines."

"And things there are so terrible," Mrs. Martinson interjected. "I saw little babies in the train, crying in their mothers' arms, and having black bread fed to them. Black bread—and no milk! They didn't look like little babies at all. They had faces like old people."

The Martinsons saw more of Russia than most visitors in Leningrad—relatives who, they said, live in the shadow of terror and are never sure of what the next day will bring.

"The worst things that have been written about Russia are true," Martinson declared. "We wanted to see what happened to our country. One person wrote one thing, somebody else wrote another. We saw."

The St. Andrew's Society in London became interested in the Martinsons and provided them with funds to reach their former home in Montreal, where the tailor will resume his business.

"I don't know very well the rules of the country," Martinson said. "I change my dollars into rubles, and then, when I go to leave and try to change them back, the rubles are no good. They sell me ticket as far as London for my rubles, and then me and my wife are left with all our money gone."

FRENCH PRESIDENT SLAIN

Paul Doumer, the thirteenth president of the French Republic, was slain at the hands of an assassin, and was buried amid pomp, hardly known since the days of Marshal Foch's funeral. Royalty, amid thousands of troops under General Petain lined the streets. Fifty-three thousand people assembled at the Cathedral. He was laid beside his four sons who fell on the battlefield. He was considered a statesman who desired peace, and was willing to make concessions to keep it.

CONTRIBUTIONS FOR PROTESTANT MISSIONS

In America, including Canada, contributions to the cause of foreign missions during 1929 increased considerably, but the continental contributions fell off. In Germany, Sweden, Switzerland, France and Finland there was an increase, but not large enough to equalize the decrease in Belgium, Denmark and Holland. America contributes 55.5 per cent, England 22.04 per cent, and the Continent 9.3 per cent of the total gifts recorded. Sums contributed in 1929 were as

America	\$28,525,939
Great Britain	11,172,525
South America	3,700,184
Germany	1,448,517
Australia	1,390,292
Sweden	1,247,745
South Africa	681,275
Denmark	528,472
Norway	481,328
Holland	473,958
New Zealand	471,782
Switzerland	292,890
France	155,935
Finland	118,235
Belgium	4,633

Total\$50,693,710

THE DIRTY DOZEN

"They say—

"I heard—

"Everybody says—

"Have you heard—

"Did you hear—

"Isn't it awful—

"People say—

"Did you ever—

"Somebody said—

"Would you think—

"Don't say I told you—

"Oh, I think it is perfectly terrible—

Sometime ago a few believers gathered and resolved that they would 'speak evil of no man.' They kept this resolution and a revival broke out in that place. May we be enabled to 'Prepare the way of the Lord,' so that we may witness the greatest outpouring of the Holy Spirit since Pentecost."—Sel.



THE BETTER WAY

Wanamaker's Tribute to his Mother.

The late John D. Wanamaker, one of the most devoted friends of the Sunday school our country has ever known, paid the following tribute to his mother:

"The years roll on, mother dearest, that bring me nearer to you, but you have seemed so far away. The wheels of time have lost their tracks on all about it, but your dear face has remained the same.

"What you said to us and the memories of what you did for us come back to your children in the silent seasons of the night and the busy hours of the day, and never is there a sickness or a trial or a joy that you are not present in some form. More than a thousand times since you journeyed on we have said if only mother were here as of old we might say 'the word and do the thing we postponed or forgot.'"

RURAL WORK IN TENNESSEE

(Continued from page 174)

Even though several denominations of the Christian Church are doing a great work in this territory there is yet much to be done and many souls to be saved. In this great work, in the highlands or in the hills, we must remember that denominational progress cannot be made without taking into consideration neighboring denominations, other workers, and respecting their views and efforts. A worker must be capable of teaching, but it is also necessary that he be considerate in his dealing with others.

Our agriculture may be bankrupt, our industrial system may break, our democracy may fail, our culture may be superficial, but the Gospel of Christ is still the power of God unto salvation and there are home mission fields in the rural sections which are receptive to the truth of the message of life.

Concord, Tenn.

"THE GOOD, OLD-FASHIONED WAY"

(Continued from page 183)

So in the world of the mind. It is full of old-fashioned things. The modern school boy thinks 2 times 2 equals 4 in the same old-fashioned way that our fathers did. We have new mathematicians but we have the same old mathematics.

Look for some old-fashioned things of the soul of man. What can we find in the soul of modern man that is new? There are three great things which come from Christ. These three great things are the everlasting experiences of faith, hope, and love (or charity). These are the only keys to the Christ-like life. "These are the three great fresh water lakes of life. All others are stagnant ponds, breeding death. What would the modern world be with all its brilliancy without faith, hope and love? It is the same everlasting old truth that he who breaks with faith, hope, love, breaks his own soul, be it a man or a nation. Humanity must rest on the rocks of the eternally true. It is so in domestic life, in industry, in neighborhoods, in homes, in our relations with foreign nations, that things will go to pieces without faith, hope, love.

"The centuries are strewn with the wreckage of mere wisdom and wealth and power. Wherever a community, a home, or nation has used these simple things of the soul, faith, hope, love; there peace dwells. They are as much needed now as they were in the days of Abraham, Sarah, Boaz, Ruth and Naomi. The sun in the sky, the glint of the North Star, the hollyhock blooming at our doors, are very old-fashioned but without them our modern world would lose much of its brightness, the summer skies would darken, and the world's music would hush in death. Our prayers should be prayers of thanks to Jesus as the only way of life."

"Now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Kalona, Iowa.

WAR

From the Social, Moral, and Religious Point of View

By Carlos Barbosa

The following article was written by one of our South American brethren and translated by Bro. J. W. Shank. It shows that our brethren in the continent south of us are doing some real thinking along the lines of Christ's teaching on War. We are glad that they are standing true to the teaching of our Lord and Master.

In these few paragraphs I propose to present what are my sentiments regarding war, or shall I say regarding the social, moral and religious point of view of war.

From the Moral Point of View

Looking upon war morally in the twentieth century, we realize that we have not advanced at all from the place occupied by the wild beasts of the forest. In war the most immoral acts are committed that it is possible to commit, for example: Stealing is a thing most natural to expect, as is assault upon the person of another; the destruction of property is honorable in war; insult and obscene words take the place of words of culture and decency; and, finally, crime is the honorable motto of war. Then it yet remains to be added that eternal hatred is sown by war, this taking the place of beautiful love. Dear reader, have you considered all these things? Can you still dare to aspire to be a soldier who hopes to honor his country by committing these barbarous acts? No! It is not necessary to be so low a being in order to honor your country. Such things dishonor her, impoverish her, and insult her.

From a Social Point of View

Here we have a wide field in which one could cite many figures and details, yet I shall limit myself to the citation of that which is palpable and known to all the world.

What good comes to society from war? Oh, shameful question! Do you want to know some of this supposed good? Here are some details: War has sown terror, mourning, destruction, pain, and many similar evils. War has left millions of mothers childless, millions of widowed wives, millions of homes destroyed forever; it has killed the flower of manhood, and has left crippled forever its tens of thousands. War has given origin to the most terrible and deadly pestilences, the vilest instruments of destruction known to humanity. It has ruined the career of the most noble young men; it has snatched from the world the most illustrious personages and has placed the nations of the world into the most deplorable state financially. And what more shall I say? It has left us as a dowry a great army of beggars who roam over the world, a shameful burden that cannot be taken away. We will add to the above the enormous costs of war, such as have not been known in advancing any humanitarian efforts.

I believe if every one of us would bear in mind all that war does, there would soon be no war. Yet I wish to remember, in spite of all this that society everywhere looks with terror and horror upon the black cloud that spreads itself across the world, aiming to

overwhelm the world in mourning through another disastrous war.

From a Religious Point of View

What shall I say on this theme, if we stop to think that we are living in a time of grace of the Most High God? If we look toward Christ as He hung on the cross, praying for His assassins, and then look toward the world where we see the ground bathed in blood that was spilled by fighting men, and the fields strewn with human bodies, we must say: "It seems the work of Christ was all in vain!" What shall we think as we repeat this text, "Thou shalt not kill;" and then Christ's words, "Who-soever is angry with his brother without a cause shall be in danger of the judgment?" What shall we say of the love of Christ and His teachings about war? Let us remember that He said, "Thou shalt love thy neighbour as thyself."

Miserable humanity! We must see that with war we have denied brotherhood; we have denied the work of reconciliation made by Christ which should bring us joy and peace; we have rejected the commandments of the Lord; the teachings of Jesus and have resisted the Holy Spirit. God does not want us to disobey His commandments so that He may manifest Himself to us. Rom. 6:1, 2: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" War, instead of revealing God has hidden Him from us and has made us deny Him. For men who have seen such horrible things done by war have said that this God of love is a myth of ancient times, for if He were true, how could He permit such awful things? These men have forgotten that Christ did not make wars, but men have disobeyed His commandments and have thus made light of His work.

Therefore, as Christians we should not go to war nor should we permit it to go on, for it is necessary to obey God rather than man. Now you who know that in our country there has been no recent war and that I as an Argentine have never seen a war, will perhaps say, "How do you know all this without having had the experience?" No, I have not been in any war, but I know the testimony of great warriors, who after being in it have repudiated and hated war. And moreover (before being a Christian) when I was obliged to perform military service, or serve my country as the militarists call it (though they do not serve, but are rather parasites of any country), I was full of this illusion of patriotism which so often deceives our people. But there it was, yes, there it was that I saw what war can be.

A group of friends and companions in the training camp had to go through a mimic

war, called by the newspapers, "playing at war." After forty days my friends returned. When they arrived I saw with astonishment that they were completely without cleanliness and discipline; their hair was long and uncombed and they were full of parasitic insects; their clothing was dirty and torn, their shoes worn out, their faces emaciated; that is to say, they were miserable and repugnant looking creatures. But remember that they were only "playing at war."

Can you imagine then what war itself must be? O men and women who still have your sane judgment! Despise warfare! For it destroys precious lives, for it sows mourning, hatred, shame and misery, and finally, it denies and disobeys God.

Pehuajo, Argentina.

WAR

War is a scourge of the wrath of God, which, by famine, fire, or sword, humbleth the spirits of the repentant, tryeth the patience of the faithful, and hardeneth the hearts of the ungodly. It is the misery of time and the terror of nature; the dispeopling of the earth and the ruin of her beauty. Her life is action, her food blood, her honor valor, and her joy conquest. She is valor's exercise and honor's adventure, reason's trouble, and peace's enemy. She is the stout man's love, and the weak man's fear, the poor man's toil, and the rich man's plague. She is the armorer's benefactor and the surgeon's agent, the coward's ague and the desperate's overthrow. She is the wish of ennui, the plague of them that wish her, the shipwreck of life, the agent for death. The best of her is that she is the seasoner of the body and the manager of the mind for the enduring of labor, in the resolution of action. She thunders in the air, rips up the earth, cuts through the seas, and consumes with fire. She is indeed the invention of malice, the work of mischief, the music of hell, and the dance of the devil. She makes the end of youth untimely and of age wretched, the city's sack and the country's beggary. She is the captain's pride and the captive's sorrow, the throat of blood, and the grave of flesh. She is the woe of the world, the punishment of sin, the passage of danger, and the messenger of destruction. She is the wise man's warning and the fool's payment, the godly man's grief and the wicked man's game. In sum, so many are her wounds, so mortal her cures, so dangerous her course, and so devilish her devices, that I will wade no further in her rivers of blood, but only thus conclude in her description: She is God's curse, and man's misery, hell's practice, and earth's hell.—Nicholas Breton.

GOD'S CALL

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—James Martineau.

Y. P. M. TOPICS

(Continued from page 186)

3. The Power of Spiritual Weapons above the Carnal.

PERSONAL THOUGHT

Do I know what spirit I am of in the dispensation of mercy?

SEED THOUGHTS

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how
By kindly deeds and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!
—F. W. Faber.

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for other's sins than all
The wrongs that we receive.

One with Thyself, may ev'ry eye
In us, Thy brethren, see
That gentleness and grace which spring
From union, Lord, with Thee."
—Edward Denny.

As citizens of the heavenly kingdom we want to be subject to all the laws of that kingdom including the injunction that "the servant of the Lord must not strive," that "the weapons of our warfare are not carnal."
—Bible Doctrine.

The test of Christian character is the intensity of its love for the unlovely.—Sel.

A forgiving spirit is a ready way to peace.
—G. H. Spurgeon.

Love sees what is good in a friend; charity sees it also in an enemy.—Sel.

KEEPING ON TOP OF SELF

The biggest moral and spiritual problem that anyone has is that of securing full control of self. Every sincere, thoughtful person is conscious that there is a lower self that is constantly seeking the place of authority and dominance in the life and, therefore, the higher self is always under the necessity of keeping on top of the lower self. The greatest achievement of the Christian life is to conquer self so completely that one may live constantly in the zone of obedience to the will of Christ, obedience not alone from the standpoint of duty but from the standpoint of active appreciation of the higher things of life.

Jesus said to his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me." You will note that Jesus did not say, Let him deny himself of certain things such as wealth or position or the pleasures of life, but he said, "Let him deny himself." When self is denied, then an unholy desire for things will naturally take care of itself. If the Christian can succeed, and he can succeed if he so desires, to live the life of self-abandonment, then he will find little trouble in making the proper adjustment of things.

It is a far greater victory to constantly go "over the top" of self than to go "over the top" in any conflict with an enemy. Perhaps we often fail in going "over the top" with self in the very act of going "over the top," as we say, in dealing with our opponents.

The follower of Jesus who earnestly seeks day by day to keep on top of self will find within him an increasing delight in the fellowship of Jesus and his comrades in the church. A great challenge to every professed follower of Christ is to bring self into subjection.—The Watchword.

"HE STOLE IT AWAY IN THE MEETING"

This title, dear reader, may seem a little strange, but if what it involves has not yet taken place in your history, I trust it may now come to pass. You will be an immense gainer by losing what the speaker, whose words I quote, referred to.

There are moments in the history of certain places, as well as souls, when God comes very nigh unto them. Such was the case in the town of — some years ago, when a wave of Gospel blessing rolled over the inhabitants thereof. God's Spirit was working blessedly, and in some streets there was scarcely a house that grace did not visit, and save some therein. In some cases whole households were blessed. The Gospel meetings held in large halls, were crowded with attentive listeners, anxious inquirers, or rejoicing believers, many of them but just converted. Truly they were blessed moments—"times of refreshing"—such as one longs and prays to see again.

Among my auditors, one Lord's Day evening, I observed a young person very deeply affected as the preaching went on. The tale of the Lord's dying love, of the value of His blood and of the interest of God in man's salvation, completely commanded her soul; and tears flowed freely as she eagerly heard the Word. An "after meeting" being announced, I observed that she kept her seat, so at a fitting moment I drew near and got into conversation with her. She was still weeping profusely, but no look of anxiety was on her face. Inquiring of her why she so wept, she replied, "Oh! I can't help it, after what I have seen tonight."

"And what have you seen tonight—yourself a lost sinner, and Jesus a living Savior?"

"Yes, that's just it. I never saw things before as I see them tonight."

"Then the Spirit of God has shown you yourself tonight as an utterly lost, ungodly sinner in God's sight?"

"Yes, I see that most clearly. I've seen that I am utterly helpless and lost," and here the tears rolled faster than ever.

"And what else have you seen?"

"I have seen that Jesus loved me, when I was a poor, wicked sinner; and that He gave Himself for me, and died for me on the cross, bearing my sins, and God's judgment of them."

"That is a blessed thing to have learned. And now, tell me, how many of your sins did Jesus bear on the cross?"

"I believe He bore them all, every one of them," she replied.

"And how many of them did He blot out from God's sight, by His precious blood, when He so hung on the cross?"

"I believe He blotted them every one out," was her emphatic reply, "for it says, 'The

blood of Jesus Christ His Son cleanseth us from all sin.'"

"Good. That is faith. And if He died for them all, and blotted them all out when He shed His precious blood for you on the tree, how many do you suppose He forgives you tonight, now that you believe in Him?"

"I believe He forgives them all, every one," she replied, with a fresh flood of tears, which had, however, the manifest appearance of tears of joy as indeed they were.

"Quite right, my dear friend," I rejoined; "you have a Divine warrant for knowing that to a poor sinner, weeping at His feet, the blessed Savior once said, 'Thy sins are forgiven; thy faith hath saved thee; go in peace;' and He says the same now to you, depend upon it. Of all who trust in Him it is truly written. 'In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace' (Eph. 1:7). And, if I understand you aright, you are now, for the first time in your life, assured that your sins are all blotted out, and forgiven through the finished work and present grace of the Savior?"

"Yes, thank God, I am quite sure about it now," she replied, and her face, radiant with joy, bespoke the inward sense of the Lord's forgiving love.

"That is an immense mercy, and now that the Lord Jesus has so greatly blessed you, may I ask how much of your heart are you going to give to Him?"

"I couldn't give Him any," was her sincere and simple, but nevertheless, to me, astounding answer.

"Couldn't give Him any?" I replied in amazement. "What can you mean? Here you sit and tell me that, for the first time in your life you have learned that Jesus has borne all your sins on the cross, sustained all the judgment due to them and you, blotted them all out, and forgiven them all this night, and then you add that you 'couldn't give Him any' of that heart of yours that should be His, entirely His, henceforth."

"I have none left to give," was her quiet reply, "He stole it away in the meeting."

"Ah! I see what you mean now. He won your love by the revelation of His own."

"Just so while you were speaking tonight of Him, and His love in dying for such as me, before I knew it I was drawn to Him, and my heart is His, not mine, henceforth."

Reader, has your heart yet been stolen? Taste the love of His heart—"the love of Christ that passeth knowledge,"—and let Him, in return, simply and unreservedly, have the love of yours, and this year and every other shall be truly happy. For "blessed are all they that put their trust in Him," and each such one may add, "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).—By W. T. P. Wolston.

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, and with the deeds that he is doing.—Brooks.

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Christian Monitor, June, 1932

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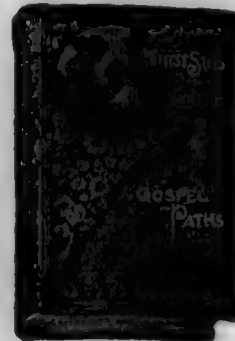
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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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HOLY SPIRIT AND PERSONALITY

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Now, what fire and electricity and magnetism do in iron and steel the Holy Spirit does in the spirits of men who believe on

Jesus, follow Him wholly, and trust Him intelligently. He dwells in them, and inspires them, till they are all alive with the very life of God.—Pentecostal Herald.

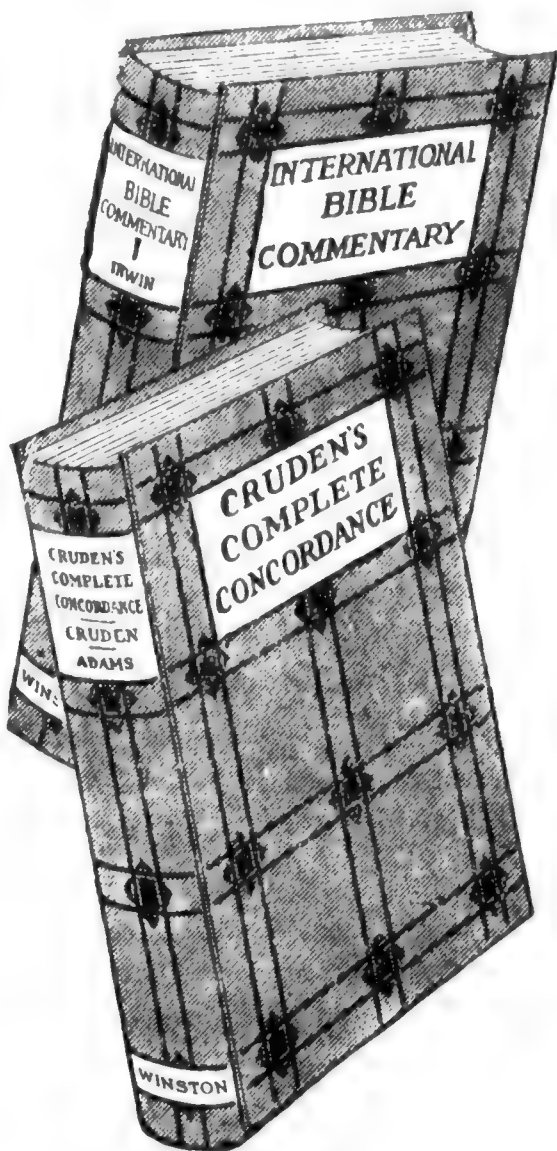
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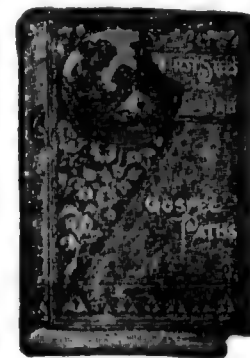
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"As He Thinketh in His Heart So Is He"

By Mary Miller

"He That Hideth Hatred with Lying"

By Grace Zook

The Outskirts of His Ways

By M. T. Brackbill

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"AS OTHERS SEE US"

"As He Thinketh in His Heart So Is He"

By Mary Miller

In physiology we used to learn that before we do anything—even move our hands—we have to think the idea in our brains, and then the brain sends the message out to the hand, or the tongue, or the part of the body that is going to make the movement. Since physiology teaches that actions grow out of thoughts and the Bible teaches that actions show what we are, it is very evident that as we think in our hearts, so are we.

Some one has been brilliant enough to discover that it is always the last thought we think that decides our action. We may think for five minutes on whether we will read the Bible, jump into bed, or go to visit our neighbors. Finally the decision comes, "I'll go visiting," and that last thought is acted upon. The writer who made this discovery says we go through life following our last thoughts, and that all our acts so far in life have been the results of our last thoughts, and that we can no more escape following them than we can escape following our noses. He says, "Life is a seesaw among our thoughts." The ideas are pushing around in our brains, each trying to get a message out to the muscles first. Finally one conquers, sends the message, and we act.

One man says that when he was in crowds, he often felt like jumping up and yelling, "Fire! Fire!" and then he imagined himself, after the crowd had become frantic, rushing to the front and with marvelous skill calming the multitudes, thus making himself a hero. But before that thought was ready to start out to the muscles, another one would rush in and head it off. Albert E. Wiggams says that insanity is simply the result of having no counter thoughts to rush in and head off some of our wild ones. A drunken man, he says, has lost the power of heading off his thoughts.

Sometimes the seesawing of our thoughts is so evenly balanced that instead of developing into action, our thoughts keep right on seesawing. We come to no decision, we have no last thought, and consequently do nothing. An exaggerated story says that a donkey once found himself between two piles of hay and argued so long about which pile to go to that he finally starved to death between them.

Experience and common sense seem to suggest that good, respectable action consists in heading off indiscreet thoughts with good ones. And some one has said that we cannot think good thoughts right at the moment of temptation unless we have some good thoughts ready to think with. Children yield to temptation readily because they have not piled up a stock of principles to live by. Many of us grown-ups do foolish things when occasion affords because we have not made ready beforehand some good, strong, clear-cut counter thoughts to head off the thoughts leading toward the temptation.

The writer mentioned before says that picturing the awfulness of sin is rarely a good cure for it because the sinner's thought is kept on the sin. Teachers should present the other side—the beauty of life without the sin—and thus develop strong counter thoughts to head off the dark ugly ones. He says that if a man should want to stop drinking, he should not keep thinking of the saloon he must pass to-morrow, of his friends' vileness, of the loathsomeness of himself in the gutter; instead he should think of the beauty of his family life without drink, his own self-respect, his health, his reputation and let such thoughts entirely crowd out the drink idea. It is said that a woman addicted to drugs tried the plan and found herself cured in three weeks. "The strength of our character" Wiggams says, "depends upon our ability to grab the right thought at the right moment and hold on for dear life."

In spite of all the foregoing, actions and character do sometimes conflict. Actions



YOU

**You are the fellow who has to decide
Whether you'll do it or toss it aside;
You are the fellow who makes up your mind
Whether you'll lead or will linger behind—
Whether you'll try for the goal that's afar,
Or be contented to stay where you are,
Take it or leave it. Here's something to do:
Just think it over. It's all up to you.**

**What do you wish? To be known as a shirk,
Known as a good man who's willing to work,
Scorned for a loafer or praised by your chief.
Rich man or poor man, or beggar or thief?
Eager or earnest or dull through the day,
Honest or crooked? It's you who must say!
You must decide in the face of the test
Whether you'll shirk it or give it your best.**

**Nobody here will compel you to rise,
No one will force you to open your eyes,
No one will answer for you yes or no,
Whether you stay there or whether you go.
Life is a game, but it's you who must say
Whether as cheat or as sportsman you'll play.**

**Fate may betray you, but you settle first
Whether to live to your best or your worst.**

**So whatever it is you are wanting to be,
Remember, to fashion the chance you are free,
Kindly or selfish, or gentle or strong,
Keeping the right way or keeping the wrong,
Careless of honor or guarding your pride,
All these are questions which you must decide;**

**Your's the selection, whichever you do,
The thing men call character's all up to you!**

—The Sunday School Banner.

are on the outside and "Our character is what we are in the dark," D. L. Moody says. We do not always take a hypocrite at his face value. He may do many deeds of clarity, observe many ordinances, and yet repel rather than draw us. God makes a difference between action and character and lays the stress not on what we do but on what we are. "Man looketh on the outward appearance, but God looketh on the heart." Scripture lays much stress on our thought life.

"The thought of foolishness is sin."

"The thoughts of the righteous are right."

"Blessed are the pure in heart."

"Let the meditation of my heart.....be acceptable in thy sight."

Not only do our thoughts decide our actions, they furnish the material from which our characters are built. People who think thoughts of kindness, love and helpfulness build their characters of that sort of material. The little girl in "Les Miserables" thought hard, ugly, bitter thoughts and became ugly and deceitful. Later under tender instruction and care, she thought unselfishly and lovingly and became beautiful and lovable. Our environment—especially in youth—is so fundamentally important because it fills our thought life. If we live in pleasant, wholesome surroundings, we think pleasant, wholesome thoughts and our characters become like that. One reason that we are all so different is that we have grown up with different thoughts. The pictures we look at, the books we read, the people we associate with, the music we hear—all have a very vital bearing on our character, because they fill our thought life. Motion pictures are objected to because the impure pictures so often shown fill the minds of the youth who have no strong counter thoughts ready to fight them, and consequently they build that sort of impurity into their characters. Fault-finders usually have more faults than any one else because they think faults, faults, faults—and those same qualities are woven into their characters. Students who leave the home environment and go away to school change a great deal in a year's time because they think different thoughts.

It is a purifying thing to remember that the thoughts we think now—any minute—are the stuff of which our characters are made. That is the reason why we should keep thinking on "Whatsoever things are pure, lovely"—because such are the stones we want built into our characters. Disraeli says, "Nurture your mind with great thoughts; to think on the heroic makes heroes."

The story of the Great Stone Face teaches the same lesson. Ernest watched the Great Stone Face. He thought about it many times a day,—about the love and kindness and tenderness shown on its face. Later he was the man who looked like the Great Stone Face and had those qualities he so often thought of and dreamed of and imagined that he saw in the face.

It is said that in the process of seven years our bodies are made of entirely new

(Continued on page 221)

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"HE THAT HIDETH HATRED WITH LYING"

By Grace Zook

"Listen to this, Nancy," Simon held his Bible closer, "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." And slander it was because God knows the man's not guilty."

"Well, but Simon, why didn't he say so. We all know it's not true—George would never lie in a thing like that—but there he sat, never saying a word, just paid his fine and left."

"I know, I know, it's not like George. But that meeting—and held in our church. Nancy, I've been sexton for forty years and this is the first meeting that's ever been held behind closed doors."

Nancy raised troubled eyes, "It's not the Bible way they're taking, Simon. Lawrence Young had no authority to call a meeting like that and attempt to pass judgment on one of our members. Even if it's true, why not let the proper authorities deal with the case—since wisdom is given to the head."

"But it isn't true—it can't be true—George mixed up with a gang of bootleggers! Why even those fellows admitted they didn't know George."

"Yes, but Simon, he refused to defend himself, and they insisted—George Brunson was the name of the man for whom they were working."

"And those men to-night—honest, upright, church members that they pretend to be—seemed eager to accept everything as true that Lawrence Young said about the court proceedings this afternoon."

"It's the women that have always been accused of gossiping but it 'pears to me like those men to-night had any women's meeting beat I ever attended."

"But Nancy, Jack's a wonderful boy and it gave my heart courage to hear him. He sat there and never says a word for a long time—all the time they were talking about George. Then all of a sudden he jumps up and says that he knows it's not true—that some people were jealous just because George was proving himself what they could not and they thought tramping him down was helping them up. And all the time that Young, who had been doing all the talking about George just sat and never said a word. Then Jack challenged them all to go home and read all the Bible says about talebearing, deceit, meddling, trouble making, and hatred. And that's just what I've done, Nancy, and about every chapter in

Proverbs has something to say on the subject."

They lapsed into silence. Simon began reading his Bible again and Nancy rocked silently. Pious old people they were, known to every one as Aunt Nancy and Uncle Simon, and trouble for one of their friends gave them much concern.

There was a rap at the door and Jack came striding in, tall, clean, and straightforward.

"I've just been to see George," he announced, "and listen, Aunt Nancy, he knows something, perhaps everything, what it's all

IS THAT TO GIVE?

To give a little from a shining store,
Is that to give? To give and feel no loss,
Is that to give as Christ gave on the Cross?
To share the crumbs of happiness we gain
With those who weep apart, to give our best
Of healing sympathy to hearts in pain,
To give our labor when we fain would rest—
This is the charity men knew when He
First breathed that word by starlit Galilee.

—William F. Kirk.

about, but he won't say a word to defend himself. He's afraid of uncovering something or I miss my guess pretty badly."

Uncle Simon shook his head slowly. "George would never be mixed up in a gang of bootleggers. Why is every one so anxious to believe it? They seem to hope it's true instead of thinking maybe it might not be."

"It's Lawrence Young again," Jack exploded. "He wants to be so pious and religious and then acts like he did to-night. And he's got George to thank for his job too."

"Weren't he and George roommates in college?" Aunt Nancy inquired. "I always thought they were such close friends."

"Close friends," Jack snorted. "Yes, George is a friend but Young is—" he broke off suddenly, "people here don't know Lawrence Young."

The old couple looked questioningly at Jack.

"No, I won't say any more," Jack was calm again. "If George chooses not to tell

—in the circumstances where he is right now—I'll never tell what I found out quite by accident."

The silence which followed was broken suddenly by the ringing of the telephone.

"It's for you, Jack," Aunt Nancy announced.

"Hello."

"Yes."

"Lawrence Young!"

"I may be able to locate him—I was with him about an hour ago."

"Yes—I'll bring him right over."

Jack dropped the receiver and turned a suddenly changed face toward Aunt Nancy and Uncle Simon.

"Lawrence Young has been hurt—fatally, perhaps, in an automobile accident. They just called from the hospital and said he's asking for George. I'm going after George," he called as he hurried away.

Across the city in a small white room lay a still figure. One eye was covered with bandages and the crushed body lay inert and almost lifeless. Occasionally his free arm was stretched out as if reaching for some one and his lips moved constantly. The doctor had just gone and the white-clad figure standing beside him bent closer to catch his words.

"Yes, Mr. Young, George is coming," the nurse assured him.

The injured man opened his eyes and looked up at her.

"George—coming? Yes, he always did come. George is like that," he murmured. "When we were pals in college and I got myself into that trouble he stood by me when every one else deserted." He paused for breath.

"Please be quiet, you are too weak to talk," the nurse admonished.

"And I hated him," he continued, "hated him because he was better than I. Then he helped me get my position here—he said he knew I could do it—but I've got the devil in me—and I failed him again"—his voice trailed off weakly.

"George—when?" his voice failed and again he lay motionless.

"He will be here soon," his nurse answered calmly, but with an apprehensive glance at the door and then at the man on the bed. "But you must stop talking."

The patient opened his eyes and spoke again—his voice quivered but it held a note of determination: "It's only a matter of a few hours anyhow, and what difference will a few words more or less make?"

"Won't you try to sleep?" the nurse urged as she grasped his restless hand firmly in her own.

The door opened and two men stepped quietly within. Jack stood by the door, white and motionless, and George came slowly forward, his face drawn and pale.

"George," Young stretched out his hand with a relieved sigh, "I knew you would come."

"Yes, Lawrence, old man," George knelt beside the bed, and his voice was husky when he spoke.

"George, you'll forgive me once more, won't you? It's the last time you'll ever have to. It's no use explaining—" he paused. "It got me when you found out—that I was in with those Weston bootleggers and I tried to smash you. I knew you'd never tell—and I used your loyalty and," he winced slightly, "your name to do it."

"That's all right, Lawrence," George's voice quivered and his eyes filled with tears.

The injured man looked into his eyes, his face portrayed terrible anguish and pain, but his words came firm and even:

"I called that meeting to-night at the church and I tried my best to put you down—then I met Jake and we started for Weston. We were having an argument about the trial this afternoon and—we didn't see the train."

Silence, broken only by the labored breathing of the man on the bed filled the room. Tears filled the eyes of the onlookers but there was nothing to be said.

At length, however, Young spoke again.

"I never was any good—and I wasn't even satisfied with wrecking my own life. You remember, George—that verse you read me one time—'He that hideth hatred with lying lips, and he that uttereth a slander, is a fool'—I always remembered it. But it never did me much good, and I guess I'm the fool."

"But, Lawrence, it isn't what you have been—it's what you want to be right now."

"I know," interrupted Lawrence, "I've heard you explain that before—but it's too late now. I never listened before, and now"—he paused weakly, then with a final effort added, "I'm just the fool."

West Liberty, O.

THE OUTSKIRTS OF HIS WAYS (A lecture given at Eastern Mennonite School)

By M. T. Brackbill

Bildad, one of Job's proverbial friends, ends one of his eloquent encomiums on the mighty works of God, with these words:

"Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand" (Job 26:14)?

Or according to another version which I like somewhat better:

"Lo, these are but the outskirts of his ways;
And how small a whisper-word do we hear of him!
But the thunder of his power, who can understand?"

* * * *

The purpose of my talk is to make an attempt at showing forth God's exceeding greatness as evidenced in His works, His wisdom, and His power, and I would I could touch even the fringe of His garment.

(Some of the references I shall quote are taken from the Revised Version and some from Weymouth's translation when I think them clearer and more pertinent.)

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"In the beginning God." Let us think back to the beginning if we can. At this beginning eternity touches the starting point of time as it has ever since been ticked off by the revolving earth. But let us think on further now in the track of unmeasurable time, on back through the unspeakable reaches of eternity, on and on until the mind grows weary and mystified and refuses to think further. Shall we call the point at which thought stops, the beginning of eternity? No, the frontiers or the outskirts of eternity are yet an eternity beyond! The human mind is finite, and its conceptions are finite. Eternity is an infinity of duration. Any finite quantity, no matter how large,

but yet finite, subtracted from infinity leaves infinity as a remainder. That is according to the mathematics and certainly the mathematics cannot be doubted. Any finite portion of time such as the mind can conceive subtracted from eternity leaves eternity as a remainder. There is no beginning to eternity and no beginning to God. "In the beginning God," and before the beginning, God.

Some one might ask: Where did God come from? He didn't come. He always **was**. What was before God? Nothing was before God. He **always** was. You might say: "I can't comprehend that." And that is what I say. And I am so bold as to say also, with all respect for all the great minds of our day or any other day, that no human mind can comprehend that. That is a thought for an infinite mind. The human mind being finite asks for a beginning, but it is granted one to which we cannot trace back; we lack the measure. The geologist has his periodic yardsticks, but they are quite indefinite and, I fear, unreliable. The astrophysicist estimates it as a good many billions of years ago. He may have missed it widely. As God counts time it might be longer or it might not be so long. "With the Lord one day is as a thousand years, and a thousand years are as one day" (II Pet. 3:8). And who knows but that in point of space, a thousand light-years might be to Him but as a mile. But whenever this beginning was we know it was the dawn of creation's day, the opening of one of eternity's great epochs. "In the beginning God." But, I repeat, God did not begin to exist then. He began to create, and it may not have been the first time He created. He existed before this particular beginning or before any other

finite beginning. Eternity has no beginning nor ending, neither has God. "Thy throne, O God, is forever and ever" (Heb. 1:8).

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing that now exists came into being" (John 1:1-3). So we see the present universe is the creative work of Christ. It is interesting how some scientists try to dodge this great fact.

I have a little book by Sir Arthur Eddington, Plumian Professor of Astronomy of Cambridge University, England. It is a lecture entitled "Science and the Unseen World," given to The Society of Friends about two years ago. Eddington is one of the outstanding men in the field of theoretical physics and astrophysics. Two summers ago, one of my teachers, Dr. Williams, while walking with me from class to lunch, one day, as he sometimes did, told me that Einstein had a headache the other day and thought out a new theory of the universe, which new-hatched hypothesis was immediately published by the newspapers, as is everything else Einstein proposes. But when Eddington read it, he saw a flaw in the argument, and declared that Einstein would have to get another headache and think it through again. I have been curious for some time about Eddington's religious views, and purchased this little book during the Christmas vacation. I am not greatly surprised, but rather somewhat amazed at his arguments. He says that the crux of the argument is not the belief in the existence of a supreme Deity, but the belief in the revelation of one. I am no great scientist and no great philosopher, but tell me, you who are both: How can there be a revelation of a supreme being if he does not exist?

He says further that most astronomers would admit to some "chafing" when told, "The heavens declare the glory of God," that he himself likes better the following Biblical inference:

"And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. . . . And behold there came a voice unto him, and said, What doest thou here, Elijah" (I Kings 19:11-13).

He notes that the Lord was not in the wind, the earthquake, and the fire, but in the voice.

O Eddington, Eddington, no, God was not in the earthquake, the wind, and the fire, but He was at least **back** of them! God is not in His physical creations as a man may occupy a house which he builds. And yet the architect is in every house he builds even though he does not occupy it. His expression is in the house, his spirit, his ideals, his styles, his craftsmanship are all in the house, and in this sense the architect is in his house, and in a similar sense God is in the material creation. A painter is not in his painting, and cannot possibly get into

it; and yet he is there all the same, paradoxical as it may sound. His personality is all over it. It takes no very great student of art to identify a Rembrandt. Why? Because Rembrandt chose to paint Rembrandt's paintings, and he put into them his own consistent self. And when we look at one we say, "That is a Rembrandt." And Rembrandt's paintings declare him and glorify him.

Can we not see, ought we not be able to see God in His works, see in the unity and harmony of the universe, His own consistent self? And ought it not declare and glorify Him?

Mrs. Browning said:

"Earth's crammed with heaven,
And every bush's afire with God.
But only those who see, take off their shoes;
The rest sit 'round and pluck blackberries."

Let me quote from Coleridge's majestic "Hymn to Mount Blanc before Sunrise:"

"Who made you glorious as the gates of
heaven
Beneath the keen full moon? Who bade the
sun
Clothe you with rainbows? Who, with living
flowers
Of loveliest blue, spread garlands at your
feet?

"'God!' let the torrents, like a shout of nations,
Answer: and let the ice-plain echo, 'God!'

"Rise, like a cloud of incense, from the earth!
Thou kingly spirit, throned among the hills,
Thou dread ambassador from earth to heaven,
Great Hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices, praises
God."

Ah, Eddington, chafe you at that? If you do not like the words of a Hebrew poet, how about these lines from your great fellow countrymen?

God is no longer an occupant of our immediate physical world as He once delighted to linger here and walk and talk with Adam and Eve. Think of that, walking side by side with God. But when they lent a listening ear to a lie, earth felt no more the footsteps of Jehovah. No, God is no longer even a transient in this some time sun-palace, but the evidences of His divine workmanship, though sullied as some of them are, still so eloquently identify the Great Artificer, that I can't see why a man like Eddington would not wish to see them. And should they not declare His glory? Who would suppose a painting with no painter, a building with no builder, any craft without a craftsman? Why then suppose the material universe with its myriad-fold world systems, its myriad-fold structures, its harmony, its unity, its obedience to consistent universal laws, Oh why suppose it by no designer, architect or engineer? Why should the scientist chafe at the suggestion that "the heavens declare the glory of God, and the firmament sheweth His handiwork?" Why not delight in the thought of running down the clues to His identity?

Might as well take Shakespeare out of his dramas, and say they just happened. Might as well take Raphael out of the Sistine Madonna, or chafe at the thought that an artist

ever painted it. Might as well take Christopher Wren out of St. Paul's cathedral and flout the idea that an architect ever drew plans for it. Might as well deny that the great master of old Cremona ever made a violin.

Oh, well, maybe Eddington had a headache too when he worked out the plan of his lecture.

Tell me, oh tell me, why in this day when the name of the architect lives with his cathedral, and the name of the artist lives with his painting, and Stradivarius lives with his violins, tell me, why in this day when the authorship of old books and writings is carefully authenticated, and the founders of civilizations long passed out are diligently identified, why, oh, why should not the scientists as eagerly and devoutly set about to identify and authenticate the author and builder of the universe? It must be "the god of this world has blinded their eyes," and they are satisfied to grope blindly like the mole into elemental things without the upward urges into the light. But the reverent seeker of truth, carried up on the wings of faith, is thrilled with the anticipation that peradventure he may even think God's thoughts after Him, as Kepler thought he did.

"In the beginning God." We must postulate something to begin with in any philosophy. Every consistent system of geometry is built upon a set of axioms and postulates too simple for formal proof, and which must be accepted as true either by intuition or by faith. The skeptic scientist puts matter in the ultimate beginning and maintains that by evolutionary processes, matter developed into life, and life into intelligence and intelligence into God, according to the modern notion of Him. Intuition and faith put God in the beginning and reverse the sequence of existence. But let us consider briefly the philosophy of the evolutionist, and let me indulge in a little raillery.

In the beginning was matter, lifeless, thoughtless, impotent matter. And this matter was a long time that way. But one time this matter, just a wee wee bit of it, got a notion somehow that something was the matter with it. It became dissatisfied with itself and longed to be something different. Its existence was entirely too dull. So it gave itself a jerk and then it was life, thoughtful, potent life. Mind you, there was just a very precious little bit of this thoughtful matter experiencing a new birth, for it was just one cell, so they say. Yes, one little cell somehow jerked itself out of the physical realm into the physiological.

I might say here, that just yesterday I read in the February issue of "The Evening Sky Map," of which I am a subscriber, that a recent hypothesis declares that life may have begun in more than one mud puddle; that there may have been many primal life cells that jerked themselves into being. But it hardly matters whether there was one or a million of these rare rebellious molecules, except that if there were so many it is strange that since then none has ever been caught in the same role. Of course, the scientist doesn't say "jerk;" he says, "It just happen-

ed that way." But it might as well happen with a jerk, for recent research would have us believe that radiant energies are propagated by jerks, or quanta; so might we not say with consistency that radiant life happened with a jerk? And he also says that it happened by mistake. That is what Eddington and Jeans say about it. Fate knocked at the door of a peculiar atomic combination and there was life, and it was just too bad. Mark you now, the scientist would have us believe that from this single thoughtful ambitious microscopic bit of life came all the myriad-forms of multicomplex life, even you and me, and him and God! Oh beautiful thought, the fatherhood of matter! But what if the little cell had thought the matter over and discovered that it had made a mistake, if it had sensed somehow the great and awful responsibility crowded into its microscopic being, and had become disheartened, and then jerked itself back again. Granting the likelihood of the first event, might we not assume the possibility at least of this second event? Why it might even have been so, and then nobody would be around to speculate about it, or laugh or frown at it, and it wouldn't matter if matter had decided to remain matter.

Would not the same reasoning hold in the following analogy? The automobile makes itself and moults occasionally into the advance new year's model, and then somehow hatches out a chauffeur skilled in operating it, who in turn develops within him a god which gives him a clear understanding how the automobile came to be, viz., that it just happened so, and happened by mistake!

O judgment, thou art fled to men of faith, and men of intelligence have lost their reason! The thing sounds to me about as consistent and logical as a Mother Goose rhyme I still remember:

"There was a man in our town
Who was wondrous wise
He jumped into a bramble bush
And scratched out both his eyes.
And when he saw his eyes were out
With all his might and main
He jumped into another bush
And scratched them in again."

Life a mistake? I think of a brilliant Hebrew rabbi whom I met in school the other summer. He was engaged in research on Jewish history. I had two talks with him, or rather he with me; he did most of the talking. I asked him whether he did not believe in immortality; he appeared to me to believe in little else. But he scoffed at the idea. Said he, "Why do we want to be ourselves again?" I said, "It isn't very heartening to think of losing our identity." He replied: "We lose it here. There isn't much difference between us." "Oh yes, there is," I insisted. "In the ways we look at things there is a great difference." "Why do we want to live again? Why live at all?" I might have asked him why he wanted to be himself now, why he did not take some means to end his life. Surely according to the rabbi, life is a mistake.

Oh, why do men of intelligence reason as they do? Jesus explained it one time while speaking to His Father: "Thou hast hidden

these things from sages and men of discernment, and hast unveiled them to babes." And Paul wrote to the Corinthians: "It is written, I will baffle the wisdom of the wise, and the acuteness of the acute will I thwart. Where is your wise man? Where your scholar? Where your disputant of the present age? Has not God stultified the world's wisdom?" (I Cor. 1:19, on to 2:16).

Surely life is not a product of chance, nor is it a mistake. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

In the beginning God: God the Father, God the Son, God the Holy Ghost. There is

an idea to dwell upon. No earth, no moon, no sun, no stars, no nebulae, no angels, no creatures, no created thing. God, God the Father, God the Son, and God the Holy Ghost, the great All-mind, the great All-power, the great All-love, the great Spirit, in the midst of empty, illimitable space. The Infinity in an infinity. The great unending primal-existence in the midst of unending nonexistence. Vast rayless, tenantless space, unutterably dark and unutterably cold, full of nothing, full of God, stretches away in all directions from the great Creator who is about to fill it. "Do not I fill heaven and earth?" (Jer. 23:24; Eph. 1:23). His Spirit fills space, and it is being filled with created worlds. (To be continued)

THE DEBATE OF ZOFIGEN IN 1532

By John Horsch

(Continued from last month)

Church discipline, including excommunication, was the next topic considered. The Brethren criticized the lack of discipline in the state church. The spokesmen of the state church in reply expressed great regret "that the vices which would call for excommunication are found among us." Nevertheless, under existing conditions, they said, the practice of the excommunication of offending transgressors was neither possible nor necessary. In their opinion there were other ways of taking offenders to task. There was above all, they said, a Christian civil government, which had not been the case in apostolic times.

"Because at the time of Christ and the Apostles," said the state church theologians, "the church was not united with the state and had not the power of the sword, Christ ordained excommunication as a means for punishment and reproof for sin; and it should be practiced to-day if there were no other means to repress vice. But in our time, to excommunicate all who deserved it, would have the result that their number would exceed that of the pious, and they would drive out and exile the pious."

Under such circumstances it was, in the opinion of the state church leaders, right for the sake of love to digress from the letter of Scripture. Besides, they used the argument that, since the Brethren did not claim perfection for their Church, it would not be inconsistent for them to tolerate gross transgressors in it. They referred to the parable of the tares among the wheat and cited the words of Christ, "Let both grow together until the harvest." As a matter of fact, since the laws of the state demanded that all inhabitants of the state consider themselves members of the state church, transgressors would not have been permitted to forsake the state church, even if they desired to do so.

The Brethren did not admit that the punishment of criminals and transgressors by the magistrates could take the place of church discipline. They pointed out that, according to Christ's own words, the field in which the tares and the wheat were to stand together, "is the world," not the church.

They conceded that unworthy members, or hypocrites, may be found in a true church, but insisted that this is no reason against the practice of discipline. They said further: "We do not make haste with excommunication but warn the transgressor according to the nature of the case." "No one should be excluded except for actual transgression deserving this act of discipline."

The speakers of the state church finally admitted that there should be some sort of discipline, including excommunication, but raised the question as to who was to take this matter in hand. They conceded that, according to Scripture, the church was to exercise discipline, but urged that "the church" does not necessarily mean the whole church. They suggested that it would suffice if a number of members would warn a transgressor and, if he failed to repent, consider him as one who is virtually excommunicated, without making the matter public before the church. The Brethren, on the contrary, showed that this would not be excommunication. They insisted that "if any one has given public offense, he must be publicly disciplined."

The next topic discussed was civil government. The Brethren's position on this point has often been misunderstood and misjudged. By way of introduction to their statements in this debate it may be noticed that they held the government to be an institution of God, not however in such a sense as the church. They believed that the church, in so far as it actually follows and measures up to Scriptural standards, is identical with the kingdom of God. On the other hand, they held that a government using coercion would not be necessary if all men were true Christians. Since this is not the case, civil government was instituted of God. It is His will that every country should have a government. Even a poor government is better than an anarchy. When Paul wrote his letter to the Romans, the ruler was the wicked Emperor Nero.

As noted above, the Brethren defended the principle of separation of church and state, and that the church should use no other measures for correction than censure and excommunication. Christ taught distinctly,

by precept and example, the principle of nonresistance.

The Brethren said further: "We are under duty to obey the government in all things which may be performed with a good conscience." "We do not deny that civil government is ordained of God, but are subject to it and obey it in things that do not burden the conscience. But the precepts of the law of Moses are not to be followed in the church of God. In the Law it was ordained that one who has been convicted of fornication should be stoned to death without mercy. If now you would proceed according to the Mosaic law, you could not excommunicate the guilty one to bring him to repentance, as Paul teaches, but you would have to judge him according to the severity of the Old Law. But since you will proceed neither according to the Old nor the New Testament, you must judge the transgressor according to imperial law, as the heathen do. Hence you do act neither according to the Old nor the New Testament."

Serfdom, or slavery, was defended by the leaders of the Protestant state church but disapproved by the Brethren. The spokesmen of the latter said that in his opinion the bond servants mentioned in the New Testament were not slaves in the sense that their persons and descendants were the property of their masters, but they were under obligation to be their servants for a stated number of years, until they had given service equivalent to the sum for which they had been bought.

It may be observed that in that case the agreement would have been similar to that between the so-called redemptioners of colonial times and the American farmers or tradesmen who "redeemed" them. The redemptioners were not able to pay the passage to America but gave their note for it to the captain of the vessel on which they made the voyage. They agreed to work for him or for any one who would reimburse him after their arrival in America. The redemptioner was virtually sold by the captain to the one who redeemed him. He was under duty to serve him without pay for a stipulated number of years.

The next topic concerned the payment of taxes. The Brethren complained that they were accused of refusing to pay interest and taxes. They said, "We have never taught that interest, taxes, tribute, or whatever one owes, should not be paid. The accusation that we hold the contrary opinion we commit to God. If any one among us would be found disobedient in regard to this duty, and the government punished him severely, we would have no criticism to offer. We have willingly rendered to this and other governments what we owed them, and if any one of like faith with us would refuse to do this, we would not permit him to neglect it or let him go unpunished. On the great day of the Lord it will be made manifest that such is our attitude on this question, and that the accusation to the contrary is not true to fact. To refuse to pay interest, taxes, etc., would be contrary to God's Word and if we taught such things, we would be of the evil one."

The reply of the state church theologians to this statement is noteworthy in view of the fact that the opponents of the Brethren in Switzerland, including Zwingli and Bullinger, had persistently charged them with refusal to pay taxes and interest. Even in this debate this accusation against them had been repeated by spokesmen of the state church. However, after the Brethren made the statement quoted above, the speaker of the state church apologized for having falsely accused them, and said further: "We would here admonish all who perhaps heretofore believed that the Anabaptists teach that one was not under obligation to pay interest and taxes, to take notice that this is not correct, but that they, even as we also, teach on the authority of God's Word that all men should pay what they owe."

As already stated, the state church leaders who made this apology had formerly held the Brethren guilty of this erroneous teaching. They had accused them of it, and this charge together with many other equally groundless accusations, was made in Zwingli's and Bullinger's writings without any evidence whatever, being based on mere hearsay. Never had any one of the Brethren been taken to task by the magistrates for refusal to pay taxes or interest, or for saying that they should not be paid. Had this ever been the case, the magistrates would have been aware and the state church theologians would have been informed of it. This is a striking illustration of the unreliability of the unfavorable statements about and actual accusations against the Brethren, made by Zwingli and Bullinger in their writings against them; and yet, students and writers of the history of the Brethren have generally supposed the pertinent statements of these reformers to be trustworthy.

Concerning the oath, the Brethren confessed that by the pertinent words of our Lord in the Sermon on the Mount, and of James, in chapter five of his epistle, the legal oath is forbidden, not merely perjury and profanity, as the state church preachers would have it.

Once more the authority to ordain ministers was discussed. The Brethren believed that in a church of the New Testament type, the ministers are called of God through the church, not through the state, and that they should not be men who lived in offensive sin and who would be excommunicated if scriptural discipline were practiced. Concerning the maintenance of the ministers the Brethren disapproved of paying them stipulated salaries. They also protested that the income from the rich endowments which had been given for saying mass while the church was yet Roman Catholic should not be used for the salaries of the ministers, but should be returned to those who ignorantly made these endowments, or to their heirs.

The last topic discussed was baptism. The state church spokesmen asserted that infant baptism is not forbidden in Scripture and therefore is not sin. To this the Brethren replied that the mass also is not forbidden. Again, the speakers of the state church defended the strange view that Christian bap-

tism was not instituted by Christ, but by God through John the Baptist, and that therefore the passages in Matt. 28 and Mark 16, making hearing and faith a prerequisite for baptism, do not constitute the institution of this ordinance and are therefore of only secondary importance. This was not admitted by the Brethren. They urged that baptism does not go with the first but with the second birth.

On the evening of July 9 the debate was declared closed and the Brethren bidden to leave the town on the morning of the following day, since the safe-conduct was valid only to the end of the debate and until those who had attended it had returned home, and thereafter the mandates against them would be in force as formerly. Before the close of the final session the spokesman of the state church stated that the contrary doctrines "were all refuted with clear Scripture," an assertion against which the Brethren made a solemn protest. The Council of Bern kept its promise, given at the beginning, to publish a report of the debate. It was printed by Froschauer in Zurich, a small sized volume of 308 pages.

The Council of Bern gave orders to have the report of this debate read from all pulpits within the territory of the canton Bern. Clearly the Council entertained the hope that the publication and distribution of the printed report would prove a help in accomplishing their purpose of checking the Swiss Brethren movement. This expectation was not fulfilled. In fact many outside the Swiss Brethren Church had the impression that the outcome of the debate was more favorable to the position of the Brethren than of the state church. Among those who were of this opinion was Nicolaus Zurkinden of Sumiswald in the Emmenthal, the landvogt or highest official of that district. It was openly said, even by ministers of the state church, that "my lords (the Council) have entered into a combat and have been shown to be in error." Six years later, when another great debate with the Brethren was held, the Council did not consider it best to have the report printed, and the request of the Brethren for a written copy was not granted them.

"After this debate," (of 1532) wrote later a historian of Bern, "the Anabaptists spread in the canton Bern as never before. A number were executed by drowning, but since they suffered death without dismay, their sect continued to increase." "The number of the Anabaptists grows from day to day," wrote Berthold Haller in September, 1532, to Heinrich Bullinger. A few weeks later he again made statements of similar nature. Besides repeated complaints which Haller made in his letters in this period about the numerical increase of the Brethren in the canton Bern, he stated also that in the neighboring canton of Solothurn they were particularly numerous and had in fact the upper hand. Reports of their further spread came to the authorities of Bern; also from the Emmenthal and other regions.

The Council of Bern, in a letter dated September 6, 1532, addressed to the magistrates of the various districts of the canton,

said that "notwithstanding the great pains and expense we had with the Anabaptists, lately through the debate at Zofingen," the sect was nevertheless spreading. The civil officers of the district of Aaragu were severely threatened by the Council if they failed to show greater earnestness in carrying out the mandates against the Brethren. Not the Brethren only but all who gave them food or lodging were to be arrested and dealt with according to the mandates.

The report of the debate of Zofingen is one of the most important sources of information on the doctrine of the early Swiss Brethren. As a matter of fact, the report does not contain all that was said in the ten days' debate, and if there had been a representative of the Brethren among the secretaries, the choice of the material included would probably in some instances have been different. And yet, there is no doubt as to the reliability of the report in its statements.

The well-nigh generally accepted view that this was a debate with the Brethren of the canton Bern only, is contrary to fact, as has already been intimated. The two principal spokesmen of the Brethren in this debate were not of this canton; one of them was of the canton Schaffhausen and the other of Grue-nigen in the canton Zurich. Of the three remaining speakers on the side of the Brethren, one was from the Tyrol, and only two were of the canton Bern. At the time of this debate the Brethren in Switzerland (principally in the cantons Bern, Zurich, Schaffhausen, Appenzell, Basel, and St. Gall) were obviously a unit in faith and practice. The Swiss Brethren were numerous also in the Tyrol, in many places of South Germany, and in Alsace.

Scottdale, Pa.

SERMONOGRAMS

Cheerfulness is a magnet that draws friends.

Lying covers a multitude of sins—temporarily.

A dishonest success is the worst form of failure.

People who follow the largest crowd never become great.

It is wise to share your faith, but keep your doubts to yourself.

The world only owes you a living when you have really earned it.

Noise is very frequently substituted for patriotism and prayer.

Opportunity does not batter a door off its hinges when it knocks.

Failure is caused not so much by what we can't do as by what we can do and don't.

Christian principles avail nothing unless made alive in Christian personality.

Don't depend entirely upon the janitor to make your church warm or upon the decorator to make it attractive.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burdens behind us.—Taylor.

Law is not a workable substitute for morals, charity is a poor substitute for jobs, and there is no possible substitute for character.

Editorials

Showers

The drought had been long continued. Garden plants showed the effect very plainly and the grass on the lawns was rapidly turning brown. The dry weather became one of the main topics of conversation and people kept wondering how long it was going to continue. Would it keep up until the growing plants would be injured to such an extent that the supply of garden things and field crops would be greatly reduced in this time of depression when people are depending upon them perhaps more than ever before? These were serious questions, and we are not surprised that they came up in people's minds.

But all of a sudden people dropped the subject of the drought in their conversations and the serious questions of a short time before no longer troubled them. What was the reason? The showers came. One Sunday morning when people awoke they heard the pitter-patter of the rain as it descended very softly on the thirsty earth. "We couldn't do it better if we arranged for it ourselves," said a neighbor, for every drop seemed to go to the right place, and none was wasted because the earth could not drink it up fast enough. It was indeed a "gentle rain from heaven," "twice blessed," as it dropped upon the thirsty earth, bringing not only refreshment to plant life but hope and rejoicing to the human heart.

All of which reminds us of the physical and moral and spiritual drought that seems to have settled upon our land. The physical need is great. People are suffering because they do not have the wherewithal to feed and clothe themselves and their families. The moral need is great, for there is hardly an item in the moral code that has not been disregarded or openly disobeyed and ridiculed. But back of it all is the spiritual need. People have disregarded God in so many ways that the heavens seem as brass as far as receiving spiritual refreshment is concerned. Not that there are not still abundant storehouses of God's mercy and blessing. But because people have turned away from God He has seemingly turned away from them.

We need a spiritual revival and we may have it if we will, either as individuals, as churches, as a nation, or as a whole of the people who dwell on the earth. Listen to what God says in His Word: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). This was spoken by the Lord to Solomon concerning the Israelites, but it contains eternal principles that apply to us to-day and to people of all time. The primary call is to the Church—God's people—for unless they are right with God how can they win others? And then notice the principles and conditions He lays down for us if we would receive His approval and blessing: Humility, prayer, seeking to be in God's presence, turning from all manner of wickedness. Truly if we meet these conditions we shall be in line to receive "showers of blessing" that will refresh our souls, bring our lives to a higher spiritual level, give us new zeal and courage in His service,

and make us "channels of blessing" to bring new spiritual life to a world that is dying because of the drought of sin.

"Educate to Evangelize"

Our attention was called to this slogan recently as the aim of the Board of Christian Education of a certain denomination. It is certainly encouraging to find the emphasis that is again being placed upon evangelism in education in some quarters. Religious education has been stressed a great deal in recent years, but the pendulum seemed to be swinging farther and farther away from the message of the Gospel of salvation through the atoning blood of our Lord Jesus Christ. But education alone can not cope with the question of sin. As a witness to this we have our modern educational system developed in scope and content as never before, and yet with it an increase in youthful crime that is unprecedented in the history of the nation. Church boards have too often followed in the train of the popular movement and have ignored, in their educational emphasis, the fundamental principles of the Gospel of Christ.

Let us quote from a circular that we have before us:

The Board calls the Church to the proclamation of the Gospel message through its educational agencies and programs, and commends to the Church for the coming year the watchword,

"Educate to Evangelize"

Let parents "educate to evangelize," endeavoring to win their children to Christ, as if they and they only were appointed to this high privilege.

Let teachers and officers of the Church School "educate to evangelize," endeavoring to win their pupils to Christ, as if to them and to them only were given this supreme opportunity.

Let college presidents, faculties, and university pastors "educate to evangelize," acknowledging that to be content with less than winning the youth of our generation to Christ is to fall short of what Christian education means.

Let pastors and church officers "educate to evangelize," confessing openly that the proclamation of the Gospel is their one inescapable obligation and that the call of Christ must be sounded unceasingly and with certainty.

This is a challenge that may well be taken up by all of us. Every reader of the Monitor can help in the great work of evangelism. When we look at the prevalence of sin about us on every hand it has a tendency to depress and discourage us. But there is a remedy for sin—the Gospel of our Lord Jesus Christ. Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Recognizing that power, let us in our educational work, whether in the home, the Sunday school, the Young People's Meeting, the Church service, or the Church school of higher education also remember the watchword,

"Educate to Evangelize."

Meditation

"And Isaac went out to meditate in the field at the eventide" (Gen. 24:63). It is significant that the margin says that Isaac went to pray, for meditation and prayer are, for the child of God, inseparably connected. We find again in examining the references in the Bible concerning meditation that they are many times coupled with the idea of the study of God's Word. "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). "O how love I thy law! it is my meditation

all the day" (Psa. 119:97). Here we have a triumvirate of Christian principles and privileges that are of untold value.

Most people spend at least some time in meditation, although in our hurried and hectic modern existence there is probably much less time devoted to sober thought than there was in earlier times. But not all meditation is of the right kind. Some give their thoughts over to evil so completely that the good and the true find little place in their meditations. And the reason there is so much evil in the lives of people is no doubt because they give their minds over to evil thoughts and meditations.

This brings us around to the thought that we should find time and take time for meditation concerning the things of God. And in no other way will we get high and noble thoughts than through the Word of God—the Bible and books and papers that draw their inspiration from the Bible. Let us spend some time each day with the book of God. In this way we will get thoughts of His majesty and greatness, of His omnipotence, omniscience, and omnipresence, of His wondrous works in creation and redemption; and we will be lifted above the things concerning the lower phases of this life, and especially those that are evil and debasing. And as we meditate upon the things of God's Word our hearts are naturally drawn to God in prayer. Reading God's Word, meditation, and prayer—these three seem to follow each other as the night the day.

It is a great thing to know how to improve our leisure moments, the time when we are alone. Such times may be a source of great evil to us if we allow our minds to dwell upon wrong things. But they may be a means of the greatest blessing if we use them to read and meditate and pray. The psalmist says, "I remember thee upon my bed, and meditate on thee in the night watches." Day and night his meditations centered about God's Word, His Being, and His works. Just now many people have much time on their hands. Millions are out of work and hardly know how to pass the time. Instead of "killing the time" by pursuing worldly pleasures or plotting evil schemes, how much they could gain if, like Isaac, they would meditate upon the things of God and pray! Paul's advice to Timothy is very pertinent here: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:15). So also is the prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:144).

Platforms

At the time this is written great interest is aroused because of the platforms that are being adopted by the major political parties. It is natural that this should be so, for certainly great issues confront our nation and the world at the present time. At a recent conference at Lausanne, Switzerland, Prime Minister Ramsay MacDonald of Great Britain said that the present world system is crumbling around our feet, and that none of us can stay out of the miseries which are gathering about us. This shows at least what one statesman thinks of present world conditions and of the seriousness of the issues that governments have to face. Yet in spite of the graver issues that are facing the nation most of the interest in the party platforms seems to

be centered around the question of repealing the Eighteenth Amendment to the Constitution. Yet this statute had much better be considered a settled matter than a live issue. Incidentally we might say that it probably would be considered thus if it were not for the pernicious propaganda of wet newspapers.

But the matter of platforms brings to our minds that political parties are not the only organizations that have platforms. Our church conferences have Constitutions and Disciplines upon which they stand and by which they are governed. They are adopted after prayerful consideration as being the best rules of conduct for our people. But just as candidates sometimes disregard certain planks on the party platform, as for instance a dry running on a wet platform, or vice versa, so some people elect to ignore certain parts of our Rules and Discipline. If the rules concerning nonconformity to the world or nonresistance to evil, or some other unpopular doctrine do not suit their particular conditions or fancies they disregard them, at the same time trying to maintain their good standing in the church. The unreasonableness of such actions is at once apparent. Let us be true to the platform upon which we profess to stand.

This calls to mind also that as individuals we have certain platforms upon which we base our life and conduct. We may not have them written out and the planks may not be very well defined and yet, although perhaps unconsciously, we stand upon them and live by them. They may be good, bad, or indifferent, but there is only one platform that is uniformly and consistently good—the platform of the Gospel of our Lord Jesus Christ. As individuals, as churches, as conferences, let us stand unequivocally upon this foundation.

Vacations

The summer months are the time when people who can do so usually go for vacations or changes from their routine work. For many people, especially indoor workers, this is a good thing. The change of scenery, the dropping of responsibility, the different range of activity—all tend to build up tired minds and bodies and give new strength for the regular duties of life when they are taken up again. But there is one thing needful that should not be neglected when people go on vacations—that is the spiritual side of life. Why not, when seeking a change of scene and activity, arrange to attend a Bible conference, a Church conference, a young people's institute or some other religious gathering? Or at any rate do not neglect your reading and study of God's Word while enjoying these seasons of recreation. We need to build up spiritually even more than mentally and physically; important as these are.

We might voice a protest also against the tendencies of churches to take vacations during the summer time. We see no need of curtailing the usual church activities just because the weather is warm. Satan and his emissaries do not go on a vacation. Indeed in many ways they seem busier in the summer than at any other time. They are everlastingly on the job. Let us as Christian people likewise keep up our usual activities in the Lord's service and, if necessary, even put forth greater efforts to stem the tide of evil that is surging about us.

Christian Life

THE BASIS OF PERMANENT PEACE

By Harold Buzzard

No one who is conscious of world conditions and their possibilities for producing another terrible war can be indifferent to the peace problem as it confronts the world today. The maintenance of peace is of enormous import in this present era because of the terrific atrociousness and destructiveness of which modern war is capable. The science of wholesale destruction has made great advancement since the signing of the Treaty of Versailles.

Since the signing of this peace treaty, the development and manufacture of war machines and materials has gone on. There are already in existence life destroyers so powerful that if they were fully employed by jealous nations, they would cause such ignominious destruction as would, by comparison, make the World War, with its ruthless carnage and barbarous cruelty, seem rather small.

It is true that the world is still sick from the effects of the last great war. The enormous financial burden of that war is still weighing heavily upon us and is a considerable factor in the present world-wide depression. Yet in spite of the repulsive results of the Great War, the same kind of insidious deviltry and imperialistic selfishness that had a part in starting the last great conflict have brought about the Sino-Japanese war.

The fact that the militarists exaggerated this disturbance in the public mind in order to hinder the efforts to disarm at Geneva is evidence that there still exist and are at work powerful enemies of peace. The present chaotic economic conditions seem to make war improbable, but we obviously can do more to prevent war now than we can do to stop it after it has once begun. We all know of these conditions and because of this knowledge we can not ignore the peace problem.

I believe that the non-Christian peace machinery which now exists will eventually fail, because the application of the principles of Jesus Christ can be the only enduring foundation for permanent peace.

The now existing processes and organizations for establishing and maintaining peace represent a great advance in the improvement of international relations. The International Court of the League of Nations is one of the agencies which represents a big step forward in the progress from armed combat to reasoned agreement. The Court and the League as a whole have done and are doing much for the promotion of peace. The League has assisted in the prevention of at least four wars, although the settlements may not prove permanently satisfactory. The World Court and the Pan-American Union have also proved themselves to

be agencies for better understanding between nations, and certainly that is both desirable and necessary. The signing by the representatives of the nations of the Kellogg Peace Pact, which has an important place as a peace instrument, is significant of the general desire for peace. It shows the willingness of nations to settle international disagreements in a reasonable way.

All of these instruments of peace are doing a great work in spite of their imperfections and defects. I do not wish to minimize their importance in the least, because I believe they are not only worth while but necessary for establishing and maintaining peace at the present time. Yet these organizations did not succeed in averting the Sino-Japanese war. They can not insure permanent peace as long as they have no firmer foundation than the self-preservation of nations and as long as leaders and statesmen are not guided by Christian principles. As long as hatred, greed, and national selfishness exist, and as long as governments are not dominated by Jesus' principles and way of life, peace can not be permanent. The instruments of peace will function until some nation's selfish imperialism will benumb its sense of justice, and then, when the strain becomes too great, treaties and pacts will be disregarded as they have been in times of international combat in the past. In order to be permanent, peace must be based upon doing right because it is right and not primarily because of the immediate advantage.

SHUT THE DOOR

When you go to prayer, my brother,
Shut the door!

If you would prevail for others,
Shut the door!

Oh, this world is so disturbing,
And the temper so perturbing—
If you want to hear from Heaven,
Shut the door!

If your wandering thoughts you'd gather,
Shut the door!

If the Lord delays His answer,
Shut the door!

You're perchance in such a hurry,
And your soul in such a flurry,
That the enemy may foil you—
Shut the door!

Prayer is sweeter when we firmly
Shut the door!

Jesus' face becomes more lovely
Than before!

But sometimes His children grieve Him,
When, unblest, they quickly leave Him—
Would you taste the joys of Heaven?
Shut the door!

—The Evangelical Friend.

This basis can be obtained only through Jesus Christ and the wide application of His principles by nations and individuals.

Any improvement or reforms in nations must begin with individuals. It is true in 1932 as it has always been that significant actions and social improvements have been thought through and initiated by individuals or small groups of individuals. If society is going to rise and if nations are going to climb, citizenship must improve. Society can be no better than the individuals who compose it. There can not be a learned society which is largely made up of ignorant persons. A nation can not be peaceful when its citizens as a whole are hateful and jealous. Therefore the primary problem of civilization is the problem of the individual. No people can be forced to be peaceful. Unless there is voluntary amiability among people in general and unless there is a tolerant attitude toward other nations efforts to enforce peace are useless. When the individual is not inwardly restrained, it becomes necessary for society to check his offensive actions outwardly. For example, if an individual has an inclination to steal and does not curb his tendency, he steals and society must place restrictions upon him. If within him is the power to curb any pernicious tendencies, outward restraints are not needed. It is the business of Christianity to build these inward restraints. Such inward control and proper attitudes, which would make peace within and among men possible, can be obtained only through acceptance and practical application of the principles of Christ.

The religion of Jesus Christ is the only foundation for permanent peace also because it translates the Golden Rule into world relations. Communism is based upon principles which are diametrically opposed to the Golden Rule. Since force is its basis, it will fail eventually. It has abolished or tried to abolish the very fundamentals of peace and happiness which are found in the Christian religion. If the Golden Rule is good for individuals, and we know that it is, it is good for nations, especially at the present time. The world has been made smaller by modern means of communication and transportation, such as the radio and airplane. With the modern complexity of life, no nation can be exclusively independent, and the problem of world neighborliness becomes increasingly acute. Just as the application of the Golden Rule constrains a man to rise above living only for himself, so it causes nations to act in their own best interests only in so far as other nations will not thereby be harmed. If there is to be a warfree world national and international relations must be motivated by something finer than self-interest. There must be injected into all human life a recognition and adoption of the Golden Rule. The power to apply the Golden Rule must come from Him by whom this principle was given.

Again, the religion of Jesus Christ is fundamental to permanent peace because it builds good will on moral integrity. Good will must have a moral foundation, or it will not endure. As long as men strive for peace and good will only because of the im-

mediate advantages and not because of sincere Christian motives, they have only an imitation and when it is submitted to a severe test it will be transmuted into jealousy and hatred. Unless there is good will among nations permanent peace is not assured. The only basis for morality and consequent good will is the power of Christ. Men are inherently of themselves incapable of genuine morality which will endure adversity; and they need to be individually vitalized by the power of Christ. Until nations have a firm foundation of citizens who are also citizens of Christ's kingdom, and until they have rulers and statesmen who consistently ap-

ply the principles of Christ, peace among nations will not be permanent.

Since Jesus Christ is the only foundation upon which we may hope to build permanent peace, it is for His church to engage her entire energy in making Him known as Savior and Prince of Peace. Thus engaged His Church may fail to prolong the present absence of extensive war into permanent peace, but the individuals who compose her will experience peace within themselves in spite of apparent failure without. This peace is really permanent, lasting throughout eternity.

Goshen, Indiana.

THE LIGHT OF LIFE

VII. Jesus and the State

By Geo. J. Lapp

The officers of state during the time of Jesus' ministry were very anxious concerning the turn affairs might take because of His popularity with the common people. The leaders of the Jews took advantage of this anxiety too incense, if possible, the authorities against Him. They also feared and hated Jesus because of His influence among the people who flocked to Him from every side to hear Him and to receive His sympathy and help. The populace were more than ready to crown Him king.

If Jesus would have had political ambitions He could have, humanly speaking, assumed authority over the people, headed an organized revolution, and taken over the reins of government. At the time of His arrest He was delivered to the government as a political prisoner. He was represented by the leaders of the Sanhedrin as a seditionist. One would think that the Jews would have been slow to deliver to the Roman Government one to whom they might look for leadership in political emancipation for which they so much longed. For several centuries they had been a subject people and longed for both religious and political freedom. They understood that when the Messiah would come He would establish a world power among them and they would rise to preëminence in their national life. But they were bitterly disappointed in Jesus and so embittered did they become against Him that they finally organized to put Him out of the way and to destroy every remnant of His influence.

It is difficult for us to intelligently appreciate the situation as it was at that time. The four gospels give only glimpses here and there. There are old court and other records from which we may glean that from the time the Star shone over the stable in Bethlehem and the Wise Men from the East caused such consternation in Herod's court up to the time of the Crucifixion, His every movement was noted by both Roman authorities and Jewish leaders. The Romans soon noted that He was not tampering with affairs of state and gave Him His freedom. He paid tribute and taught to give to Caesar what belonged to him, and to God the loyalty that belongs to Him. It is true that He

did not shrink to rebuke evil, whether in the court or the temple, but it was always in line with the principles and ideals which He both taught and lived among men.

Were it possible for us to have in our possession complete court records of Jesus' time it would be of the greatest interest to trace out those concerning Jesus of Nazareth. We quote from an ancient manuscript kept in the Vatican Library of Rome, a record of Pilate's report to Caesar and published in a book entitled Archko Volume (pp 128-47): "Among the various rumors that came to my ears there was one in particular that attracted my attention. The young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans but my fears were soon dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews It was on account of the wisdom of his sayings that I granted so much freedom to the Nazarene, for it was in my power to have him arrested and exiled to Pontus, but that would have been contrary to the justice which had always characterized the Roman government in all its dealings with men. This man was neither seditious nor rebellious. I extended him my protection unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people and to choose his disciples, unrestrained by praetorian mandate. Should it ever happen (may the gods avert the omen), should it ever happen, I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be this noble toleration to which Rome shall owe her premature death while I a miserable wretch will have been the instrument of what the Jews call Providence and we call Destiny Three powerful parties had combined together at that time (of His betrayal and crucifixion) against Jesus: First, The Herodians and the Sadducees whose seditious conduct seemed to have proceeded from double motives. They hated the Nazarene and were impatient of the Roman yoke The Pharisees were the avowed enemies of Jesus. Neither cared they

for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually giving them wherever he went. Timid and too weak to act by themselves they embraced the quarrels of the Herodians and the Sadducees. Besides these three parties I had to contend against the reckless and profligate populace which was always ready to join a sedition and profit by the disorder and confusion which resulted therefrom He was not charged with criminal offence, nor was he charged with violating any law, nor of wronging any individual, and all these facts are known to thousands as well by his foes as by his friends."

Space forbids quoting more completely regarding the trial, alleged conversations with Jesus and the personal impressions of Pilate. Herod Antipas is also supposed to have written that, "From what I could learn he had reprimanded some of the rich Jews for their meanness, and his reproaches were not out of the way. From what I heard they would have been better men if they had practiced what he preached" (Ibid. p 160). The whole report, of which I have quoted only fragments, is intensely interesting and it is not impossible that such records should be available at the present time. Such reports are not contrary to the Gospel record. It is true that Jesus neither broke nor taught against any established governmental law which was not in conflict with the laws of God. There were no pronouncements against the social order of the time. He presented principles which, if carried out in the lives of the people, would establish the social order on a higher plane and bring about peace, contentment, and material prosperity among the people. The slave would be emancipated from his slavery, the galley would be relegated to the past, and the ideals set up would emancipate from disease, dirt, drink, drugs, and dissipation. All existed in those days as well as in our own.

The Roman government recognized the ideals which Jesus taught. The Jewish leaders reacted against them because they were at variance with the traditions they had set up in order to keep a hold on the common people. When the final climax came and parties of the Jews united against Him He became a victim of an impotent judiciary. Howbeit Pilate recognizing Him as a King of a high, worthy order, and knowing that His kingdom was that of righteousness within the individual and stood for a rule of the heart and life, sought His release. "Thou art a King," said Pilate as the truth dawned upon him.

What was there then in Jesus' teaching regarding one's relations to the state which, although recognized as righteous, might be at variance with what civil authorities might deem their highest duty? Jesus taught that hatred is murder in embryo (Matt. 5:21-26, 38-48). Hatred found in the heart of the individual or in organized society was the same, and resultant bloodshed of any form, whether by the individual or the state, is murder. Therefore His followers could not engage in active mortal conflict of any sort (Matt. 26:52). Where the state would de-

viate from the practice of this principle Jesus would have His followers stay by the principle. The principle of nonresistance would be carried much further than warfare. It would lead from retaliation of any sort, because of the love of Christ which would fill the heart of the believer. There would be constant active interest in the welfare of all men. This love would live and let live and build up a spirit of neighborliness which would make every Christian believer a true friend of man, an exponent, in heart and action, of righteousness and peace and make every one a real asset to any state or social order. Thank God that in our day this has come to be recognized by many people.

The state exacted tribute from its citizens. Jesus paid tribute and taught that tribute should be given to whom it is due. To Him God stood higher than any state, but the state to Him was a divinely ordained institution which should be respected and whose laws for the restraint of the criminally inclined should likewise be respected. But He recognized that those who follow the higher laws of righteousness would not need the restraint of any civil law but that they should help in the proper execution of it by lending whatever support could be rightly expected from them. Paying honor and tribute to the state need not interfere with their loyalty to their God.

Jesus taught the soldiers to lift the hand of oppression and police the land by fair means. We, too, should look upon the forces of law and order within our own political organizations as our friends with whom we should cooperate rather than against whom we should work. They are to be looked upon and treated as our friends.

In conclusion may we state that an unfriendly attitude to the state and state authorities takes from the spirit that Jesus taught. On the other hand, compromising Christian principle where state demands are in opposition to Christian teaching takes from both Christian character and the power of Christian witness. Let us as Christian citizens ever pray for the well-being and integrity and stability of the state, petition the state as its friends and not as its foes in case of need, and support the state in every movement for righteousness, and remain free from the blood of all men. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority" (I Tim. 2:1, 2).

Dhamtari, C. P. India.

A WARNING TO CHURCH MEMBERS

By G. N. North

Many people have lost their lives in a burning building because they were asleep and did not realize they were in danger.

A very critical condition is existing in the modern church. We may as well express plainly and emphatically that modern churches have largely lost their power and the blessing of God, and have become corrupt with the pleasures and evils of the world. Preacher and member alike partake of the

vile shows, dances, card parties, carnivals, and other manifestations of worldly pleasure and pride.

Let us face the issue squarely: Many churches of to-day have been forsaken by God, and that tender, heart-melting Spirit has taken flight. There is no more weeping over sinners, no more shouts of joy with the newly converted over their newly found joy. The joy is gone. God is gone. Consequently they must receive members by a mere handshake or lip confession and go on with a cold, dead form of worship without any power.

"If any man love the world, the love of the Father is not in him," was spoken by lips that cannot lie. No church member or preacher who really loves Christ, loves the theater better than the prayer meeting.

Multitudes of lost sinners are wandering in darkness of sin while towering church steeples are seen everywhere, but the churches are powerless to save, because the members have stooped to the level of the world, and together they mingle in worldly pleasure—asleep.

Will the modern churches be restored to the ancient power and glory, or will they drift on and finally be deceived by the anti-Christ and receive the mark of the beast, and be subject to the strong delusion which God will send on all who do not receive a love for the truth? Is it not truly a dangerous condition?

O church member, awake! You are in great danger. The anti-Christ is going to appear some time and it may be soon. The Gentile age is closing. Let us arouse to a sense of our duty.

Nappanee, Ind.

SOMEBODY ELSE

Who's Somebody Else? I should like to know.

Does he live at the North or the South?

Or is it a lady fair to see

Whose name is in every mouth?

For Meg says, "Somebody Else will sing;"

Or, "Somebody Else can play."

And Jack says: "Please let Somebody Else

Do some of the errands to-day."

Is there any hard or unpleasant task

Or difficult thing to do,

'Tis always offered to Somebody Else—

Now, isn't this very true?

But if some fruit or a pleasant trip

Is offered to Dick or Jess,

We hear not a word of Somebody Else.

Why? I will leave you to guess.

The words of cheer for a stranger lad

This Somebody Else will speak,

And the poor and helpless who need a friend

Good Somebody Else must seek.

The cup of cold water in Jesus' Name,

Oh, Somebody Else will offer;

And words of love for a broken heart

Brave Somebody Else will proffer.

There are battles in life we only can fight,

And victories, too, to win;

And Somebody Else cannot take our place

When we shall have "entered in."

But if Somebody Else has done his work

While we for ease have striven,

'Twill only be fair if the blessed reward

To Somebody Else is given.

—Selected.

COMPROMISING

By A. Floyd Shank

We find people who say you must follow the world a little. "We must compromise sometimes," they tell you. Going to theaters, fairs, circuses, ball games, and the use of tobacco, strong drink, and profanity are common among those who advocate such ideas. They claim that the use of tobacco and many other debased practices are needed to make one a rounded out human being. We soon shall see these ideas are false.

The class that puts forth such ideas would like to have no strong religious things. They would like to have the Church and worldly pleasures run by one head. Or, in other words, they want to move the Church one big step toward the world, and want to have no fundamental Scriptural teaching.

Those who move toward the world in the throng of multiplied thousands, move toward destruction. Those who turn from God are remote from His care. They are straying over doubtful grounds. All may look bright; then, alas, the sand beneath their feet begins to sink. They may step backward or forward but only to find themselves sinking deeper. Deeper, deeper they go; up to their shoulders—but their struggles do not save them. No one comes to their rescue—they pass on.

Any good doctor will tell you that the use of tobacco and strong drink is injurious to the human body. Doing things that are detrimental to one's self is an unreasonable practice.

The Bible informs us, "Ye cannot serve God and mammon." Therefore, compromising with wicked people and their practices has no Scriptural grounds. For conscience' sake, forsake your compromising thoughts.

Straying friend, probably you have not yet strayed far outside the walls of God's will and pleasure. While you may, come back. You will be surprised at the liberty and happiness God will give you. You will find pleasure in doing things which seemed nothing but galling before. Stand for the right, and quit compromising with things that are not right. "Life is real, life is earnest." The greatest things are done by those who profess and practice godliness.

Mason and Dixon, Pa.

THOUGHTLESS NEGLIGENCE

The sun is so common, so consistent, so faithful in its work, that we seldom think about our dependence upon it. So it is with the Christian Church. To understand what the Church means to the community, we should have to imagine ourselves in a world without a church and, therefore as St. Paul phrased it long ago, a world "without hope and without God."

In view of this fact, it is strange that so many persons by their absence, their indifference, vote for a churchless community and a churchless nation. Why not accept the invitation and COME TO CHURCH NEXT SUNDAY?—D. Carl Yoder.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

VII. A Corner of the Rural Field

By S. C. Yoder

Secretary Mennonite Board of Missions and Charities

After one leaves the coastal plains of the Atlantic Seaboard and passes the last chain of prominent cities at the fall line, he enters a series of hills and mountains whose ridges parallel each other, or whose peaks lie in clusters that stretch away to Missouri and Arkansas.

It is in this hill or mountain section that the lover of nature finds a paradise in which to roam. Age has subdued the rugged grandeur of these hills and has woven into them all the charm and beauty which time can give. Some of the streams still splash down the hillsides with all the impetuosity and ardor of youth, but the major ones meander languidly through the widening flood plains which they have built up through the centuries.

Here the hills are covered with laurel and oak. The shrubs and bushes and trees cover the rocky hillsides with their coats of green in springtime, and in the autumn they set the whole landscape ablaze with their gorgeous colors. One who has a mind to enjoy nature and appreciate the things God has chosen to embellish this troublesome globe on which we live, will here find much to engage his interest and enable him to while away many hours in pleasantness and enjoyment.

This section, however, is not only known for its beauty and scenery, but also for its people. For long years they were shut out from the world and lived their own lives in their own way amidst their almost sublime surroundings. Coming as most of them do from the Scotch-Irish who early settled in the eastern states adjoining this section, they have retained more purely their racial heritages than any people of the United States. That sturdiness which is so marked in their race, and their capacity for reverence which their surroundings must stimulate, are characteristics which have been little touched by the outside world and are largely left unspoiled. In more recent years the steel of the lumberman, the rewards of the mill and mine and the highway for the tourist have brought them in closer proximity with the outside, but this contact has not added much to their virtues. But even now, in the remote sections and in the deep valleys, there are hidden away those who have known or seen little but their own beautiful surroundings. They have been little in touch with the vanities and iniquities that have so badly unbalanced the equilibrium of our social order in the last generation.

This, of course, does not mean that they

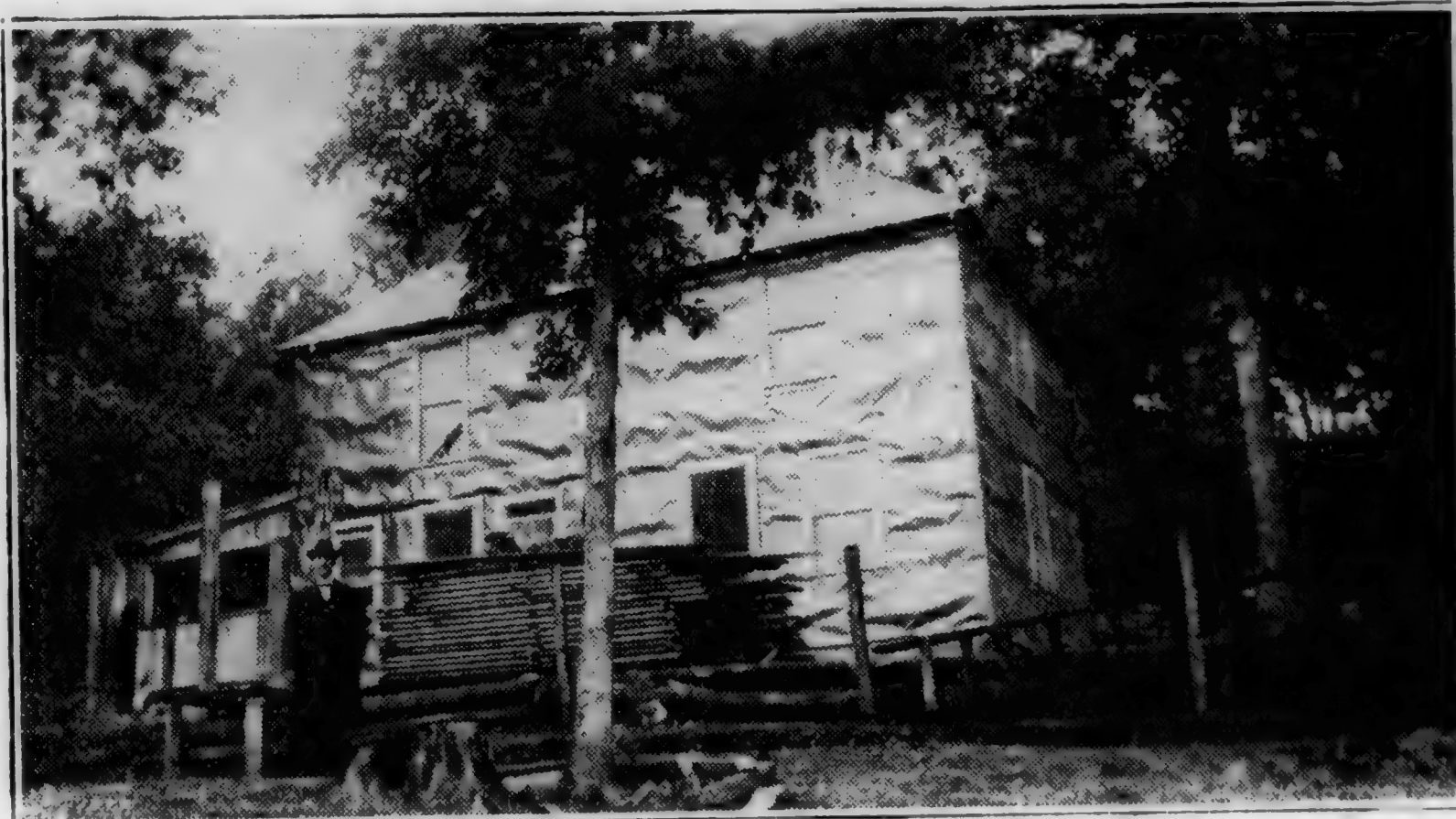
are free from the prevailing vices and sins that abound as a result of a depraved nature, to which all of us are heir. They are all victims of evil and can find a remedy only in the grace bestowed by God through Christ Jesus. The illicit liquor traffic has prospered from early times in this region and many of the inhabitants almost feel that it is theirs by right of heritage. Then there are the old feuds, as well as the more recent ones, that die hard. Social sins flourish here the same as in other places, wherever unregenerate humanity exists. Besides, all the other evils that human flesh is heir to, flourish here in these beautiful and simple surroundings.

The country is poor. When the land agent tried to lure settlers to a certain sec-

But these mountain folks are not poor. Their homes may be humble and their appointments meager. They have riches untold—traditions and heritages—which they prize above rubies. They have an appreciation for their surroundings, a quality which is without price. It costs no money to watch the stars in their wanderings, or to listen to the rustling leaves which are voices to them. There is no price set upon the quietness and solitude where one's spirit communes with forces that are crushed out in the noise and hurry of the market place or on the busy highway. These beautiful hills of God among which they live impress one constantly with the existence of a force that transcends the power of man, and fills the universe with His being.

Some folks say that man cannot be irreligious amid such surroundings. But observations show that he can become a great sinner in the absence of a knowledge of God and a fear of the defilements of sin. His case is no different from that of any one else. He needs to know what everyone needs to know—that the remedy for sin lies not in blue blood, nor rich tradition, nor in a fine heritage, but in a faith in a crucified Redeemer.

This, then, raises the very important question of the need of religious work among the mountaineers. In traveling through the



A Rural Mission Worker's Home

tion in this hill country by using the catchy slogan that it's a "poor man's country," he spoke more truthfully than most of his victims knew. The hillsides are rough and stony, but the little valley flats along the streams are fertile and produce well, in many sections. The old pre-war log cabin still furnishes living quarters for many. The latchstring is more than a proverb, and the fireplace with its andirons and cranes is a reality. But it does not take large, elegant houses nor broad acres, nor great wealth to make people happy, and just now these folks are perhaps no poorer than many in other sections of the United States who have just come through a debacle of revelry during the prosperous years and are now empty-handed in the midst of plenty, with badly cultivated habits, perverted tastes, and a costly standard of living they cannot maintain.

country on the automobile roads or in following up the mining and lumber camps one would say that the people are cared for and there is no opening for work. No doubt it is true that most people are professing Christians, or have an opportunity to be. This is not peculiar to this section alone, but to all parts of the country as well. However, there is much that is needful and helpful in Christianity that these people have never tasted nor ever will unless someone searches out the responsive souls that lie hidden in the valleys or on the hillsides and brings them the message without money and without price.

But people will raise the question of the worth-whileness of giving their lives to such a task. Or they doubt whether it is worth it to sacrifice their sons and daughters to such a cause. If one is in doubt as to what

the Gospel can do let him follow the trail of some man of God who has had the courage to labor here and he will see that the results justify the effort. Righteousness has been enthroned in lives where evil reigned, and vileness has given place to virtue. The ideals of whole communities have been raised to a higher level when the light of the Gospel was brought in by some wayfaring man who knew the Lord. Strong men and women have come forth out of the ash heaps of sin to become disciples of their master, and some have followed Him to the ends of the earth.

No, the Gospel is not impotent to transform the lives of these secluded people any more than it is to transform others. Henry Clay once said that personally he did not understand what was meant by the change of heart of which the Christian speaks, but that he has seen Kentucky feuds of long standing healed by religious revivals and that whatever can heal a Kentucky feud is more than human.

Here, then, is an opportunity for a real adventure in faith. It is a chance for those with conviction who are willing to step out on the promises of God and labor for Him. It will mean a separation from the pleasant surroundings in which they were reared, to give their lives to a needy people. The work will be hard and they will need to become all things to all men that they may

by all means win some. It will require time and patience to win one's way, but it will be worth while. Various schemes of revenue officers to entrap these people in their "moonshine" operations have made them suspicious of all "furriners" as they call strangers from the outside, and one has to go slowly and work cautiously.

A real Gospel ministry is greatly needed in many parts of this section. Not a ministry that will appeal to their prejudice—they have plenty of that now—but a positive, constructive preaching and teaching ministry that leads into the light and results in a knowledge unto salvation. They do not need any one to come and tell them how bad they are. They know they are sinners, but many of them do not care. They are no different from other people except that they have escaped many of the modern evils which have tainted the lives of many of us through our contact with a pleasure- and luxury-loving world. What they need is some one to live with them in their simple way, but above their sins, to win their confidence, to visit their sick, and bury their dead. They need some one to love them as God for Christ's sake loved us. To one who will share with them his experiences and lead them to a higher level of Christian living there will be rich reward.

Goshen, Ind.

LIFE AND LABORS OF MAHLON CASSIUS LAPP

By J. N. Kaufman

(Continued from last month)

On another occasion, Vharan Singh, a tall, fine looking Sikh of North India, presented himself with his wife for baptism. Bro. Lapp describes his experience on this thrilling Sunday. "On Sunday, the 16th of June, it was announced in public, in the morning service, that Charan Singh and his wife had been baptized and that all should consider them Christians, and should be ready to help them in any way they might need help. Evidently word was sent to their Punjabi friends at Rudri at once, for in the afternoon just as Sunday school was opened and all were in their classes, an old, tall, bearded Panjabi came to the door with a letter in his hand, addressed to me. On reading it I found that he had come to take away Charan Singh and his wife. I knew that meant trouble. In order to prevent any disturbance in the church I asked him to step outside where we had quite a long talk. After Sunday school all were dismissed and Bro. Elisha, Charan Singh, his friend, Hukum Singh (who was now his enemy), and a Mr. Cobble and I had quite a lengthy talk. During our talk we saw a number of long-haired, full-bearded, strong and fierce looking Punjabis looking in through the church windows and door, each armed with a heavy club. At last we ventured outside the church, where we saw at once that about fifty Balodgahan village men were collected and standing on either side of the street. We saw that unless they were handled wisely and the Lord interfered there was going to

be trouble, for I was sure that the village men, although not Christians, had come to protect us, and that if the Punjabis laid hands on Charan Singh it would be impossible to prevent bloodshed. So we breathed prayers to the Lord and kept cool. Old Hukum Singh took hold of Charan Singh and tried to pull him along and at this the men with clubs started towards us. So I calmly laid my hand on them and said in a kind tone, but with considerable firmness, 'We want no trouble here. If Charan Singh wishes to go with you he may go, and upon this the old man said, 'Let me take his wife who is my daughter' (although she was not his daughter). I replied, 'As Charan Singh wishes so it shall be.' We saw that the only way out was to allow them to take her with them, but we knew they would kill him if we allowed him to go, and he knew it too, but they would not hurt the woman. By doing this they agreed to leave the village without Charan Singh. She seemed to fear no harm and went with them in a cart. The Christian men then took care of Charan Singh for the night. On Tuesday word was sent by the Executive Engineer of the canal (an Englishman) that Charan Singh should leave the country that day if he wished to be safe."

A Man of Deep Sympathy

Bro. Lapp was a man of deep sympathy and one turning to him for help and encouragement was seldom disappointed. People naturally unburdened their hearts to him, knowing there would be no divulging of

confidences. A few years before Bro. Lapp's death a man who is at the head of an international organization in London, said to the writer, "I know of no man anywhere in whom I have more confidence than in Bro. Lapp." He always had time to talk with one about his problems, no difference how pressing his own work, and he did it in no spirit of hurry. He often took walks in company with his Indian coworkers, which gave him a good opportunity to come into closer contact with them than otherwise would be possible. In a letter from America, while Bro. Lapp was on furlough, to one of the missionaries in India appears the following:

"We have been praying for you and your helpers many times, and have the assurance that God has heard and answered. The Lord is indeed very good, showing mercy to us and helping us in every time of need. When I think of the famine conditions which exist out there at the present time and then recall the experiences we had many years ago I know that you will be driven to the Lord many times for help when your poor hearts are overwhelmed, but this we have learned, too, that God is a present Helper in every time of need, and He will hear. There is one room in our house in which I have met the Lord so many times, and I shall not forget the sweet times I have had there with the Lord. Many of the native men have at different times waited with me before the Lord in this place of prayer and how wonderfully God did reveal Himself to us! I remember one time we were having prayer and were asking the Lord for some special thing, when some one pressed on my right shoulder real hard while I was praying, and I opened my eyes and looked, but there was no one there but those with whom we were having prayer.

"I shall never forget a wonderful season of waiting before the Lord which I had with Parsadi, Sukhlal, and I think Sadhurum and Mukut. It was during the last Jalsa (Bible Conference) we had at Balodgahan. One afternoon they came to me and we withdrew ourselves alone and waited with the Lord for some time and then asked for a blessing and the blessing came with such power that the little room was lit up with the power of God and we all wept for joy. These are things of which I do not often speak to others, but some way I have been led to speak of some of these experiences, which are so very precious to me, in this letter to you. It may be that they may be encouraging to you in some way. I have found this true, in my missionary experience, that the harder the trials the more time should be spent in prayer. Not all can understand this, but I believe you can. The Lord wants us to consult Him in every trial and difficulty in life."

Out of his heart of sympathy Bro. Lapp wrote a letter to Bro. G. L. Bender during the days when Bro. Bender was sorely afflicted. The letter follows:

"I am wondering how your health is by this time and as to whether your treatment has benefited you any. Well, George, Sarah and I were speaking of you at the breakfast

table, and we had prayer afterward and we prayed for you, that the Lord might send a special blessing on you and your family. As you sit in your almost disabled condition you no doubt often feel down in spirits as any one naturally would in your condition, but, brother, let me say to you, cheer up, be as cheerful as possible. Sarah and I were just talking of the wonderful work you have accomplished during your time of service. You started with the evangelistic work of the church in America, and saw it through the critical period. You helped start the home missions, saw them grow and many souls saved. Praise the Lord! You will be surprised to meet many who have gone to heaven through the work of the home missions with which you have been connected for years.

"Then you have had a good hand in starting the mission work here in India, and keeping it going. I do not know what the work would have done without you. Many times when others were about to give up and sit down and say, 'There is no use,' you stuck right at your post and had faith in the Church and in the missionaries and, most of all, in God. You even mortgaged your property for the sake of the work here. The Lord will reward you, and you will be called blessed for generations on earth after you are gone, and for the time unlimited in the glory world. And oh, how I wish you could see the work which the Lord has built up here—hundreds of souls saved, many interested native workers, doing good work for the Master, many having gone to heaven, whom you will meet when you step across."

Bro. Lapp did not spare offenders, and those in error did not care to fall into his hands the second time, but somehow by his friendly and sympathetic appeal before he dismissed them he always managed to draw them to himself. The Indians themselves bore this personal testimony to the esteem in which Bro. Lapp was held by them. He expressed his conviction in an article he once wrote on "The Relation of the Missionary to the Indian Fellow Workers" part of which is reproduced here:

"I must confess that I have been made to realize as never before the importance of knowing that there actually exists a real relationship between us missionaries and our Indian fellow workers, but I fear this point is lost sight of by many of us which results in widening the gap which exists between us and Indian Christians.

"Therefore taking into consideration the fact that we are workers together with Him in a common cause, we must realize that there should be more of a oneness existing between us and our Indian fellow-workers.

"In my own experience I can look back and see where I have made many sad mistakes dealing unwisely with the Indian workers. Not because I have no love for them, not because I meant to crush them, but because of the method which was taken and the words which were uttered, resulting in widening and deepening the gap between the Indians and me. The real cause of it all was that I did not understand their motives,

for they had a different way of expressing this, and they did not understand me. However, I could see and feel that there was more or less of a coldness which should not exist between workers. I have learned in later years that if we wish our workers to be really interested in the work we are interested in, and for which are here in India, we will get the best results from consulting them in place of always giving them orders. I believe, as some one has said, that a man of judgment will carefully consult his judicious and experienced Indian fellow laborers about proposed arrangements before committing himself in any way, neither will he be ashamed to learn of them. Using this method they will come, by and by, to see that we desire to work together and they will be greatly encouraged in their work."

Last Illness and Death

Brother Lapp was a robust man and enjoyed good health through most of his missionary career. For some years after the unfortunate jackal experience occasional indispositions pointed to the suspicion that the reaction of the treatment for the prevention of rabies was injurious to his general health. However, on account of his vigorous outdoor life, he was able to hold at bay any latent weakness which might have resulted from the treatment.

The first signs of the sickness which resulted in his death were noticed in September, 1922, when he began to suffer from rheumatic pains in his right hip. With impaired health he conducted a very trying medical case at Gurur, about eight miles from Balodgahan, and complications set in. He was strongly urged to take a rest away from his work, to which he acquiesced, going to Ghatula where he stayed for a short time. In December he presided at a ministerial meeting, which convened for the purpose of preparing the program for annual conference. The day following this meeting he suffered what appeared to be a light paralytic stroke which affected his left arm and leg. His speech was also affected.

On January 1, 1932, Major Greiswood, Civil Surgeon of Raipur, was called in for consultation. He made several visits later and also prescribed remedies. Dr. Henderson, a missionary doctor from Nagpur, was called in April.

During the months of his suffering much prayer was offered for his restoration. At times he rallied, giving us much hopes that our prayers were being answered. He requested that he be anointed, and accordingly a number of missionaries and Indian brethren assembled in the sick room to take part in the ceremony and service. The Lord seemed very near on this solemn occasion. He was a patient sufferer and when he was told that his time on earth was probably short he expressed his resignation and said, "I am in His hands who has redeemed me and called me into His service, and as He sees fit to deal with me, so I am willing to abide by His decision." He continued, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

At times he would rally so much that it

was thought there might be hope of his proceeding to America. On the advice of Major Frazer, Civil Surgeon, Raipur, who saw him in the beginning of May arrangements were made to take Bro. Lapp to a hospital in Calcutta. On May 9th he was placed on a stretcher and put lengthwise in a motor car and taken fifty miles to Raipur where he was taken aboard the mail train for Calcutta, Sister Lapp and Dr. Esch accompanying him. He stood the trip very well and for a time continued to improve in the hospital, but the disease had too firm a grip on him. On May 30, 1932, as a result of a fresh cerebral attack the pain-racked, weakened body could no longer contain the spirit which took its flight. His nurse standing by said, "Why must such a good man die like that?" a question we all asked.

Regarding this sad occasion Mrs. Ada Lee, of the Lee Memorial Mission, Calcutta, wrote:

"As I stood at the bedside of Mr. Lapp and realized he was dying I felt a greatly needed man was leaving us. The only comfort I could get either for myself or to offer to his wife by my side, was God's own Word, 'Precious in the sight of the Lord is the death of his saints' (Psa. 116:15), and, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. 14:13). Also in John 21:19 we find the words: 'This spake he, signifying by what death he should glorify God.' So when this mysterious thing, death, comes, if in it we glorify God, this makes it easier. And as we stood there together God and His angels seemed hovering over us, and somehow we felt heaven was not far away."

After emblaming the body it was placed in a zinc-lined casket, sealed and then brought back to Dhamtari for burial. His remains were laid to rest beside the grave of Bro. Jacob Burkhard in the Sundarganj Church cemetery in one corner of the large mango grove. Bro. P. W. Penner preached the funeral sermon in Hindi and Dr. C. D. Esch gave a short talk in English. A large concourse of friends, both Christians and non-Christians, were present to pay their last tribute of respect to our departed brother.

Dhamtari, C. P., India.

THE TOUCH OF THE MASTER'S HAND

Among all the people I chance to meet,
In homes that are stately and grand,
There is nothing to me that is half so sweet
As the touch of a baby's hand.

At times when we are shaken with fear,
And things we can scarce understand,
How quickly our doubts will disappear
At the touch of a mother's hand.

You may journey wherever you will,
Through the length and breadth of the land,
But there's nothing that causes a thrill
Like the touch of a lover's hand.

But at last when with toil we are bent,
And we're waiting to hear the command,
There is naught that can bring to us content,

Like the touch of the Master's Hand.
—W. H. Mead.

Educational

HISTORIES OF LOCAL CHURCHES

XIX. Mennonite Church at Springs, Pa.

By Elmer E. Bittinger

The little village of Springs, Pa., now occupies what is thought to have been the site of an Indian village. This hunting ground of the Indian has also proved to be such to the paleface of later years.

In 1767 Peter Beachy came from Switzerland to America, and in 1784 or '85 purchased a tract of land consisting of 417 acres, and located in the vicinity of what is now Springs.

In 1788 or '89 George Folk migrated from Switzerland or Germany, and settled on the land in the same locality. The acreage purchased by the aforementioned brethren is now occupied by the little village of Springs and the farms surrounding it.

To truly write a history of the Springs Mennonite Church we must go to Ober Meligen, Germany, to the home of Joseph Seiler (now spelled Saylor). "On the 30th of Jan., in the sign of the lion, in the new moon, Anno, in 1715," a boy by the name of Jacob was born. This family, according to the original records, of which the above is a quotation, moved from place to place owing to persecution prevalent at that time in that part of Germany. "On the 19th of March, 1737, Jacob Seiler was married to Magdalena Stald from Fishper." Ober Meligen, according to the German consul, is in the vicinity of Coblenz in Germany. Fishper was very likely in Switzerland.

Jacob Saylor was ordained an Amish Mennonite minister in Germany. He migrated to America and settled near Meyersdale, Pa. For some reason he became dissatisfied with the Amish Church and was ordained a Mennonite minister by a Mennonite bishop from Lancaster County, Pennsylvania. The first congregation was organized about 1780, near Meyersdale. In his will, made Feb. 20, 1790, he states: "I, Jacob Seiler, a minister of the society called Mennonites," which definitely establishes his being the first minister. From this beginning, mission activities began to spread. John Saylor, Jacob's son, is also credited as having been ordained to the ministry. This has not been definitely established. Later Peter Forrey (Fahrney) and Joseph Guntz (Gundy) were ordained to the ministry.

During the life of Forrey the Church prospered, but after the death of Saylor and Forrey the Church fell into a decline, and in 1808 Guntz united with the United Brethren Church, after which the Church was without a minister for 45 years, or until 1853. During this interval the church work was kept up by ministers from the brotherhood in Fayette, Westmoreland, Cambria, and the northern part of Somerset Counties. Those from Fayette County were Nicolas Yantz, Joseph Bixler, and Joseph Longenecker; from Westmoreland County, John D. Overholt, Henry Yother (Yoder), Martin Loucks, Christian Stauffer, and Christian Sherck; from Cambria and North Somerset Counties, Samuel Blaich, Sr., Jacob Blaich, Sr., and Jacob Blaich, Jr. These ministers traveled on horseback to reach this church,



Mennonite Church at Springs, Pennsylvania

covering distances ranging from forty to sixty or more miles.

During this time the services were held in dwelling houses. Barns were later used. From various sources it seems evident that schoolhouses were used in the early forties of the nineteenth century. In 1853 meetings were held in a German Baptist meetinghouse at West Salisbury in which the Church had an interest. This building, which was torn down in 1931, was used by our people until 1859, when the Keim Church was built at St. Paul, about five miles northeast of Springs. The Keim Church, originally owned by Lutheran, Reformed, and Mennonite people, was finally sold to the Lutherans, and is still used by them, though

fast falling into decay. Bro. H. H. Blaich was ordained to the ministry Sept. 6, 1853.

At the Keim Church, on Sept. 17, 1875, a number of bishops, ministers, and deacons met in their second preliminary meeting in organizing the Southwest Pennsylvania District Conference. Previously this district was under the supervision of the Lancaster Conference. The Conference was finally organized Sept. 22, 1876, at the Blough Church in the Johnstown District. The early schoolhouses used were of "the red schoolhouse" type—one of which was an old log schoolhouse with red gables that stood near the present location of the Springs Garage; another, the Cross Road Schoolhouse was located about one hundred and fifty feet west of the present schoolhouse of the same name. Some of the foundation of this is still visible. The present Cross Road Schoolhouse is located about a mile and a half northeast of Springs, on the Salisbury road.

The first public Sunday school to be held in what is now Springs was held in the above mentioned red-gabled schoolhouse, in 1846. A man by the name of Artman, an immigrant from Germany, was the first superintendent. Both the English and German languages were used. The textbook had both English and German exercises. A

few of these textbooks are preserved as relics. Artman's part of the work of the school was conducted in the German language. A clause of his prayer often mentioned by some of the aged brethren, now gone on, was his desire for a "heilig Sonntagschule," which made a special impression on them.

In 1848 Artman, who had started the Sunday school, moved west, and his co-worker, Henry Miller, took up the work. Under his supervision a prosperous Sunday school continued for many years. The ticket system of rewards for children was used in this school. A card was given upon the return of a certain number

of tickets. Miller also finally moved west, and the next superintendent to take up the work thus started was Samuel Yutzy. This school was, however, moved to the Cross Road Schoolhouse owing to its being a little more centrally located. Finally when the Keim Church was built the Sunday school was moved there, using the same textbooks and system largely. The Bible was the adult textbook in each of these Sunday schools.

In 1878 the Folk Meetinghouse (now the Springs Church) was built. Bro. H. H. Blaich, who faithfully served the church for more than fifty years, deserves special mention. The church in the Casselman River District numbered but twenty-two members when Bro. Blaich was ordained. He lived

to see the church number two hundred and fifty. For years he was the only minister, with no house of worship that was owned by the Church. The mission spirit was very prominent during his ministry. In 1874 he, with other brethren, began using schoolhouses in Garrett County, Md. The Lord prospered the work so that in his lifetime four meetinghouses were erected: The Keim Church was built in 1859; the Folk Church in 1878; the Casselman Church in 1889; the Oak Grove Church in 1900.

During his life the following church officers were called to the service: John Folk, deacon, in 1856; Jonas Blauch, minister, in 1862, who moved to Westmoreland County in 1865; David Keim, minister, in 1870, and bishop, in 1875; W. C. Livengood, deacon, in 1874; D. H. Bender, minister, in 1887; G. D. Miller, minister, in 1891; D. W. Maust, deacon, in 1891; H. M. Gelnett admitted from Rockton, Clearfield County, as minister, 1893; Jacob Kinsinger, deacon, in 1898; Ed Miller, minister, in 1899, who became pastor of the group seceding from Springs congregation in 1926.

The others of the ministry to the present follow: N. E. Miller, ordained minister in 1912, and in the same year ordained bishop; M. B. Miller, minister in 1920; A. C. Walls, minister, in 1927; Myron Livengood, deacon, in 1927; Chester Helmick, minister, in 1929; W. E. Haning, deacon, in 1929; Roy Otto, minister, in 1930; Robert Dayton, minister, in 1930; and S. J. Maust, deacon, in 1931.

Ministers serving at the present time are: G. D. Miller, M. B. Miller, A. C. Walls, Chester Helmick, Roy Otto, and Robert Dayton. The deacons are: Jacob Kinsinger, Myron Livengood, S. J. Maust. J. A. Ressler of Scottdale, Pa., has bishop oversight. The ministers serve in turns at the different places of the Casselman Valley District.

Young People's Meetings, then known as Bible Readings, were conducted by the Sunday school at least as early as 1896. The records show reorganization that year, so evidently the meetings were organized earlier. The exact date is not known. The nature of this work was topical and chapter study, led by different ones of the ministry and laity. The work thus organized has continued to the present time.

In 1899 two mission stations were established. One was at Gortner, Md., and it is active at the present time. The membership is small, numbering ten. The other, then known as the Forks, resulted in the building of the Glade Church. The congregation has a membership of about sixty at the present time. The Oak Grove Church, which also started in the schoolhouse as a mission point from Springs, has a present membership of thirty-eight. Casselman, also formerly schoolhouse mission work, resulted in the formation of a congregation which has a membership at the present time of fifty-five.

More recent mission activities resulted in the building of the Pinto Church, which was dedicated Aug. 22, 1926. Eight families having moved from Springs and surrounding communities to Pinto, Md., were given an invitation by the Methodist people to use

the Methodist church. This was accepted in 1908, when the first services were held by our brethren at Pinto. This church was rather far from where our people lived, hence work was finally begun in the schoolhouse where it prospered until the Lord made it possible to erect a church building to serve the congregation. The Pinto Church has a membership of 87.

These former mission points, though congregations now, are still numbered with the Springs records although some have a record of their own. The present Springs membership is two hundred and thirty-eight, and the entire district has a total membership of four hundred and eighty-eight. There has been a steady growth, we believe, in numbers and in activity. In 1853 there was a membership of twenty-two; fifty years later, two hundred and forty-seven; in 1913, three hundred and eighty-seven; in 1923, four hundred and forty-one; and in 1932, four hundred and eighty-eight.

The present mission activities of the Church in order of their ages are: Gortner, near Oakland, Md. Services are held in a union church building. Amish, Brethren, and others form this union congregation. This work is in charge of Bro. M. B. Miller. Laughlin Schoolhouse, better known as Log Schoolhouse, though the log structure has given place to a more modern building. Here a mission Sunday school was opened by our brethren in 1931. Its organization was effected by the efforts of our Young People's Meeting. The first officers were chosen by our Bishop and Young People's Meeting general leader. Bro. Norman Maust has served as superintendent from the beginning, and is active at the present time. Preaching services are held every four weeks, with an evening meeting each Sunday evening. A number have been added to the Church from here. Work at the Legear Schoolhouse was started in 1923, and continued during the summer. The following year work was opened by the Brethren in their church building nearby. Our work

gave way to them until 1930, when we again started work in the above-mentioned schoolhouse.

A number of our brethren and sisters lived here and since our church was too far away for them to attend regularly, they begged to have the work opened again. The congregation is small, but the interest is good, and at evening meetings the schoolhouse is usually filled. The writer of this sketch has been given oversight of the work here.

Work was opened at the Bear Hill Schoolhouse in 1921. We have been pleased with the interest taken by the community. This is a field of great opportunity. During the past winter the measles epidemic kept the Sunday school small at times, but we had an average attendance of forty-five. The Sunday school is in charge of Bro. Ressler. The Mission Board of the Southwestern Pennsylvania Conference District, through its Field Worker and local workers, sponsors the mission work in these three schoolhouses. The work has many encouraging features. For results we look to the Lord. May we ever continue to be a missionary church.

Present activities at the home base are: Teachers' meeting each Lord's Day morning at 9 o'clock; Sunday school at 9:30; preaching, 10:30; Young People's Meeting each Lord's Day evening; prayer meeting each Wednesday evening. We also planned to have a monthly teachers' meeting, but it has not been held that often during the past year. A Young People's Leader's Meeting started to be a quarterly meeting, but has been less frequent during the recent past. A Summer Bible School was conducted at the church this year for the first time.

Many are the important historical events not mentioned that possibly should be given, but space will not permit. May the goodness and mercy of God continue with us and spur us on to greater labors to His honor and glory.

Springs, Pa.

FROM THE HOLY LAND TO THE HEART OF EUROPE

VII. Within the Domain of Austria

By Anis Ch. Haddad

The hour of our departure from Trieste came with the dawn of the next morning and we went to the station in a car. Far out at sea, the black funnels of our steamer could be seen sending forth the trailing smoke, which, ribbon-like, flew back and away as the vessel plunged forward toward Geneva. Nearer the shore, the reflecting bays pictured on their surfaces steamy yachts of England, Italy, France and Germany, while small sailboats, with their poised triangular sails, glided in and around like sea gulls. And then the city faded from view and became a mirage of roofs and campaniles, against the receding horizon. We turned northward and faced the hills. Then came a sudden change. The breath of the

hills touched the sultry air and in the distance, strange and fantastic, sharply defined masses of mountains disclosed themselves.

Along the road, little towns, like clusters of jewels on a white ribbon, are seen. Now they perch perilously on the very top of hills capped by an adventurous church; now they clamber in agile fashion up the sheer mountains. Other towns again, less adventurously inclined towns, spread themselves on the plains, and still others, hide themselves altogether from the road high up beyond terraces of orchards. Then come low, widespread meadows, vines hung on long trellises, fields of corn and maize spread out on either side, and glimpses of little white towns and slender white campaniles. The

river which we now cross comes rushing down from the hills and seems to bring another climate with it. The landscape swiftly changes, becomes bold, crowded with rocky slopes.

We came near a pretty village amongst the hills. On either side of the road we saw women seated in the doorways, knitting. Their grey hair, pushed back underneath bright red handkerchiefs, overshadowed their keen blue eyes that looked up as the train whistled to announce its approach. The women of this country have their hands always busy, as well as their mouths. When they are not carding wool, then they are spinning linen within their doors. We may be sure their knitting needles are busy, or else they are twirling flax with linen thread. They nodded to us a "happy journey" as we waved back smilingly to them. If we look no further than the surface, we will know just as much about this cold country as we have read in books; we will see, as we expected, handsome girls picking fruits under a cloudy sky, and boys guarding the blackspotted cows.

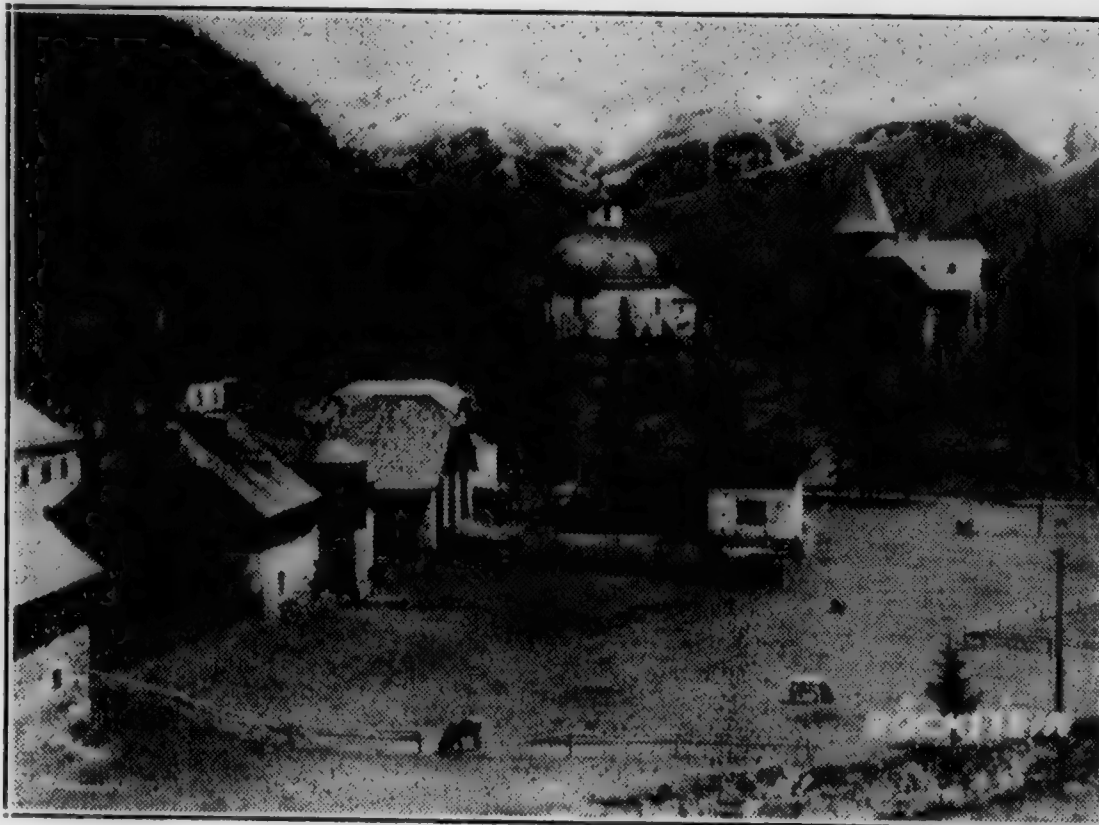
The memory of Trieste was still fresh and Italy was a soft haze in the south; while closing in from all points in the north, huge piles of soft gray rock marked the boundaries between the most beautiful of lands. We are quite happy now, for we are to travel through some of the famous beauty spots in the world; then on again with eyes fixed on the snow-capped mountains, on the little stone huts and cottages, red-tiled roofs and grey walls, covered with clambering flowers. On we sped, with eyes riveted on the orchards of apples, peaches, and plums, with gaze lingering fondly on the rushing water, the plowman, and his cattle plodding their way through the fields.

We had to pass the frontier of Italy, Serbia, and Austria before reaching Badgastein, where we spent a few days. There was almost an incessant stamping of tickets and examination of bags. The sun was shining as we passed through Serbia, and the scenery was almost indescribably beautiful—with rivers and white winding roads. We traveled through forests of pine. Sometimes the forest would thin out, and between the trunks of the trees, down in some hollow, little whitewashed hamlets showed up with startling distinctness, the enamelled tiles on the churches, glittering like jewels in the sunshine. Then the pines would disappear altogether and we looked down upon some towns, nestling in the valley below and surrounded with hills covered with solemn pines. Then we passed a little group of whitewashed huts with a background of pines. Such flitting scenes are all we saw of Serbia, but they are glimpses that I shall not easily forget.

We entered the Austrian Alps that afternoon. There had been a light snow and the pines and country were covered with hoarfrost. And then we remembered that it was summer in Palestine and we could almost feel the heat from afar. To describe the bare structure of these Alps, to emphasize their

isolation, to dwell upon their ruggedness and the peculiar sharpness of their outlines, does not convey any impression of the marvelous beauty of their coloring, of their impressiveness, of their unusual forms, often fantastic but never losing their sublimity. A strange and awful loveliness lies on the landscape. The sound of running water, always welcome to people of the Holy Land, is almost audible in the valleys of beautiful Austria; and the roots of the grass are doubtless nourished by hidden rivulets.

The train whistled attention and we prepared to enter the tunnel. We saw before us the towering mountain whose heart we were to pierce. The ascent to the entrance is steep and serpentine, and after a short ride we saw before us a charming little town, nestling among the snow-clad hills. What is that place? It is the station we have just left. We closed the window and plunged into the darkness. We sped rapidly through the tunnel—through darkness and smoke and deafening roar. I looked at my watch. We were twenty minutes in passing through the rock-hewn way, a distance of ten miles. What an achievement of engineering skill! But at what a sacrifice of life it was accomplished!



Bockstein in its Morning Glory—A Scene in the Austrian Mountains

Four thousand feet below its highest peak, with every now and then, a terrible catastrophe. The tunnel was passed and we came out into the welcome sunlight, and on again through smiling land, whirling by us in an ever-changing panorama. As we came out into a burst of sunshine, what a glory rested upon the mountains, those cathedrals of God, with their gates of rocks and altars of snow! It is one of those pictures of nature which cannot be described and which seen once is an inspiration for a lifetime. Immense peaks and spires and pinnacles, soar aloft, awful, and inaccessible, and draped in waving folds of snowy vestments. We followed the windings of a little baby stream just leaping from its birthplace among the everlasting hills.

We looked ahead, and far in the distance orchards of apples appeared, rising terrace upon terrace. Thus we can well appreciate that the town we are approaching is justly renowned among epicures for its celebrated apple juice. Our view into this valley of grandeur was from a sweet-smelling hayfield, where cheerful women and girls were rak-

ing the windrows, where peaceful looking cows were drawing hay wagons, and where sturdy men were busy loading the fresh-cured crop. Far down in the valley, high up on its little Alps and clinging to its steeper acclivities, farm houses and huts and peaceful villages shelter a population to whom this mountain valley is the center of the universe—who here toil and weep, love and die, all unconscious of the great world which lies beyond their almost impassable cliffs.

I have myself seen little stores of grass piled against the upper side of protecting trees, where it had been brought in armfuls when cut by the spike-shod mower. The haymakers gather their little crops here and there on the steep grass patches, pack it in nets and bring it on their shoulders down the steep and dangerous paths. The haymaking is decidedly a family affair; not the concern of men and boys only, but a task in which every one has a part. I love watching the haymaking; its activity holds fun and noise. Boys and girls work and laugh together, while their mothers prepare hearty meals, for which they have already baked for several days.

Scattered along the road at very short intervals are the shrines and stations and crucifixes with which their whole land is decorated. They bear testimony to the ancient religious habit of the simple folk who inhabit these valleys. The "Madonna" often wears hoops of enormous dimensions; she frequently weeps behind a painted handkerchief. It is by no means uncommon for the bleeding "wooden Christ" to be decked with flowers and ribbons on festival days. Little chapels with campanile-like towers, crowned by the curious bulb-like roofs which are characteristic of Austria, rise in the heart of every village.

We dashed on through tunnel after tunnel into rocky cuts and out of them, awaking the slumbering echoes as we passed along. Again and again we tried to shut out the dust and smoke and deafening din; and oh what a relief

when we issued into the day! There are about fifteen tunnels on the way to Badgastein in which the railway buries itself fifteen times.

The scenery became still more impressive and reached its most majestic moment, when Badgastein appeared towering and snow-capped. Farther to the north, stretches a long line of battlemented summits, about which the clouds of sunset were gathering.

It is well to end this wonderful journey at Badgastein which is distinctively Austrian—a quaint, clean and impressively placed city. The river flows through it with the rush of the Alpine torrents in its sweep, and the mountains rise behind it so abruptly that they seem to overhang it. Looking up to the snow-covered heights from the center of the picturesque street; it seems as if the mountain must fall into the heart of the town.

The day was just ending. The sun, a brilliant salmon pink, piercing through the evening clouds to assure us of its existence, was slowly descending. Its rosy reflection mirrored upon the river, colored and added

most exquisite changing effects upon the clouds above. In the distance the green hills and snowy peaks made an admirable curtain to the scarlet city, resplendent in its red-roofed villas and its terraced rose gardens.

We entered the town. Around and about us, amongst the trellis work, blue, pink and yellow flowers added a quaint and artistic beauty to these houses, which would otherwise be extremely ugly, as they stand one behind another in monotonous rows, perched upon the foot of the wooded hillsides.

When at last we arrived at the "Helenen-burg," a German Christian Hospice, I realized that I was indeed in "cold Austria." Heated rooms, in August were awaiting us in carpeted and well-furnished halls! A feeling of warmth, comfort and rest, quickly dispelled thoughts of dark tunnels and cold days. It was indeed a pleasure to be among hospitable people once more!

(Next month: Badgastein—A Sick Man's Paradise.)

Jerusalem, Palestine.

FAMILY LIFE IN NEW ENGLAND

I. Courtship and Marriage Customs

By Ruth M. Lininger

Introduction

Sociologists speak of the family as the fundamental social unit, that is, as the fundamental group without which there could be no orderly and desirable social progress. It is also the typical primary group in which there is face-to-face communication and the closest coöperation in all matters making for the welfare of the individuals of the group. The importance of the family in social life is also apparent from the fact that children receive their first training in this fundamental social institution. This high rating of the family as "the social world in miniature" in which practically all the relationships that characterize social life in general are found, is accepted by all sociologists. With these facts in mind, it should prove both worth while and interesting for us to turn our attention to the study of the different phases of family life in early New England which, to a large degree, is the birthplace of the great American family.

Courtship and Marriage Customs

In the early days of the New England colonies no more embarrassing or hampering condition, no greater temporal ill could befall any adult Puritan than to be unmarried. What could he do, how could he live in the new country without a wife? There were no house-keepers,—and he would scarcely have been allowed to have one if there were any. What could a woman do in that new settlement among unbroken forests, uncultivated lands, without a husband? The colonists married early, and they married often. Widowers and widows hastened to join their fortunes and their sorrows. Bachelors were rare indeed, and were regarded askance and with intense disfavor by the entire community,—they were almost in the position of suspected criminals. They were seldom permitted to live alone, or even to choose their residence, but had to find a domicile wherever and with whomsoever the Court assigned. In Hartford, "lone-men" had to pay twenty shillings a week to the town for the selfish luxury of living alone. One of the most arbitrary and comic of the colonial laws was issued in the town of Eastham, Massachusetts, in 1695, namely: "Every unmarried man in the township shall kill six

blackbirds or three crows while he remains single; as a penalty for not doing it, shall not be married until he obey this order."

Thus we see that in colonial days, a man gained instead of lost his freedom by marrying. "Incurridgement" to wedlock was given bachelors in many towns by the assignment to them upon marriage of home-lots to build upon. In Medfield, there was a so-called Bachelors' Row, which had been thus assigned. In the early days of Salem, "maid-lotts" were also granted; but Endicott wrote in the town records that it was best to abandon the custom and thereby "avoid all pre-sedants and evil events of granting lotts into single maidens not disposed of." This state of spinsterhood was reached at a very early age in the colonial days; Higginson wrote of an "ancient maid" of twenty-five years. Nevertheless, the traditional Boston old maid was lovely even in colonial times, though she did bear the odious name of "thorn-back."

An English traveler, Josselyn gives a glimpse of Boston love-making in the year 1633, as follows: "On the South, there is a small but pleasant common where the gallants a little before sun-set, walk with their marmaleet-madams till the nine o'clock bell rings them home to their respective habitations." This simple and quaint picture of youthful love in the soft summer twilight, at that beautiful trysting place, gives a touch of sentiment to the austere daily life of our New England forefathers. But in the Connecticut Valley, sweethearts are said to have been forced to a most ceremonious courtship, to whisper their tender nothings through a "courting-stick," a hollow stick about an inch in diameter and six or eight feet long, fitted with mouth and ear pieces. In the presence of the entire family, lovers seated formally on either side of the great fireplace, carried on this chilly telephonic love-making. One of these batons of propriety is still preserved in Longmeadow, Massachusetts.

The Puritan lawgiver, who meddled and interfered in every detail, small and great, of the public and private life of the citizen, could not leave untouched the Puritan sweethearts. A Boston gallant must choose well his marmaleet-madam, must proceed cautious-

ly in his love-making, obtaining first, the formal permission of parents or guardians before he could take any step in courtship. Fines, imprisonment or the whipping post awaited him, did he "inveigle the affections of any maide or maide servant" by making love to her without the proper authority. Numerous examples might be given to prove that the law was no dead letter. In 1647, in Stratford, Will Colefoxe was fined five pounds for "laboring to inveigle the affections of Write Marrow." In 1672, Jonathan Coventry of Plymouth town, was indicted for "making a motion of marriage" to Katherine Dudley without obtaining formal consent. The governor of Plymouth colony, Thomas Prence, didn't hesitate to drag his daughter's love affairs before the public in 1660, by prosecuting Arthur Howland for "disorderly and unrighteously endeavoring to gain the affection of Mistress Elizabeth Prence." This imprudent lover was fined five pounds. Seven years later patient Arthur who would not "refrain and desist" was again fined the same amount; but love prevailed over law and he triumphantly married his fair Elizabeth a few months later. Even death did not lessen the parental authority for the marriage of a daughter with an unwelcome swain was often prohibited by will, "not to suffer her to be circumvented and cast away upon a swaggering gentleman."

Nevertheless, in spite of the great parental authority, an engagement of marriage once being permitted, the father could not recklessly or unreasonably interfere to break the contract. Many court records prove that colonial lovers promptly resented any attempt of parents to bring an end to a sanctioned love affair. Richard Taylor so sued and for such a cause, Ruth Wheeldon's father in Plymouth in 1661, while another ungallant lover is said to have sued the maid's father for the loss of time spent in courting. Breach of promise suits were brought against women by disappointed men who had been "shabbed" (as jilting was called in some parts of New England) as well as by deserted women against men.

Probably, much to our surprise, we learn that marriage arrangements were wholly as common in early New England as they are now in some of the foreign countries such as France. A bride's portion was openly discussed, her marriage settlement carefully decided upon, and even agreements for bequests were arranged as "incurridgement to marriage." Nor did happy husbands hesitate to sue for settlement too tardy or too remiss fathers-in-law who failed to keep their word about the bride's portion. Edward Palmis, for years, harrassed the Winthrops about their sister's (his first wife's) portion long after he had married a second partner.

After the preliminary marriage arrangements were made, there was yet another conventional form to go through before the marriage itself could take place. Throughout New England except in New Hampshire, the law was enforced, for nearly two centuries, of publishing the wedding bans three times in the meetinghouse at either town meeting, lecture, or Sunday service. Inten-

tion of marriage and the names of the contracting parties were read by the town clerk, the deacon, or the minister at any of these foregatherings and a notice of the same placed on the Church door or on a "publishing post"—in short, they were "valled." Yet, in the early days of the colonies, the minister could not perform the marriage ceremony—a magistrate, a captain, any man of dignity in the community could be authorized to marry Puritan lovers, save the parson. Not until the beginning of the eighteenth century did the Puritan minister assume the function of solemnizing marriages.

If the prospective marriage were an important or a genteel one, an applicable sermon was often preached in church at the time of the "contraction." One minister took the text Ephesians 6:10, 11, in order "to teach that marriage is a state of warfaring condition." It was also the custom to allow the bride to choose the text for the sermon to be delivered on the Sunday when "she come out bride." Much ingenuity was exercised by these Puritan brides in finding appropriate and interesting texts for these wedding sermons. The "Songs of Solomon" were a popular source for these texts. The "coming out" of the bride was an important event in the little community. Cotton Mather wrote in 1713 that he thought it expedient for the bridal couple to appear as such publicly with some dignity. In some communities, the bride and groom took a prominent seat in the gallery and in the midst of the sermon rose to their feet and turned around several times slowly in order to show from every point of view their bridal finery to the admiring eyes of their assembled friends and neighbors in the congregation.

From our short glance at the courtship and marriage customs of early New England, we can readily see the great changes wrought in our social code in a comparatively short time. What town could we find to-day that would be willing to offer any sort of financial encouragement to marriage to the hesitating gallants as did the early New England towns? Nor is marriage any longer the economic necessity it was in those colonial days. Automatic electric stoves, irons, even dishwashers can perform the tasks to-day that before depended entirely upon the willingness of loving hands. Our modern twentieth century man and maid would laugh at the "courting stick," and both the legal and parental restrictions placed on the courtship of the colonial youths. To-day we have gone to the extreme of too much liberty and familiarity in courtship. Some of our ostentatious marriages to-day with all their pomp and display remind us that, after all, human nature has not changed very much since the time when the young Puritan bridal couple rose to their feet in the midst of the sermon and slowly turned around several times to show the congregation their array of finery.

Ann Arbor, Mich.

Obedience is more than sacrifice. The Lord loves obedience from a truly consecrated heart which loves to please Him and do His will at all times.—D. L. Christophel.

THE SPOILED CHILD

"A child's behavior," declared a noted psychiatrist, "always is significant. Frequently it is also prophetic."

Certainly this is true of the spoiled child's behavior. A spoiled child is one who is habitually over-indulged. He is exempted from wholesome, needful discipline and from reasonable responsibility. This means he is being allowed to grow up expecting that the world will give him the same liberties and concessions he received from his mother and father.

Who spoils the spoiled child? His parents, of course. Why? Maybe his mother or father were subjected to unusually harsh treatment when they were children. If so they probably determined, naturally but unwisely, that their child would be treated with all the kindness they lacked. This is all right if it is not over-done.

Maybe a child is spoiled because his parents are out of harmony with each other and each is trying, being superlatively "good" to the child, to wean its affections away from the other. "What a mean and a sordid reason," you exclaim.—True, but after all, "parents are people"—and people often are motivated by mean and sordid reasons.

Possibly the spoiling is caused by "nervous" parents whose "nerves" are so delicate they would rather give in to unreasonable demands or arrogant behavior than to insist on wholesome discipline. Such parents purchase temporary peace, but they pay heavily later on when the child's success in life is lessened because of the handicap of a personality marked by fretfulness, domineering, or sulkiness. A "nervous" parent is a sick parent. Better seek help from a doctor skilled in treating emotional disorders.

Many other unwise parental training methods result in spoiling a child. Here are a few hints to parents on how to maintain good mental hygiene in children:

1. Most selfish, disagreeable, conceited or unreliable adults were once spoiled children.

2. Remember that what your child is in temperament, up to 10 and 12 years of age, usually indicates what he will continue to be all the rest of his life. Temperaments are moulded, not born. **You**, as his parent, can mould him during these flexible years into almost anything you desire.

3. A spoiled child generally means he has selfish, neurotic or thoughtless parents.

4. Begin your anti-spoiling methods early. A child can be as thoroughly spoiled at 2 months as he can at 4 years.

5. Don't always do for your child those things he should learn to do for himself.

6. To "give in" habitually to your child is not an evidence of real mother-love. More likely it is proof that you prize your own immediate comfort above your child's future welfare.

7. Don't "show off" your child before company. Even tiny babies soon learn by this to demand excessive attention.

8. Don't determine to give your child all the luxuries and advantages you may have

lacked in your own childhood. Make him earn some of them.

9. Give him some responsibility each day and insist that he carries it out. This encourages self-reliance and fosters pride of achievement.

10. All praise and no blame makes Jack a conceited boy. Praise your child when he merits it, of course. But don't forget the beneficial effects of occasional constructive criticism, or even punishment.—George K. Pratt, M. D. in Baltimore Health News.

CAPTAIN DOLLAR'S ATTITUDE TOWARD THE BIBLE

Captain Robert Dollar, eighty-eight year-old steamship magnate, who died recently made a practice of reading his Bible every day.

"For the past sixty years every morning before breakfast," he wrote the American Bible Society of which he was a vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living Word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys, and waiters. These books were selected with a view to providing which ever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Bible Society in various ways, has himself paid the freight charges on all shipments of its Scriptures on the boats of his line to and from the Far East and from publishing centers in the Far East.—Issued by the American Bible Society.

I have never had so close and satisfactory a view of the Gospel salvation as when I have been led to contemplate it in the light of a simple offer on the one side and a simple acceptance on the other. It is just saying to one and all of us, "There is forgiveness through the Blood of My Son." It is not in any shape the reward of our own service; it is the gift of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our kind and reconciled Father to bestow.—Chalmers.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

CHILDHOOD AND EDUCATION OF MOSES.—Exodus 2:1-10; Acts 7:20-22

Lesson for July 3, 1932

Golden Text.—Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Destiny. Foreigners, the Hyksos or shepherd kings of Egypt, were upon the throne when Joseph was taken to Egypt. Shepherds were an abomination to the native Egyptians whether upon the throne or in the field. But these Shepherd kings were friendly to the Israelites and gave them a home in the best section of Egypt.

But adversity is a better teacher than opulence; so the Lord permitted the shepherd kings to be overthrown and native Egyptians to sit upon the throne. These hated all shepherds, including the Israelites, whom they also feared because of their numerical strength. Now the Israelites after being pampered pets became slaves. The shepherds were put to the work of city building and agriculture. They were taught by compulsion very necessary knowledge against the time they would need it in Canaan. Such are the mysterious ways of Providence. Prosperity through adversity.

Opulence makes for family and national decay. The fruits of hardship and bitter poverty are rapid increase in numbers, a full development of all the physical and mental forces and an awakening of the soul to the sense of a personal need of and responsibility to God.

Everyday affairs. Marriage has been a feature of life since the beginning. When Amram and Jockeyed married it was just another common occurrence. But was it? More important than the marriage of monarchs was this simple wedding among slaves.

Slaves. They were only so in a political sense. Really they were God's free men. I Cor. 7:22. They were not afraid of the king's commandment. Heb. 11:23. That union was blessed of God with three children. Consider the loss to the human race if they had not been. Miriam is the mother of sacred song. Aaron the father of congregational worship and Moses the national deliverer and world lawgiver.

What possibilities there are in the things of everyday! Let us walk reverently, for we are on holy ground as we start families. Our children are gifts of God to be used by God. I Sam. 1:27; Psalms 127:3.

A goodly child. Every babe looks like a goodly child to its own mother, if she be a true mother. But some come into the world

especially favored. Such need special care, special training, and have special responsibilities.

The ark. The Hebrew "tebah" is the word used only of Noah's ark and Moses' cradle. Noah in his ark under the protection of God floated to safety and a new world. The little babe in its ark of paper and pitch floated from almost certain death to life and usefulness. When God delivers us we become doubly His.

Pharaoh's daughter. No child of her own, but she had a great mother heart. A lovely weeping babe borne to her upon the waters of the Nile. Finding's keeping, and when two good women pour out their love and care upon a child it must and will do better than the child of an unloving mother cast into an unloving world.

Training. Moses' parents taught him about God. Pharaoh's daughter saw to it that he acquired the wisdom and knowledge of Egypt. God trained him in meekness.

To every man his work. The vast majority of mankind are but ordinary people. They fill an ordinary place in an ordinary world. But if they fill that place in an extraordinary way for God their rewards will be great.

From time to time God sends special men. They are specially qualified, trained, equipped, and used. Whether your child is intended in the plan of God to fill an ordinary place or a special one be sure that you do all you can to enable him to fill that place in an extraordinary way. To do this both you and he need to fit fully into God's plan.

THE CALL OF MOSES.—Exodus 2:11-4:20

Lesson for July 10, 1932

Golden Text.—Certainly I will be with thee.—Exodus 3:12.

The preliminary call. Ex. 2:11-14; Acts 7:23-2444. When Moses at forty decided to cast his lot with God's people (Heb. 11:24-26) the Lord in some way revealed to him what his life work was to be, and he mistook this call as one for immediate action when it was a call for thorough preparation. The Greeks divided life into three stages: twenty years of childhood, during which the groundwork of a general education was laid; twenty years of intensive preparation, based on this groundwork for the chosen calling; and the last twenty years for fulfillment in service. God thus prepared Moses, but gave him double the time for each period.

Bide God's time. The impetuosity of youth would run ahead of God; the hesitancy of age following life's bitter disappointments and disillusion would plead unfitness and be satisfied with the peace of doing nothing. Happy and blessed is he who walks, keeping step with God.

Commencement. It comes at the close of a course in education. It is the end of one course and the beginning of another. Graduates from the first course have the confidence that they are the chosen ones to revolutionize society. But having graduated from God's school of the desert, confidence in self is gone and confidence in God has come. Finish the second course. Phil. 3:3.

Burning bush. Self-effort is exhausting. It consumes self. By nature we are like a prickly acacia bush. To work the work of God through self-effort will mean nervous and physical collapse and little accomplished. I Tim. 4:8. But to yield fully to God and to allow the fire and power of God's Spirit to work through you will enable you to accomplish the impossible without exhaustion. The thorn that pricks will become the magnet that attracts. Isa. 40:20-31; Luke 18:27; Mark 9:23.

"Who am I?" When I think I can, I can't; when I think I can't, God can. II Cor. 12:10; 13:4. The work of the Church is often hindered because wrong leaders are chosen. If God chooses He never errs. God chooses the things that are not. I Cor. 1:26-29. Man chooses those that appear to be somewhat. If God calls you, you are able. I Tim. 1:12.

"I will be with thee." God never sends His servants on an errand unaccompanied.

Who is God? "I AM THAT I AM." Jehovah. The self-consistent, self-sufficient, unchanging, eternal Being. His name and being are forever the same. Created things, including man, change constantly. I am never the same two days in succession. What I was I am not, what I am I will soon not be; but God is forever the I AM.

The created. Have I special gifts? They were given me of God. I Cor. 4:7. Am I apparently lacking? God made me thus. Rom. 9:20. And as He made me He can use me. The slow tongue will become eloquent, the awkward body agile, and the weak strong under the enthusiasm of God's service.

THE PASSOVER.—Exodus 11:1 to 12:36

Lesson for July 17, 1932

Golden Text.—For even Christ our passover is sacrificed for us.—I Cor. 5:7.

The Lord is not slack. II Pet. 3:9; Gen. 15:13, 14; Ex. 12:41. Men who are big in

promises are often small in performance, but God, whose promises are more than four thousand and exceeding great, has not failed and will not fail in keeping time and quantity of promises. He is never behind time, though our desires may crave their fulfillment sooner; He is never beneath the promise, but rather exceeds it. Josh. 1:3, 4; 23:14; Eph. 3:20.

The elders. When Moses at forty undertook to deliver Israel he took no counsel. At eighty he did. You may render obedience, but you cannot render love to an autocrat. Cooperation and love come only where there is counsel. Herein Moses proved that he had acquired the qualities of leadership.

The plagues. The real, final proof that I am called of God to a work is its realization in fulfillment. Ex. 3:12. Signs and miracles alone are not full proof, for ungodly men can in a measure do the same. II Thes. 2:9, 11; II Tim. 3:8. The plagues were really judgments upon the gods of Egypt and their worshipers that the Children of Israel might learn that there was no God like unto Jehovah.

The Passover. Ere the Children of Israel could be fully delivered from bondage they had to go under the blood. A spotless (without blemish) lamb had to die and its blood placed on the lintels and doorposts of the home. Its flesh was to be eaten until none remained. A life for a life is God's law. When the lamb dies I live. When I eat it life is sustained. Christ, the true Lamb, is the Giver and Sustainer of life. With Christ there is no death. Two persons traveled over Egypt that night—the angel of death and the angel of life—Christ. When Christ saw the blood He crossed the threshold (passed over) and entered the home and abode there. v. 23. Then the angel of death passed by. Where there was no blood the angel of life passed by and the angel of death passed over the threshold, and the firstborn was slain.

This truth is illustrated by the Jewish custom of setting an extra plate at the table and opening the door at a certain point in the feast to welcome God's messenger of grace to the feast.

A memorial. A new calendar was begun for Israel with his day. Ex. 12:2. A new calendar was begun for mankind with the advent of Christ. The event was to be much remembered through all generations. So is the death of Christ, our Passover Lamb. The shadows cease when the reality appears. Passover blood—physical deliverance; Christ's blood—spiritual deliverance. Passover lamb—natural sustenance; Christ's body—the true bread for the soul.

Bitter herbs. Remember from whence thou art digged. Never forget the galling bondage of sin. If you forget you will return to it. So to-day the American people have forgotten the evils of the licensed saloon and are begging for its return. So to-day individual Christians have forgotten the bitterness of sin and are returning to it until people wonder who is the most ungodly—the world or the church. What a shame! What a pity! I Cor. 5:6-8.

THE DELIVERANCE AT THE RED SEA.—Exodus 13:17-15:21

Lesson for July 24, 1932

Golden Text.—The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.

Harnessed. Ex. 13:18. Marched in ranks of five. It is a strange teaching that Israel was an undisciplined horde. During the years of slavery when they were building the treasure cities they were organized for work with an Egyptian taskmaster over them who directed them largely through the Hebrew elders. When the Lord took the Egyptian yoke from off their necks they retained their organization and their own elders as leaders. They were disciplined but not inured to war. Ex. 13:17. Although freed they still had the mind of slaves who whine and wish they were dead when hardships appear and dangers threaten. A good soldier endures hardness and rejoices in conflict. Am I a slave or a freeman?

Joseph's bones. Joseph had saved his brethren from famine. At his death his body could have been taken to Canaan for burial, but while Joseph wanted to be buried in Canaan he wanted his body to remain in Egypt as a sign and token of future deliverance and to be taken to Canaan only when Israel also went. Like our Lord—in the body or out of the body I am with you always.

The dilemma. The sea before, the enemy behind, a forest to the right and a morass to the left, what can Israel do! "Stand still, and see the salvation of the Lord." What did they do? They cried unto the Lord. Thus they honored God, but their accompanying complaints dishonored Him. Man is ever thus—faith mixed with unbelief, and worship with whining. No wonder God rebukes us, but wonder of wonders that He suffers us!

The deliverance. God used natural means in a supernatural way. The strong east winds pushed the water away, but the water stood as a wall ("congealed," Ps. 78:13; Ex. 15:8) on the right hand and on the left. But can water be solidified without freezing? Science has proved that it can. And then there is nothing impossible with God.

Go forward. Not wait until the channel was fully open, but to follow as He opened the way was God's command. I need not know the way, but I need to trust my Guide.

God's look. God looked upon Israel and their path was bright as day. He looked upon Egypt and their night was blackness. He smiled upon Israel and not one stumbled. He looked upon Pharaoh in anger and the chariot wheels came off and they drove heavily. In the morning watch Israel saw deliverance, and Pharaoh fear. Israel was safe and Pharaoh was dead. Ex. 14:28.

The first baptism. Ex. 14:31; Ps. 77:17; I Cor. 10:2; Gal. 3:27.

The song. The first recorded song of praise to God is found in Ex. 15:1-21. Moses and the Children of Israel sang and, Miriam, the prophetess, and the women of Israel sang the refrain. How could they sing before! Ps. 137:4. How can they help

singing now! And the songs of deliverance will be repeated during the ages, and with no minor refrain. Rev. 15:3.

The new song. Isa. 25:1-4; Rev. 5:9, 10.

THE GIVING OF THE MANNA.—Exodus 16:1-36

Lesson for July 31, 1932

Golden Text.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—James 1:17.

Life's alternations. Pharaoh thrust out the Israelites, then tried to bring them back. Israel sang at the Red Sea and murmured at Marah; rested at Elim and famished in the wilderness of Sin. Life is so—day and night; summer and winter; hunger and satiety; sickness and health; joy and sorrow. And which is the greater blessing? Let us thank God for both. I Thes. 5:18; Phil. 4:6.

Complaint. Ingratitude is the first step in turning away from God. Rom. 1:21. No path is wholly rough, neither is any wholly smooth. Egypt had its pleasant remembrances and the wilderness its inconveniences. But "better is a dinner of herbs where love (for God) is, than a stalled ox and hatred therewith." Egypt had its anguish and the wilderness its peace and joy.

The way of the transgressor is hard, but the path of the just grows ever pleasanter. The trouble with the heart of man is that he magnifies the pleasures of sin and despises the blessings of grace. By the circumstances of life and by our reaction to them we prove our fitness or unfitness to be called the children of God.

Neither were they thankful. They complained when the water was bitter, but did not thank God when He made it sweet. They murmured when they were hungry, but did not praise God when He gave them quail and manna. They tired not of the flesh-pots, but they soon loathed the manna. Like the Papuans many people have no "thank you" in their vocabulary.

Bread from heaven. "What is it?" It is no more marvelous to send bread from heaven, as was done in the wilderness, than to send the sunshine and the rain to make the fruitful seasons. We are accustomed to the latter and so take them as a matter of course, but the first we call a miracle. Had it continued through the ages we would also take it as a matter of course. We are inquisitive about the unusual. As this food was different, so also are the teachings of Christ different from the philosophies of the world; so also is the peace that God gives different from the joys of the world; and so also the spiritual sustenance which comes through faith in Him. Appreciating the earthly let us covet the heavenly.

Confirmation. Ps. 68:9; Heb. 2:3, 4. Israel was God's firstborn (Ex. 4:22, 23) and His inheritance. Eph. 1:11-18. Such is God's Word. He confirms His word. Mark 16:20. He confirmed it to national Israel by the difference He made between them and the Egyptians during the plagues, by the deliverance at the Red Sea, by the supply of water and food, by the guidance of the cloud, and by the presence of His glory.

He confirmed it too by abundant rains. Manna came from heaven for man, but grass for the herds and flocks had to grow from the earth. For this purpose He sent rains during the forty years into a land that was naturally a desert and thus confirmed His

inheritance. Job 37:12-14. Under the blessing of God even the desert shall rejoice and blossom as the rose. Isaiah 35 describes Israel in the wilderness journeying to Canaan, and the spiritual Israel journeying towards the heavenly Canaan.

AN APPEAL TO SUNDAY SCHOOL TEACHERS

By Milo Kauffman

Dear Sunday School Teacher: May God help you to realize the tremendous responsibility that is yours as a teacher. You are dealing with precious, eternal souls, each of which is worth more than all gems. How many lives have been saved from shipwreck by a faithful teacher! How many souls are saved by the prayer, the teaching, and the life of the teacher! Yet there are many in our Sunday schools to-day who are not safe in the Master's fold; many who need the loving care and attention of conscientious, Christian teachers; many who need to be drawn closer to God by watchful, prayerful leaders. Do you have such in your class? How great is your responsibility! Will you help them by your teaching, your prayers, your life? If not, have you considered what the result may be? How can God use weak human beings for such a great, important work? The responsibility should drive us to greater consecration, to closer fellowship with our Master, to more faithful service, and to pray: "Lord, help me to do my best for each member of my class."

Your Task

What is your task as a teacher? Is it to give information concerning the lesson? Yes, but that, dear teacher, is a very small part of your task. You are to impart inspiration, to stir the mind, and arouse to action the very life. You must not only teach facts concerning the lesson, but also make practical applications that will affect the lives of your pupils. You must not only teach the lesson, but also get in touch with the life of each member of the class. It is important that you are able to teach the facts concerning the lesson in such a way that will stay with your pupils, but you are successful only as you succeed in bringing them to Christ, building them up in Christ, and sending them out for Christ. It is your duty as well as privilege to plant in the lives of your pupils the seeds of submission and loyalty to the Church of Christ—to help raise up strong, loyal men and women for God and the Church. This is your great task. Are you equal to it?

Your Reward

There may be many disappointments, many problems, many hours spent in prayer when sleep seems so necessary, yet the reward of faithful teaching will make you say: "It is worth many times what I put into it." God's Word rightly taught will not return void. And what joy to know that some one has been brought by your efforts; to know that some one is having greater victory, or is walking closer to God because of having come in contact with you! In years to come there may be some messenger of God on the mission field that would not be there

were it not for your faithful teaching and life. Can you imagine Mary coming to you in the glory world and saying, "I'm so glad you showed me the way," and John saying, "I am so thankful that you taught me the importance of consecration and service to God; see these others that I have brought along"? Will you regret then that you worked so hard? Your answer will be, "Oh, if I could only do it over again how much harder I would try! There were others I might have helped if my life had been more consistent; if I had prayed more." It pays to be faithful.

In a city in England a woman was told that she might teach a class if she would gather children from the streets. Among the dirty, ragged street boys was one called Bob. By love, patience, and care he became a changed boy. Soon he was teaching a class. Then he studied for the ministry, and later sailed for China and became the founder of Protestant missions in China, Robert Morrison. Did it pay the teacher to be faithful?

Qualities of a Successful Teacher

Experience with Christ. You must know Him as your personal Savior before you can point others to Him. You must know Him as your guide and source of help. You must have close fellowship with Him. Your life must be hid with Christ in God. It is only as you abide in Christ that His Spirit can flow through and make you fruitful. How can you expect to lift others to Christ if you do not have that more abundant spiritual life that comes by abiding in Him constantly?

Knowledge of His Word. His Word is essential in dealing with souls. You are called of God to teach His Word, consequently you must be acquainted with it. Oh, how sad it would be if you should fail to direct those in your class in the right way! Several years ago a mother with a child in her arms was traveling by rail through North Dakota, through a raging blizzard. She seemed worried lest she would not get off at the right station. A traveler assured her that he was well acquainted with the country and would see her off into the raging storm. The train sped on, and soon the conductor called the station that the woman had named. The traveler was at once alarmed and said, "I put her off at the last stop." The conductor informed him that they had stopped for water. The train was backed. After a search the woman was found frozen with the child in her arms. How sad! How terrible! Yet how much worse it will be for those who are on the way to judgment to be misdirected!

Prayer. "Pray without ceasing," teacher. For unless you come in touch with God and

He touches your life you cannot touch the lives of others. Pray daily for your class. The surest and best way of touching and changing the lives of your pupils is by intercession at the Throne. It will enrich your life and prepare you to meet your class as nothing else will. If you are really interested in your class, and want more power in your own life, spend a great deal of time alone with God.

Consistent Living. How much depends on your own life, dear teacher! "Your life is the life of your teaching." How that class does watch your life! Your appearance and your example may have more effect than your teaching. Many teachers wonder why they are not more successful in reaching and touching the lives of their pupils. Very often the answer is easy—the teacher's life is not what it should be. How do you appear as you stand before your class? Have you ever stopped to think? Do you wish your pupils to dress as you do, or to act as you do? Some of them will. How very important that the teacher's entire life measures up to God's Word! Let your class know by your life that you have been with Jesus. Let them know you are loyal and faithful to God and His Church in every detail.

Church Loyalty. If you are not loyal and faithful to your own Church you are not qualified to teach in its Sunday school. There are too many members to-day who hinder the great work by a lack of loyalty. If you are not loyal your pupils will notice it, and you will be guilty of imparting the spirit of disloyalty to others. Submit yourself willingly to every ordinance and regulation of the Church. Let your pupils see in you the beauty of obedience. Attend and support the services of your own Church regularly. If you must be absent, see to it that there is some one to teach your class whose life is in harmony with what you believe. Be jealous for the safety and welfare of your class.

Individual Concern. Do you see your class as a whole, or as individuals with individual needs? Study your class. Know the needs of each one. A wide-awake teacher will say, "Bill is unsaved. I must try to win him. Esther seems to be losing out. I must speak to her. Bobby has accepted his Savior. I must encourage him. Tom is quite ambitious. I must try to direct him in the right way. What a good missionary he would make!" You cannot be really successful if you limit yourself to dealing with your class as a whole. You must be concerned with each one, and be willing to spend time with each one. It is after all individual work that brings the greatest results.

Conclusion

Now, dear teacher, if you have not fully consecrated your life to God, do it at once. Walk daily with your Savior. Maintain a deep spiritual life. Fall in love with your work. Take your calling seriously. Pray definitely each day for each pupil. Be faithful in life, in prayer, and in teaching, and your reward will be great.

Hesston, Kans.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

What is Progress? It depends on the viewpoint for a true definition. Mostly our vision is too narrow to measure our progress. If I am on an eastbound car and walk from the front end to the back, it does not indicate that I am making progress westward even if I am a little farther west in the back end than in the front. The fact is I am speeding eastward continually. If my goal is west, and my movement is toward the east, I am losing faster than I am gaining.

What progress is being made in the Church or the Young People's Meeting? We cannot measure it by the activities alone. The singing may be good. The speakers may all be performing their part. The attention and interest may be good. But unless the meeting is more than a social club, unless there is a vital relation to Jesus Christ, unless the songs and the prayers and the speaking are a real help in bringing people into a vital relation with Jesus and in fostering their growth in grace, the progress may be backward after all. We cannot be said to be in a place for growth in grace until we are in grace. We are not making progress with our people unless we are getting them nearer to the place where they will accept the way of progress in Christ Jesus. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18).

Deception does not constitute progress. To get people to accept a Christ of popular opinion does not make them Christians. To make them imagine they have a Christian experience which they have not, does not make them new creatures in Christ Jesus. We can not by subtle reasoning prove a man a Christian who still loves the world. The verdict of the Word is still, "If any man love the world the love of the Father is not in him."

A show of great things is not progress. A congregation may be built of a large number of souls, but they do not constitute increase unless they are of the "gold, silver, precious stone" that can abide the test of fire. If we compromise the requirements of the Word and accept persons who are not ready to yield obedience to all that is commanded, our final end will reveal a great suffering of loss because of the "wood, hay, stubble" that cannot abide the fire.

The Service of Our Youth

Let us think of the field lying open to youth,
The tasks for the Master, undone,
Of the souls that are lost and the lives so uncouth
Who as yet are unsought and unwon.

Has the Master saved you from the pitfalls of sin?
Has He filled you with His love divine?
Have you fed on His Word with a new joy within?
Does your walk in His fellowship shine?

Then be ready to-day to yield Him your all,
To respond to the service He gives;
For Jesus needs you to go forth at His call
Winning souls for a King who e'er lives.

—J. R. S.

I. BIBLE MIRACLES—THE FLOOD (Jr.).—Gen. 7

Topic for July 10

MOTTO

"Come thou and all thy house into the ark."

MEDITATIONS ON THE TOPIC

I. The Miracle of the Flood.—Foolish men living on the earth sinned against God and one another, and lived as if they were secure in the earth without minding anything about God the Creator. God saw that it was needful to give the world an object lesson of His power. God, who made the world by the word of His command, is able to move upon the earth to cause things to be as He will. He determined to send a flood of water, even to the tops of the highest mountains. Such a flood would destroy every living creature that lived on

the earth unless there was a plan to save them from the flood.

God found one family who heeded His Word and took warning. To this family God revealed what He was going to do and gave instructions as to how they could escape. The man's name was Noah. God told him how to build an ark of gopher wood with three stories. In this ark they were to store food enough to last through the flood. Then God sent into the ark two and two of all kinds of animals. After Noah and his sons with their wives were all inside, the Lord shut the door. Then He caused it to rain for forty days and forty nights. He also caused the water to spring up out of the ocean and come over the land till all was covered. Every living creature died except those which were with Noah in the ark. All the unbelieving men and women in the earth were drowned because they would not heed the warnings of God against sin. The ark floated upon the top of

the water and carried its precious load of people and living creatures to make a new start in the earth after the water went down again.

II. The Text.—Gen. 7.—This tells the story of how the ark was filled and how it bore its occupants safely on the water, also how all animal life which remained on the earth was destroyed.

III. Junior Program Suggestions.—Here we have a very impressive lesson for the junior mind. Who of you that are older can not recall the impression which this story has made upon you from earliest childhood knowledge? It was an object lesson from God that has left its impress upon the whole world from generation to generation, wherever God's Word is known. But it is a much needed lesson to-day, because man is prone to forget that the blessings which he enjoys of life and nature are provided by Almighty God who holds the whole creation in His power. Men cannot go on in high-handed wickedness and in disregard of the Creator to-day and expect to escape the judgment of God, if they fail to heed the warnings of His Word as it is delivered through His servants. Although God will no more send a flood of waters, He has declared that He will send fire and that no one shall escape who tramples upon the mercy in God's plan of escape through Christ. Teach Jesus from this lesson and draw out the comparisons after fixing the story vividly in all minds.

OUTLINE STUDY

I. The Cause of the Flood.

1. Man's wickedness.—Gen. 6:5-8.
2. God sent it for punishment.—Gen. 6:12, 13.

II. God's Mercy to Noah.

1. Noah was a righteous man.—Gen. 6:9.
2. God's command to Noah.—Gen. 6:14-22.
3. Directions for their salvation.—Gen. 7:1-10.

III. The Flood.

1. The coming.—Gen. 7:11, 12.
2. The saved.—Gen. 7:13-16.
3. The earth covered.—Gen. 7:17-20.
4. The lost.—Gen. 7:21-24.

IV. The Flood Ceasing.—Gen. 8:1-14.

V. A New Covenant with Man and Living Creatures.—Gen. 8:15-9:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. God Punishes Sin:
 - a. When Men Are Disobedient to God's Law.
 - b. When They Will Not Heed His Warnings to Repent.
 - c. The Destruction by the Flood.
2. God Saves the Righteous:
 - a. By Revealing His Plans.
 - b. By Their Obedience to God's Plan.
 - c. The Ark of Salvation.

For Seniors.

1. A God of Judgment.
2. A God of Mercy.
3. A Lesson in Salvation.

PERSONAL THOUGHT

Have we heard the Word of the Lord?

How is that Word affecting us to-day?
"How shall we escape if we neglect so
great a salvation?"

SEED THOUGHTS

"They walk with God whom none can shame
From trusting in His holy name:
Who looking for a glorious morn
Shrink not before the tip of scorn.

They walk in light, in safety, peace,
Awaiting patiently release;
Turn from the world and take the cross,
E'en though it be of life a loss.

Thus Noah walked—an ark prepared—
Thus moved by fear, salvation shared:
What, then, to him man's scoff and jeer?
God, the Almighty, was his fear.

And thus God's heroes of all time,
So walk with Him in faith sublime;
The world is but a passage-way
Through which they reach the realms of
day. —E. C. Pearson.

The faith of the head is the faith that is
dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that
will stand,
For the faith that will do must include the
first two.—Sel.

Worthless faith God never regards,
Faithless work God never rewards.
—Hood.

A little child was asked, "What is faith?"
She replied, "Faith is doing God's will and
asking no questions."—Sel.

WAYS OF STUDYING THE BIBLE.—

Luke 24:25-27, 44-47; Heb. 11;

I Cor. 10:1-11

Topic for July 17

MOTTO

"The entrance of thy words giveth light."

MEDITATIONS ON THE TOPIC

I. The Study of the Bible is a study of blessing if it is engaged in in the right spirit. When we receive a letter from a dear friend, we read it with appreciation because of the friendship. We are not careless in the reading because we would not miss one single thought that our friend would communicate to us. And when we find in it some token of the love of the writer and some precious promise to be fulfilled, we would not for any price neglect to respond to that love and meet the conditions by which the promise could be fulfilled.

The Bible is a message from the most precious Friend of our souls. It has been delivered to us in love and it is stored with many expressions of His deepest concern for our happiness. Many precious promises are in it for those who take the time to search them and claim them by their devoted obedience in meeting every condition. Just as one who writes us letters would expect a letter or a visit in response, so God expects a response on our part toward Him by prayer and fellowship.

With such a view of the Bible as suggested above we may enter upon various methods to get acquainted with the contents of this book. The methods of the Outline Study can well be used. Combine some of them and at times use one or the other separately that you may get a greater benefit. But in all your methods, never lose sight of the fact that God is the Author of it all. He has inspired every part by His Spirit and has directed His servants to prepare it for our benefit.

II. The Text.—Luke 24:25-27, 44-47.—

This passage illustrates how Christ is found in all the Scriptures and how the plan of salvation is set forth through suffering and death and resurrection.

Heb. 11.—This chapter illustrates both character study as well as topical study of the Scriptures.

I Cor. 10:1-10.—Here a bit of history from the experiences of Israel is brought forth to draw a lesson for Christian people.

III. Junior Program Suggestions.—We should be careful to impress reverence for the Word of God in all our talk and reference to the Bible. Far too often our very methods in the study of the Bible and the lack of reverence that we manifest have much to do in begetting the wrong attitude toward the study of the Bible in youth. The Bible is not a book from which to collect jokes and smart statements to provoke laughter. We who had faithful parents learned early not to make fun about the things which Father and Mother told us or commanded us. Jokes about things which need to be regarded with respect lighten the regard for authority toward those who should have our regard. Fun made of the things of the Bible begets an irreverence that cheapens the force of its teachings in the sight of those made to laugh. Whether the Bible is read through and learned as a whole, or read in short lessons, or by searching out its doctrines and characters, or by some other plan, it should be studied and read to receive from its pages the message which God has planned for us to learn. All of it should be studied with the consciousness that it is God's message. In making assignments to the juniors they could be given some passages from the Outline Study which illustrate the method used by the men of God, and let them tell all they can about the lessons taught through the different methods. Other passages could be selected besides those noted in the outline.

OUTLINE STUDY

I. The Spirit of Bible Study.

1. Whole-heartedly.—Psa. 119:10.
2. Prayerfully.—Psa. 119:18.
3. Reverently.—I Thes. 2:13; Psa. 119:161.
4. With motives for good.—Psa. 119:11; II Tim. 2:15.
5. With heart searching.—Psa. 119:59, 60.
6. Joyfully.—Jer. 15:16.

II. Profitable Methods.

1. Reading it through as a whole.—Luke 24:27.
2. Study by topics.—Acts 17:2, 3.
3. Study by chapters.—Luke 4:17-21.
4. Study by books.—Rev. 1:3.
5. Historically.—I Cor. 10:1-11.
6. Dispensationally.—Heb. 12:18-29.
7. With Christ as its theme.—Jno. 5:39.
8. By Characters.—Heb. 11 (They also illustrate the topic of faith).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Studying the Bible:
 - a. Reading It Through.
 - b. Learning a Part at a Time As a Sunday School Lesson.
 - c. Learning about Men and Women in the Bible.
 - d. Learning about Jesus in the Bible.
 - e. Learning about Heaven, Hell, Resurrection, Eternal Life, etc.

For Seniors.

1. Describe Some of the Methods Used in Bible Study.
2. The Right Spirit in Studying the Bible.
3. Methods and Spirits That Are Detrimental.

PERSONAL THOUGHT

"The law of the Lord is perfect, converting the soul." Do we always realize the wonderful perfection of the Book and its blessing upon sincere seekers?

SEED THOUGHTS

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

How wonderful, how supreme is the Bible! The thoughts breathe with inspiration, the figures move, and most of all the central figure, Jesus Christ, seen, remembered, trusted and adored, stands out forever in it, the clearest, most enduring and most potent personality in the world's history.—H. Van Dyke.

"Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word."
—Mary A. Lathbury.

The Bible is a pantry. Go there for something to eat.—Sel.

If the Bible is God's Word, and we believe it, let us handle it with reverence.—John B. Gough.

Nobody ever outgrows Scripture; the Book widens and deepens with the years.—Spurgeon.

Talk about the questions of the times! There is but one question—**how to bring** the truths of God's Word into vital contact with the minds and hearts of all classes of people.—Gladstone.

MARKS OF A LIVE YOUNG PEOPLE'S MEETING.—I Cor. 14:26-40

Topic for July 24

MOTTO

"God is in you of a truth."

MEDITATIONS ON THE TOPIC

I. The Live Young People's Meeting.—We know that a thing is alive by the way it expresses itself. A live fish does not float about on its back, but is alert to the things about it and is busy feeding or getting out of the way of danger, or enjoying itself in association with other fishes. We know too that things are alive by the fact that they grow and develop normally. If such growth ceases they have reached the stage when death sets in.

In speaking of a religious meeting of any kind, we recognize that in human beings there is a possibility of having different kinds of life. There is much difference between just a meeting of young people who are unconverted, lively as they may be in intellectual alertness, and a meeting of young people who are converted and are alert to things spiritual. Again there is such a thing as a very low state of spiritual life which is manifest in formal performances of duties and lack of spiritual thought in the expression of any part of the theme under discussion. There is a vast difference in singing in a lively way for the enjoyment of the exercise and singing in a spiritually alive way, taking in the full spiritual worship of the song and giving expression in meaningful tone. Nevertheless we should not connect ignorance and intellectual dullness with spirituality. It behooves spiritually alive young people to be awake in every power of their being and to consecrate all their energies to the glory of God and the uplift of one another. When they speak or sing

or pray or serve, they should be awake and use their powers to the full capacity, that their service may count for the highest usefulness to the glory of God.

II. The Text.—I Cor. 14:26-40.—This passage describes a congregation of people with different gifts which they are using for the edification of the congregation. It is noticeable that this describes an orderly procedure which brings every individual under the control of the Spirit to be used to the glory of God and the uplift of all who hear. Spiritual life is not mere noise and confusion of noises, but order and intelligible work to the welfare of all.

III. Junior Program Suggestions.—Earnestness and interesting ways of presenting the truths of the Bible are always helpful especially with growing youth whose minds are inclined to wander when things get beyond their grasp. Those who are responsible for the Junior programs do not want to become careless about preparing their work and about gathering the material that is appealing to the understanding of the boys and girls. But we ought to avoid the cheaply spectacular kind of meetings that make no progress in getting across spiritual truths but serve mostly to entertain. If we train our boys and girls to expect physical and mental thrills in the Young People's Meeting they will soon learn that the movie or the show can outdo us, and we will have the responsibility of fitting them for it. It should be our constant prayer to fit them more and more for the vital truths of the Gospel, which will bring spiritual life to their souls and enlist their interest in things spiritual. The Suggestive Assignments for the Juniors will give you an idea in what direction to lead the minds of the boys and girls on the topic of to-day. Let them use the Scriptures found in the Outline Study and exercise their minds in getting their meaning. Making a meaning plain to the understanding will hold the interest and bring real instruction and life into a meeting, whether that is the meaning of a Scripture, a song, a prayer, or some other phase of the meeting.

PERSONAL THOUGHT

"Alive unto God" may well be the test as to the liveness of our young people's meetings.

OUTLINE STUDY

I. The Live Individual.

1. One born of God.—Jno. 1:12, 13.
2. One led by the Spirit.—Rom. 8:9-14.
3. One desiring the Word of God.—I Pet. 2:1, 2.
4. Diligently increasing in virtues.—II Pet. 1:5-11.

II. The Live Young People's Meeting.

1. Having youth who are examples of the believers.—I Tim. 4:12.
2. Taking a real interest in the worship.—Eph. 5:18-20.
3. Filled with love for one another.—Eph. 5:1, 2.
4. Filled with messages of conviction of truth.—I Cor. 14:24, 25.
5. Filled with a desire to glorify God.—I Cor. 10:31; Col. 3:17.
6. Awake to the needs of all.—Eph. 4:11-16.
7. Under the direction of faithful overseers.—Heb. 13:7, 17.
8. Ready to do what is assigned.—Rom. 12:1-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. A Live Meeting:
 - a. Singing for Jesus' Sake.
 - b. Doing My Duty Heartily.
 - c. Receiving the Good Things from Others Gladly.
 - d. Helping by Prayer and Orderly Attention.

For Seniors.

1. The Difference Between Life and Mere Liveliness.
2. Spirituality in Song and Prayer and Speech.
3. The Spirit of Helpfulness Toward All.

SEED THOUGHTS

Real Life

Thou must be true thyself
If thou the truth wouldst teach;
The soul must overflow, if thou
Another soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a faithful seed.
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

Who would not live for Jesus,
Rejoicing glad and free?
The music of a ransomed life
Is all He asks of thee.

—Eve Travers Poole.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psa. 1:3.

CHRISTIAN STABILITY.—Luke 9:57-62; Heb. 13:8-21

Topic for July 31

MOTTO

"Be ye stedfast, unmoveable."

MEDITATIONS ON THE TOPIC

I. Stability.—We all like something that can be depended upon. We like it in material things and we like it in the character of men and women. It is also in demand in Christian character. The Bible characters whom we gain most inspiration from as examples are the characters who stood for something and had such a stability in their lives that their lives counted for God. As we think of the men and women who have counted for helpfulness in our spiritual life, we think always of those who have been and are stable. We always know where we will find them on the questions of the day. We know that whatever others may say or do that these men and women will not be found on a doubtful road because we have found them stable at all times.

We also learn, if we are observant, that even those who are themselves inclined to be contrary to sound doctrine and take pleasure in opposing tried ways for the sake of novelty, would be very much moved if they found their stable companions and friends getting shaky on the very things they have, by their perversity, been helping to destroy. Youth, who do not like to take a stand with their conservative elders, are very much shocked if they find their elders letting go of the things for which they have stood in the past. You will find them inwardly depending on the character of their associates who are standing loyally for the standards of the Word of God, even though they may make all kind of sport of them in the presence of their worldly minded companions. If we would be true to ourselves and to God, we should heed the voice of our conscience and fix ourselves upon the Rock, where we will be unmoved by the craftiness of undependable men and women.

II. The Text.—Luke 9:57-62.—Here we have illustrations of men who would follow Jesus in service but who are inclined to let their worldly ease or ties of home and

kindred keep them back or hinder their full consecration to the work. The Master has a way of touching the weak spot in our resolutions and asking that these be surrendered if we would be truly stable.

Heb. 13:8-21.—Jesus is unchangeable and hence is dependable under all conditions and circumstances of life. We may well cast ourselves upon Him in times of seeming triumph or in the time of reproach, for we shall thereby be established and receive the reward that all the faithful shall win.

III. Junior Program Suggestions.—Stability is more than mere stubbornness. We should seek to impart principles of divine truth to the hearts of the boys and girls rather than mere prejudices of sentiment because they happen to like us or some other leaders. Having established them in the principles of righteousness and truth in Christ Jesus, they should be established in these regardless of what their best earthly friends may say or do. Outside of this kind of sticking to things there is no real stability. If we stubbornly cling to a thing because we happened to first set our stakes on that thing, regardless as to whether we have a Scriptural reason for it or not, we may be able to demonstrate our stiff-necked attitude, but we do not demonstrate spiritual stability. The very attitude of stubbornness will trap us into other evils and prove our lives very inconsistent. Seek to fix the loyalty of the boys and girls upon Jesus, and then it will be easy to lead them to see that the standards of the Church are in harmony with His teaching and that because of this they should cling to them with loyal devotion, unmoved by the influences of associates who are not loyal. Use the Scriptures in the outline to enforce the Suggestive Assignments.

OUTLINE STUDY

I. Marks of Stability.

1. In faith.—Heb. 3:14; Col. 2:5; I Pet. 5:9.
2. In doctrine.—Eph. 4:14; Heb. 13:9; II Pet. 3:15, 16.
3. In life purposes.—II Pet. 3:17, 18; Dan. 1:8; Acts 11:23.
4. Service, endurance, loyalty.—II Tim. 2:2; Tit. 1:6-9; II Tim. 4:1-8; Luke 14:25-33.

II. How to Become Established.

1. By the grace of God.—II Thes. 2:16, 17; 3:3; I Pet. 5:10.
2. By diligence.—II Pet. 1:5-10; Heb. 5:11, 12; Jude 20-25.
3. Heeding counsel.—I Thes. 3:8-13; Heb. 13:17.
4. Helping one another.—Heb. 10:24, 25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Standing true to Jesus:
 - a. Confessing Him—Obeying—Following.
2. Growing Strong:
 - a. Feeding—Associating—Exercising.

For Seniors.

1. Work out Assignments from the Outline Study.

PERSONAL THOUGHT

We do well to fix our dependence upon the unmovable Rock if we would stand through all the changing storms of life.

SEED THOUGHTS

On the Rock of Ages

On the blessed Rock of Ages,
In calm or tide
Always in that sacred shelter
Let me abide;
Trusting only in its keeping,
Naught else to see,
Ever on the Rock of Ages,
Lord hold Thou me.

On the blessed Rock of Ages,
Nor drawn away
By the many lights alluring,
O keep, I pray!
And if swept by sorrow's tempest
My strength shall flee,
Father, on the Rock of Ages,
O hold Thou me.

On the blessed Rock of Ages,
When comes the call,—
Not to journey, 'tis but passing,
One step is all.
Only that I may be ready
Thy face to see,
O upon the Rock of Ages,
Lord, hold Thou me.

—Grace L. Hosmer.

WHITHER ARE WE DRIFTING?—

II Tim. 3:1-4:5

Topic for August 7

MOTTO

"Be ye steadfast, unmoveable, always abounding in the work of the Lord."

MEDITATIONS ON THE TOPIC

I. Drifting Toward the Sinner's Doom.—

It matters not how smoothly we may speak of the drift of the Christian Church to-day, we cannot get away from the fact that the drift is tending toward the place where all the wicked will finally land. Like the drift toward the great Niagara Falls, over which there is almost certain destruction, so is the drift of the Christian. We may yet be far upstream where the waters are comparatively quiet and where the boat in which we glide is easily controlled; nevertheless, if we are in the river at all and are not pushing against the downward current, we are moving toward the fatal falls.

The currents of the world are all downward toward the place of eternal destruction. If we are not keeping ourselves by the power of God so that our life is making progress upward and onward toward the rewards of the righteous, we are surely drifting downward. There may still be a vast difference in the downward speed of ourselves and the wicked world about us. We may congratulate ourselves that things are not so bad since we are not so far down and are not moving as swiftly as the outright sinner. But if we are drifting at all, if the signs of downward motion are showing at all, we may know that we will finally end in the sinner's doom unless we awake before it is too late.

Fix your eyes on the shore line of God's truth. Remember that many who drift only look into the waters which are also in motion, and thus they cannot discern the drift. There must be a decided friction around your life. The waves of popularity must dash against you contrary to the course you pursue, or else you are in the downward current. Beware of the deception of an easy way. Meet the opposition by the grace and power of God, and press upward.

There is no one who is able to stem the current by his own efforts. Every moral man who trusts in His own righteousness, however high his standing compared to the rest of the world, is surely not moving upward, even if there are marked and strong battles against the currents of evil. Likewise every Christian professor who lets go of the sustaining grace of God and depends upon his own wisdom and strength to make progress is surely going to drift, and that drift is downward toward the sinner's doom.

II. The Text.—II Tim. 3:1-4:5.—Here the plain facts are stated concerning the perilous drift of the last times in which the power of God is set aside and every Chris-

tian professors will seek to follow after the lusts and follies of the world, choosing teachers who suit their own pleasures rather than those who tell them the truth. The facts are that those who will live Godly will not have an easy time, but shall suffer persecution and must endure afflictions if they expect to make a success.

III. Junior Program Suggestions.—Boys and girls can discern the drift of their lives by remembering how far they have wandered from the standards and principles which their godly elders have taught them. Where are they now, compared to where they were a few months or years past? What things are being lost out of their lives? What practices of godly people are no longer observed? What about prayer, Bible study, Church attendance, Sabbath observance, interest in Christian service, missions? What worldly things are coming in? What amusements are followed? What about the conversation, association, fashionable attire, questionable business methods, love of fleshly pleasures? If our hearts are no longer devoted to the things that please the Lord we are drifting and our hearts are being filled with the things pleasing in the sight of the ungodly world. Use the Suggestive Assignment outline for juniors and develop the truths that will cause the boys and girls to take heed to the things that enable them to stand against the downward current. A careful study of the Scriptures will develop the truths most vital in this subject. Encourage them to find other scriptures besides those in the Outline Study.

OUTLINE STUDY

I. Lives That Drift.

1. Those with a wavering faith.—Jas. 1: 6-8.
2. Having a selfish purpose.—Jno. 5:44.
3. The negligent and heedless.—II Pet. 3:17.
4. Following false teachers.—II Pet. 2:1-3.
5. Continuing in childhood.—Eph. 4:14; I Cor. 3:1-3.

II. The Manifestation of Drifting Lives.

1. Letting the doctrines slip.—Heb. 2:1-4.
2. Letting holy practices get away from our lives:
 - a. Devoted fervent love.—Rev. 2:2-5.
 - b. Strict discipline concerning evil.—Rev. 2:14-16, 20.
 - c. Regular attendance at services.—Heb. 10:25.
 - d. Diligence in virtues.—II Pet. 1: 5-10.
 - e. Orderly observance of the ordinances.—I Cor. 11.
 - f. Devotion to the Word of God.—I Pet. 2:2.
 - g. A faithful prayer life.—I Thes. 5:23.
 - h. Distinct separation from evil.—II Cor. 6:14-18; II Tim. 2:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Outline.
2. Going Forward with the Lord:
 - a. Remembering Our Godly Teaching.
 - b. Learning Daily the Ways of Righteousness.
 - c. Obeying All the Truth We Know.
3. Where Drifting Leads:
 - a. Into the Counsels of the Ungodly.
 - b. In the Way of Sinners.
 - c. In the Seat of the Scornful and to Their End.

For Seniors.

1. Drifting from the Truth of God.
2. Characters Who Drift.
3. How to Be Saved from Drifting.

SEED THOUGHTS

Keep Pressing On

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
Lord lead me on to higher ground.
Lord, lift me up and let me stand,
By faith on heaven's table land,
A higher plain than I have found;
Lord, plant my feet on higher ground.

—Jas. Oatman, Jr.

Fight on my soul till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
To His divine abode. —G. Heath.

Then while the Spirit leads us on,
Our march we'll still pursue,
Until the heavenly goal is won,
And we our King shall view.
See the righteous marching on!
And the angels bid them come;
And the Savior stands awaiting
To welcome travelers home.

—W. P. Rivers.

Help me to watch and pray,
And, on Thyself rely;
Assured if I my trust betray,
I shall forever die.

—Chas. Wesley.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

—Philip Doddridge.

COMMENTS ON WORLD NEWS

(Continued from page 224)

I was a-grievin'—and a sixteen-year-old boy don't rightly know how to handle grief. So I tried liquor. I was drunk most every Saturday night. I gambled away my wages. I'd fight at the drop of the hat. That went on for nearly four years, and then through my mother's prayers I was saved. Me, how could I be for anything but prohibition?

I ain't narrer enough to think a feller who takes a drink is a no-account. I know better. But I say a feller who don't protect the children who is growing up from liquor ain't a good Christian nor a good citizen, nohow. You know what the Good Book says about any of us who put a stumbling block in their paths. I'm for prohibition 'cos I aim to be always the friend of little children.

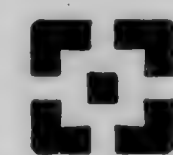
Another bit of their propaganda is the old cry of "freedom." The Free Press, of London, Ontario, gives an excellent writeup on this question, and, being a secular paper it adds emphasis to what they have to say:

Freedom is a word greatly abused because misunderstood. It bears a different meaning to different people. Some think of it as bringing rest and relaxation; others interpret it as the great open spaces of the plains with their wide horizons and bracing winds. To some it means liberty for excitement and unlimited pleasure, while many think of it as release from pain and fear. Young people often rebel against school and work, not because they despise either, but because they have an insatiable desire to be free, and their conception of freedom is to do as they like. . . .

Charles Kingsley came nearer to the thought of true freedom when he said: "There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought." There is a real difference in the conceptions outlined by Kingsley. To do just as one likes may ultimately mean bondage. True freedom is to have the liberty that will give enlargement and opportunity for the freest development of energy, intellect, and moral virtues. It means the liberty to become the highest and best we can become in the varied spheres of human life. Such a conception of freedom may call upon us to put moral claims upon our appetites and desires, making them subservient to the will of God.



BIBLE STUDY



TABERNACLE STUDIES

V. Altars and Covenants

By the Bible Study Editor

The early sacrifices of the people of the Lord had a spiritual significance particularly in the recognition of sin and the means of reconciliation to God. The first mention of a covenant relation between God and man is that found in Genesis 6:18. "With thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." No other flesh or life was mentioned in connection with this covenant at this time. The covenant had not as yet been made. Noah was required to build the ark; to gather the living creatures and to provide sustenance for all; and he did according to all that God had commanded.

After the flood had subsided and the earth was again dry and suitable for habitation Noah went forth from the ark and offered the sacrifices of clean beasts unto the Lord. But the man who had built an ark also built an altar on which the offering was made. "The Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:21, 22). But what God said in His heart He said to Noah and his sons. "The secret of the Lord is with them that fear him."

The nature of the covenant made to Noah and his sons is recorded in Gen. 9. It included, first, the provisions for the life of the human family, providing for the increase of the race, and the supremacy of the human family over all other life. It included the supply of food for man, giving every moving thing that liveth for meat to them, even as the green herb. The only restriction made in the use of animal food was that the blood should not be eaten. It also included the preservation of human life. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." God does permit the use of animal flesh for food, and requires that the blood shall be shed before the flesh may be used for food.—See Lev. 17:10-14. But God does not permit the shedding of human blood with the life thereof. When God said that He required the life of man,—that is, his death,—at the hand of every man's brother,

He did not put the sword into the hand of man. God would disarm all men so that they shall not shed the blood of their fellows. "Thou shalt not kill," is a part of the covenant which God made with Noah.

Twice God spake concerning the establishment of the covenant:—"I establish my covenant with you, and with your seed after you; and with every living thing that is with you."—"I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood" (Gen. 9:9-11). Twice God spake concerning the token of the covenant: "I will remember my covenant,—and the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (Gen. 9: 12, 17).

It is evident that the basis of the covenant between the Lord and Noah was in the sacrifices and the altar. The Lord smelled the sweet savour of the sacrifice. The new world had begun with the expression of the highest reverence to God and the deepest humiliation of man before his Maker and God. Here was the recognition of sin and the recognition of the only means of grace for man, in the atonement made by blood for the sins of mankind. This effective reconciliation was honored by the Lord with the covenant of His grace. Everything that man could wish for was included in the new promises that the Lord made with the world. In the name of the One whom the sacrifices represented God bestowed the blessings of life and peace and the bounties of His love upon the new world. It was upon this secure ground of forgiveness and peace that God could rest His assurance that when He looked upon the token He could remember His covenant.

The fact that men used altars and offered sacrifices thereon did not keep men from sinning. The sacrifice was the method of reconciliation after the committing of sin. Noah and His sons were subject to the imaginations of the human heart. These are evil from youth, and are the cause of human moral frailty and transgression. Yet there is no reason why man should spurn the offers of mercy through the sacrificial covenants of God.

Abram was called, and given the gracious promises of the Lord. We have no evidences that Abram offered sacrifices before he came into the land of Canaan, but we know that he built altars and offered sacrifices after he

entered into the land of promise. It may well be taken for granted that the sacrifices made by Noah were perpetuated through the line of men of faith after his day, for other nations had their religions and built their altars and offered their sacrifices to their respective gods. Others had estranged themselves from God and had perverted their methods of worship. Abraham was called as a preserver of the faith of God, the perpetuator of the faith and worship of God according to His will.

Twice God appeared to Abram and twice He gave him His promise of blessing before Abram built an altar. After the second appearance of the Lord to him Abram built an altar, at Sichem. Gen. 12:7. The second altar was erected at Bethel, but no special promise of the Lord was given at that place. Gen. 12:8. Every occasion of worship does not call for nor require a special manifestation of the Lord's presence. When one worships the Lord in spirit and truth he knows that the Lord is present. His covenants endured without a reiteration of them at each occasion of worship, Abram worshiped the Lord for the sake of the Lord and not for the sake of the blessings which the Lord had promised him. See Gen. 13:3, 4. Hebron became the dwelling place and the place of a new altar after the separation of Abram and Lot. Gen. 13:18.

A sacrifice of a peculiar character was required of Abram prior to the giving of the promise of a son. Gen. 15. It was at this time that it was said of Abram, that his faith was accounted to him for righteousness. Gen. 12:6. Abram was required to bring to the Lord all of the kinds of offerings that were afterwards brought to the altar under the law of Moses. There was an heifer of the cattle, a she goat and a ram of the herds, a turtledove and a young pigeon of the fowls. These Abram presented to the Lord by parting them in the midst and laying the parts opposite each other, but not dividing the birds. All day long Abram guarded the sacrifice from the fowls of the air. At night the Lord passed between the pieces, as a burning lamp and a smoking furnace. The covenant of the Lord was given to Abram, in the promise of bringing his seed out of the land where they should be strangers for four hundred years and give them the land promised to Abram. His seed would be preserved for him by the providences of God, even though they laid down their lives for the Lord.

Another phase of the sacrifice and the covenant as given in Gen. 17. Ishmael was rejected by the Lord as the heir of Abram. God gave the special promise of a son of Sarah. Gen. 17:16. This was the covenant

that was sealed by circumcision. His righteousness was established in chapter 15. The sign of his righteousness was given in the seal of circumcision. Gen. 17. No offering that has not identified with it the life of the one who offers it is acceptable with God. In every case the individual who is guilty of sin must be represented by the judgment upon the victim for sin. Christ is of no avail without our seeing ourselves in Him as He died on the cross. Abraham's offerings would have been of no value unless he saw in them his own body and his own seed after him presented to God in sacrifice for sin and an offering of thanksgiving to God. In the sign of circumcision this personal aspect of the sacrifice was set forth more clearly for the flesh was cut off and the blood was shed, in token of a life that was separated and become dead to self and become reconciled unto God through the shedding of blood. "I am crucified with Christ, nevertheless I live."

In this covenant, which God gave to Abraham and to his seed he established it in his flesh for an everlasting covenant. Gen. 17:13. It had in it the elements of the sacrifice of blood and the offering upon the altar, for it was acceptable unto God. Every soul of the males of the children of the families of Israel that was not circumcised was to be cut off from his people. He was rejected as not presentable unto the altar of the Lord. No life can be hid with Christ in God without the death of self and separation from the flesh and the consecration of himself unto God by the blood of sacrifice. Christ is become our circumcision and our death; He is become our offering unto God, one that is never rejected. But those who reject the means of grace are forever cut off from the people of the Lord and the blessings of His everlasting covenant.

Another application of this truth is found in Isaiah 53:10, 11. In this passage the Savior makes his soul an offering for sin; He is cut off from the living; but His seed is that which comes to Him after the offering of His soul. Christ was cut off, made his soul an offering for sin, and the fruit of His life are the children of His resurrected life.

In a similar manner, the believer becomes dead to the law by the body of Christ. Rom. 7. He is cut off from the law and the works of the flesh so that he may be married to another, even to Him who is raised from the dead, that he should bring forth fruit unto God. This is the virtual experience of circumcision of the flesh, it becoming dead to the believer, and the life that is thus separated from the dead flesh through blood becomes a new life separated unto God, and thus brings forth the fruits of faith and the righteousness of a life that is joined to the resurrected Christ.

After the circumcision of Abraham, and the changing of His name, the promise of a seed was given to him and to Sarah. This fruit was one of faith and the child of promise was in due time born to become the second progenitor of the nation of blessing to the world.

Perhaps the altar of greatest significance in the Old Testament is that which Abra-

ham erected in the land of Moriah. At the call of the Lord he journeyed to the land, taking his only son with him, and there he erected an altar and bound his son and laid him thereon. "Offer him there for a burnt offering," said the Lord. In the person of Isaac, Abraham offered unto God his own life, for Isaac was all the life of Abraham. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12). God gave back to Abraham his only son, and his own life was prolonged in the covenant nation unto this day.

This altar unfolds to the believer in a clearer manner the idea of the believer's death to self and all of the interests of this world in order to live unto God. In the person of Jesus Christ we become dead unto the world even as the ram was offered instead of Isaac; but Isaac was fully surrendered unto God. The flesh cannot serve God, and may be accounted dead, for it is only through the Spirit that men may serve the Lord and that Spirit is the Spirit of Christ's resurrection from the dead. Upon those grounds and under those conditions alone is it possible for men to claim the promises of God—the promise of Abraham—"that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14).

After the altar of Jehovah-jireh, (Gen. 22:14). Abraham built no other altars, for there the Lord confirmed His covenant with him in a final manner. He lived no more for himself but for the blessing of his seed. A wife was provided for Isaac, but a grave for himself and Sarah. Isaac, the resurrected son, carried the blessing on to further generations, while Abraham remained for a period of time, joined to another wife and bringing forth other generations which were outside of the covenant. There were no altars for the sons of Keturah, although they received lands eastward, and away from Isaac. All that Abraham had was bestowed upon Isaac. Ishmael and Isaac buried Abraham, but the gifts of God remained with the son of the covenant.

The experiences of Isaac were much the same as those of Abraham. His prayer to God gave him the sons, Jacob and Esau. The Lord appeared to him at Beer-sheba, and renewed the covenant of Abraham to him. It was at Beersheba that Isaac built an altar. Gen. 26:25. Thus the altar and the covenant are joined in access to and blessing from the Lord.

Jacob's first altar was the pillar of stone which he set up and offered on it the oil of his consecration to God. "Then shall the Lord be my God." Gen. 28:18-22. This altar was erected unto the Lord after that the Lord had appeared and given to Jacob the promises of Abraham and of Isaac. Again the Lord honored the altar and the vow of Jacob at Bethel in calling him from the land of Haran to return to Canaan. Gen. 31.

How significant is the fact of Jacob's weakness at Peniel that the strength of the Lord might be his power and the power of Israel, the prince with men and with God!

There was no altar, but there was a prayer and the claim of blessing as God had promised by many an altar. Nor had Jacob forgotten the place Bethel, for he returned there and built an altar and received the blessing of the Lord anew. Gen. 35:6-15. Upon a pillar, in commemoration of the renewed covenant of the Lord at Bethel Jacob set up a pillar and poured thereon a drink offering and oil. These were among the gifts that Jacob had promised or vowed to the Lord when he should return to the land. Only the blood of the sacrifice can reconcile man to God, but the offerings of a grateful heart may be made a thank offering to the God of our covenant and our peace.

The last of the altars of the patriarchs in the land of Canaan which Jacob erected, and upon which it is said he offered sacrifices unto the God of his father Isaac, was that at Beer-sheba as Jacob journeyed to join his son Joseph in Egypt. This was a memorable altar and covenant. Going into the land of four hundred years' servitude, into the land of the enemy, into the land where they claimed nothing, God promised, "I will surely bring you up again."

In all of these witnesses of the Lord, covenants and promises to the saints of old, it is possible, it is essential for us to see the provisions of grace that come to us from our Lord Jesus Christ. He is the medium of our access to God by virtue of the sacrifice of Himself upon the altar of God. He is both altar and offering. Our petitions are made to Him on the ground of His sacrifice for us. His declarations of love and promises of life to the world are offered because of the sacrifice of Christ on the cross. God approaches man on the grounds of a sufficient sacrifice for sin and man may approach God on the same grounds. "I am the way, the truth and the life: no man cometh unto the Father but by me" (Jno. 14:16).

"AS OTHERS SEE US"

(Continued from page 194)

material. Our characters—the real us—can be changed in even less time than that by watching our thoughts every minute; by crowding out those we do not want built into our character—that we do not want written on our character five years from now; and best of all by having the only genuinely cleansing remedy, the blood of Jesus, applied to the source of our thought life.

The hopeful thing about these facts of life is that if we do not like ourselves as we are, if we cannot respect ourselves—we can make almost anything we want to out of our dilapidated life-building in the process of time. The man of unsurpassed wisdom says:

"Keep thy heart with all diligence; for out of it are the issues of life."

Hesston, Kans.

We all have been placed here for a purpose. My prayer is that I may do the work the Lord has planned for me, no matter how small it may be. I feel I have done so little for Him who has done so much for me.—Dorothy L. Heisy.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

OUR NATIONAL DEPRESSION— 440 YEARS AFTER CO- LUMBUS

Where art thou?—Old Testament.
Where is He?—New Testament.

By a curious and interesting coincidence the first question recorded in the Old Testament is "Where art thou?" and the first question in the New Testament is, "Where is He?" With our national depression seemingly crushing the spirit out of millions, it is worth while to look into the situation, and then to look about for a way out. Change the texts to "Where are we in our civilization's crisis?" and then ask the other question thus, "Where is HE in our civilization?" After all, there are only two elementary propositions in our nation—in our world for that matter—my duty to God, and my duty to others. International, political, diplomatic, social, industrial, domestic questions—all may be reduced to these primary principles.

Some are so dispirited that they even suggest turning everything over to the Indian—it seems to us that in some ways the Indian lived closer to God and nature than do millions in our present disordered civilization. Sir Phillip Gibbs says, "The master of ceremonies, who used to be called the 'Devil' is arranging everything." Even the liberal thinker, H. G. Wells, who cannot be accused of being a pessimist, says, "Destruction is not threatening civilization, it is happening before our eyes." Dean Inge, of London, says, "We are witnessing the suicide of a social order." This list could be extended indefinitely, but why prolong the diagnosis? we all know that something is radically wrong. But what is wrong? In which direction is there a remedy, and a way out?

Listen to the grand old man of Israel, Joshua, "If ye forsake the Lord, and serve strange gods, then he will turn and **do you hurt.**" They promised Joshua to serve the Lord, but in an amazingly short time they forsook the Lord. Then His anger was provoked. People may well ask, "Are the prevailing conditions traceable to the same cause that produced depression and distress in the days of the Judges? We must face the facts, if we ever expect to see a way out. Again, listen to the Prophet Haggai, "Your wages have gone into a bag full of holes." In other words sufficient cash, but somehow no prosperity. Jehovah said, "You have built and gone to your ceiled houses, and my house lieth waste." How about our millions for useless luxuries, godless Sundays, neglected churches, dust-covered Bibles, broken down altars, spare change for missions, etc.? We certainly are **God's Prodigal World.** The prophet in two chapters tells the way back to God's smile and approval. Oh that the nations might take that road!

It may be timely to point out the same advice that Horace Greeley gave to a distracted lady, when she said, "We have tried every device to raise money for the Church that we could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, and necktie socials. The question is what to do next." Mr. Greeley kindly replied, "**Try Christianity.**" Our civilization's crisis is not caused by the failure of Christianity, but the absence of it. We are

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

accusing everybody and everything, but ourselves. There seems too little repentance in the attitude of the masses, but much self-justification. Let us hear some prayers like this, "God be merciful; we all have gone astray; we have sinned; we and our children have left the 'Old Road,' and we have been traveling the 'Broad Road.' Lord, bring us back to the straight and narrow way; forgive our many transgressions; heal our iniquity."

Dr. Coffin, preaching in New York, warned that the return of prosperity would do us damage, rather than good. He said:

Those who are striving merely for the return of prosperity, rather than for the setting up of a more just economic system may thwart the wonderful opportunity which lies before the world now. Such neglect might result in moral bankruptcy. "What is the prayer which we are offering for our land to-day?" Dr. Coffin inquired. "Unquestionably there are people praying to-day who were not a few years past. When the whole economic system crashes about your ears, and you feel yourself utterly helpless before worldwide forces, instinctively your heart gropes upward toward whatever may be above this topsy-turvydom. But for what are we asking? God is not a deity of caprice but a God of order. There is an inexorable nexus between the desire we cherish and the result which ensues. If we are praying for a return of the mad decade from 1919 to 1929, it is quite probable that something of the kind may come to pass, and therewith leanness of soul and another and more terrible result of moral bankruptcy."

Another man declares that "The present depression finds its roots in our selfishness and in our desire to be fed fatly, and instead of worshiping the golden calf by that name, we have called it prosperity and depended upon it." How true! Since the depression our abominable divorce rate, which increased about 2000 per cent from 1867 to 1929 has decreased. In 1929 divorces were granted at the rate of two every minute of the year. In 1930 we had 10,000 less, the figures of 1931 are not yet compiled. Seventy-one per cent of the divorces were granted to childless homes. This is another manifestation of our selfish living. We were too self-indulgent to sacrifice money on the next generation. If we stand at "Wits' End Corner" because of the depression, God does not. He knows the reason for it, and the WAY OUT, and the BEST TIME.

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner,"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying, begun, unfinished
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them as I won you!"

Are you standing at "Wits' End Corner"?
Then you're just in the very spot,
To learn the wondrous resources
Of Him, who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!
"Where is He?"—May the nation get back
to the Lord Jesus Christ.

HELL'S PLAYGROUND—THE MODERN MOVIE

Train up a child in the way he should go;
and when he is old he will not depart from it.
—Solomon.

For ages and millenniums it has been conceded that Solomon spoke the truth in the above maxim, that if the child gets the right training this training will assert itself in after years. You will notice that the proverb says that he will not forsake this training when he is old. This has reference to the time of complete maturity; sometimes there are lapses away from this standard in the days of adolescence. Having granted the above premise what an indictment of the movies of to-day! For instead of training the child in the way of righteousness and truth, the child is educated in the ways of crime from the very beginning. The modern movies are certainly villains on the highway of time, and if the warning about offending children and causing them to stumble was applicable to the Pharisees of Christ's time, it is doubly true of the movies of to-day. Jesus warned men by saying that "it were better that a millstone be tied about the neck, and the offender be sunk into the depth of the sea, than to offend one of these little ones. There you have **Jesus Christ's value of the child.**"

Will Hays, parrotlike, is always telling the public how clean the movies are becoming, but men who know tell us that they are becoming increasingly vile. It may be that his fat salary enables his conscience to feel comfortable, and thus helps him to keep on the defensive for such a menace to our social well-being, as the movies. Before me as I write, are some excerpts of modern plays. They are simply filthy, not fit to print; they smack of Sodom and Gomorrah. I doubt if those cities were worse in their moral corruption—one can hardly see how they could have sunk deeper into the morass of filth and iniquity.

We shall take the liberty to quote from the Evangelical Christian, in an article in which Dr. Bingeman gives a striking list of

the evils of the films in England. They are no worse, rather better than those produced in Hollywood.

If any one has doubts regarding the deplorable tendencies of moving picture shows, the recent report of the British Board of Film Censors will confirm such doubts. The conditions that apply in Britain prevail, we believe, to a greater extent on this continent, as most of the pictures shown in this country emanate from Hollywood, and American producers have never shown any respect for public morals at the expense of box receipts. The wholesale breakdown in morals and the increasing lawlessness so evident in all parts of the world today are the result, to a very large extent, of the laxity displayed on the screen and its corrupting influence upon the minds of children and young people. Judges and educators have again and again expressed themselves in the strongest terms against the type of moving pictures that are immoral and criminal in their tendencies, but little is done to stem the tide of salacity and crime on the screen. Some ideas of the tendencies in the film industry may be gleaned from the following list of reasons for the rejection of many films in Britain:

The materialized figure of the Savior.

Blasphemy and comic treatment of religious subjects.

Travesty of religious rites.

The institution of marriage treated with contempt.

Death treated with vulgar flippancy.

Gross and brutal travesty of prison life.

Hospital scenes treated with vulgar levity.

Physiological enormities.

Suggestive theme acted throughout by children.

Unrelieved sordid themes.

Prolonged and gross brutality and bloodshed. Scenes in and connected with houses of ill-repute.

Lives of thoroughly immoral men and women. Collusive divorce.

Stories in which the criminal element is predominant.

Equivocal and objectionable bedroom scenes. Habitual youthful depravity.

Habitual immorality.

The report states that the number of such films is showing a marked increase. This is what we would have expected, and is quite in keeping with the spirit of the times in which we live. The moving picture magnates recognize no restraints except such as the law imposes and their productions deal largely with the most sordid and degraded elements of human life. The menace of the "movies" to Christian truth and morality is one that has never yet been adequately recognized by Christian people.

PERSISTENCE OF THE WETS

Abstain from fleshly lusts, which WAR AGAINST THE SOUL.—The Apostle Paul.

If any evil can be put under the category of fleshly lusts, the constant drinking of liquor surely can, for it does not minister to the physical well-being of man, nor to the increase of his intelligence, nor to the spirituality of his soul. On the contrary it has a debauching influence on himself, his home, the community, and the nation.

If there are any persistent people, the wets certainly come under this class. Their activity includes anything from propaganda, of the falsest kind, to the staging of a beer parade in New York, with the mayor walking in the front ranks. The Wets cannot be accused of lethargy; they certainly are not on their lees. They do not need much stirring. Whether it is their thirst for the fire water, or their desire for gain from the profits of this nefarious business, or some other motive, they certainly keep everlastingly at it. But such parades and the like will not always in the long run accomplish the best results, for the crowd that walked with Mayor Walker was not of the most desirable kind. The best citizens of New York were not in line. This parade was some-

what like the Literary Digest poll on prohibition, where it seems that the wets were quick to register their dryness. This write-up by the New Outlook may be in order. It is entitled "The Digest Flop."

Whatever one may think of the influence of The Literary Digest, there is no denying the magnitude and variety of its enterprises. One of its favorites is a so-called "ballot of the nation" on some important issue. Just now it is

prohibition. This poll was announced as a "twenty million ballot" for the purpose of testing United States' opinion on the question of maintaining or repealing the Eighteenth Amendment. The magazine naturally tried to work up tremendous excitement over what it claimed as a disinterested and patriotic effort. And now the contest is over, the bolt has been shot, the storm has subsided. And what of it? Out of twenty million blank ballots sent out,

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

less than five million were returned and this in spite of the incessant appeals of Lowell Thomas on the radio, urging every one to vote. Of these, less than three and one-half million votes were opposed to the Eighteenth Amendment. And of these again, perhaps not half were people who would have a vote in an election. We have read of instances in which a wet received and cast several ballots, and we know that in spite of its claim to absolute impartiality multitudes in the United States simply look on the whole enterprise as not only a circulation stunt but a planned attempt at wet propaganda. We feel certain that no fair-minded person could by any stretch of imagination arrive at any other conclusion after reading the weekly articles on the subject. A previous poll conducted

by the Digest on this question, and extravagantly advertised as showing the overwhelming wetness of the nation, was soon found to be quite unreliable as an expression of the opinion of American voters. The poll has settled one question, however, in the minds of most Canadian readers: it has left us in no doubt as to the anti-prohibition activity of The Literary Digest.

It seems that the Wets have been trying about every method, but the right way. The way in which the Eighteenth Amendment was written into the laws of the nation is the only legal way in which to get rid of it. But in our humble opinion it would be a step backward as far as the nation's well-being is concerned.

"Wet claims that the college men and women of America are overwhelmingly anti-dry and that drinking among college students has increased enormously, are charges that I have found to be without foundation in fact," declared Ben H. Spence, Canadian journalist, who has just completed an eight months' tour of eastern and mid-western American colleges and universities, in an interview with a representative of the American Business Men's Prohibition Foundation.

"Since Oct. 1, 1931, I have addressed in college assemblies, more than 100,000 in groups varying from 20 to 2,000", continued Mr. Spence. "I have met with 50,000 of these students more intimately in classes, informal forums and fraternity houses of 136 colleges and universities covered in my trip, including educational institutions of every class from great state universities to the smaller denominational colleges located in the states of New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Virginia, North Carolina, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Kansas and the District of Columbia, but the students themselves represent practically every section of the United States.

"I was everywhere impressed with the splendid types of young manhood and womanhood which dominated every group with which I came in contact. These groups comprise young men and women of every undergraduate and graduate division of these various institutions, as well as many faculty members.

As a result of my direct contact with this wide range of the American student world, I wish to most emphatically say that these students are earnest and serious seekers of the truth on public questions. I do not say that they are all dry, but I do most emphatically say that they are not predominantly wet.

"Besides this I wish to say that, as result of my own experience, day by day at these important colleges and universities and innumerable observances at all hours, I did not see any evidence of student drinking on or about any college campus. I for one, know that the defamatory slanders in circulation regarding drunken carousing of students are, for the most part, utterly false.

"Where drinking has been conspicuous at athletic events and home-coming celebrations, it is the alumni and not the students who are for the most part responsible. As the president of a leading fraternity in a great state university told me, 'It is the graduates who bring liquor to the games and not the students.'

Since the American people revere Alvin C. York, called by General Pershing, "the greatest private soldier of the war," and said by Marshall Foch to have accomplished the greatest thing by any private in all the armies of Europe, it might be well if they would listen to what he has to say about liquor and the Eighteenth Amendment:

"There was a time when I near broke my mother's heart. It was after my dad died, an' (Please turn to page 219)

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AUGUST, 1932



A Characteristic Attitude—Two Children of the Group of Russian Mennonite Refugees
(See Article, Page 227)

PEN PICTURES FROM LIFE AND NATURE

A Summertime Awakening

By Mary Miller



SELMA had just come home with her head buzzing with ideas. Her people missed so much. She had painful eagerness, an impatient, pushing urge to lead them to new windows through which they could look out beyond their own material, workaday, money-making world. Why, in her four short years away at school she had had happinesses, elations, heart-thrills, and visions of which she felt sure they knew nothing. Missionaries had come to lecture to them—real genuine ones, who before she had gone away from home had been as unreal to her as the cannibals and tigers that were supposed to attack them and then by some miraculous chance spare them after all. One missionary had brought a little black native girl with her—one with long black curls and a "sari," and the little girl was only eight years old and married—a little widow. Selma thought that about the most romantic story for a true one that she had ever heard. She bought the picture of the child widow and sent it home with the story. That might be one new window for them to look out, she thought.

Graduation time had been the climax for Selma. She was to give a reading, and the expression teacher, whose opinion she cared for more than any one else's and who had always shown a marked interest in her, had chosen for her reading a beautifully pathetic story of a gatekeeper of a bridge, who had either to wreck the train or see his only little son drown while he pulled the draw. He chose the higher duty, saved the train, and suffered tragically at the death of his darling son and the grief of the little mother. Selma practiced with a zeal, trying always to feel the torturing struggle of the father; and the teacher drilled her with interest. At the last practice the teacher had said never a word; she walked up to Selma, handed back the copy, pressed the hand that took it, and walked away—almost reverently.

At the program there was an intense stillness while she interpreted the tragic story to the crowd. Selma felt with a new keenness the agonizing anguish of the father-heart, and the group almost held their breath in the intensity of their interest. After the program congratulations rained in upon her from totally unlooked-for sources. The matron told Selma that her brother, who was a well-known minister, had sat and cried through almost the entire reading, for he had lately lost a little son of his own. The most reserved and scholarly professor in the entire school, one whose every word was hung upon and prized most highly—had come to her and spoken in warmly complimentary tones.

She went to her room that night feeling that fairyland was true, that everything good and beautiful was true, and that stars and lit-up souls and beautiful thoughts were the most real things there were. She wished

her parents and brothers and friends knew about it. She wished she could show them.

She was going to show them. She would take her books home and tell them about the lectures, about the big awesome beauty of Wordsworth's poetry, the intensely lovable yet contradictory personality of Robert Burns; and she'd show them her themes which the teacher always seemed to particularly enjoy and commend. Many of them had home settings.

At home harvest was beginning when she arrived. In town scores of harvest hands with small untidy bundles lined the station platform and the front of the buildings on the shady side of the street.

Her brother met Selma and as they drove on into the country they heard binders monotonously click-clacking through the fields and two or three shockers following the machines with seeming patience. They drove by the church where the tombstones in the cemetery were as usual almost hidden by the weeds and on down toward home.

Selma's heart rushed almost to overflow. She loved her home—this countryside of theirs—and the long sweep out to the distant skyline with almost no hindrances to the eye. The naturalness of it, its airy bigness thrilled her. The wild ecstatic call of the meadow lark set every nerve in her body tingling. It was such an irresistible appeal to something exactly like it in her own heart that in response her spirit soared dizzily in the clouds.

At supper, after a few polite questions to her, Father turned to the men and said, "We want to put in a full day to-morrow" and

MOONSET

By Carolyn Lehman

Wee feathered folk blinked at the stealing dawn,

As a great full moon hung low in the west;
They loudly proclaimed the flight of the night—

With singing the unborn morning they blest.

Not one warbling bird in the grey could be seen,

But twig and brush and thorny briar
Were astir with the sound of the music that came

From the sweet, invisible, feathered choir.

The hills in the wonderful changing light
Lay motionless, listening, grave, and mild,
And they folded the plains in their gentle arms,

As a mother who lulls her sleepy child.

High in the still, pure morning air,
All hazily wrapped in the soft moon shine,
They rose and rose to a pearly peak,
Like a faint, far-away, holy shrine.

If such music we find in the world
At morn with the calm, setting moon,
What riot of joy will welcome Thee back
Thou "Sun," that art coming soon!

Dhamtari, C. P., India.

forthwith plans for to-morrow began, and lasted through the entire meal.

The next morning early, before the sun was up, Selma was going with her younger brothers to the barn. They let the cows in, chained them to their stalls, and then all three took buckets and sat down to milk. Across in the other half of the barn the men were harnessing horses that were noisily crunching their oats and rustling their hay. As Selma and the boys went to the milk-house the odor of coffee, of pancakes, and of fragrant country ham came out to meet them. Selma again felt glad to be at home. She hurried to the house to set the table while the boys separated the milk and took it out to the calves in the orchard. Then by and by the men came in and washed at the bench under the shade tree out by the cistern.

After breakfast the men went to the field with rack wagons and grain wagons, and some hitched a team to an old spring wagon and led other teams behind it. And then soon the grain-filled wagons began coming in and the scooper who had lain on his stomach in the granary driveway had to get busy. In the intervals between wagon loads he always came to get a drink and joke about the dinner and sometimes to ask for a magazine or daily. The little boys hitched old Topsy to the topless buggy and took fresh water to the men in the field. They had to do it every half day and it was their favorite task. They liked to see the big old engine puffing away and the belt keeping up its powerful movements and the grain and chaff coming out of the engine. They revelled in the noise and power.

All morning Selma and her mother were busy in the kitchen—or in the garden. The beans had to be picked, the cucumbers cut, potatoes pared, chickens dressed, pies baked, and clean towels put out. Selma enjoyed the wholesome, purifying activity. She forgot her yesterday's cloud-soaring in the happy content of working with her family for the general good. The continuous clacking of the machines, the heavy rumble of the wagons, and the contented cackling of the hens had a nerve calming, restful effect upon her.

At noon the wagons came home and the foamy, sweating horses crowded to the water tank into which the windmill had been pumping all morning. The men washed, came in eagerly, and after dinner went out with their hands on their stomachs as though not knowing rightfully whether it were a pain or a pleasure that lodged there.

A week passed—and then another—and then harvest and threshing were over, and there was less to do and Selma became restless. She had done no more than tell her little brothers—yes, maybe all the family and a few others—about the reading—how they complimented her and how they cried. And mind you! not one of her home folks had ever asked her to say it to them. In order not to forget it she had had to say it to herself in the milkhouse while she churned. And once while she was saying it, her older brother had opened the door and asked who had gone crazy. She had started saying it

(Continued on page 243)

CHRISTIAN MONITOR

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SCOTSDALE, PA., AUGUST, 1932

No. 8

AFTER AN ODYSSEY

The Story of the Arrival of Three Hundred and Seventy Russian Mennonite Refugees in South America

Translated from the Spanish by Elvin V. Snyder

The following article was sent in by Bro. Snyder, one of our missionaries to South America, with this explanatory note: "This article was published April 29, 1932, in *La Critica* (The Critic), a large daily of Buenos Aires and is really a more faithful interpretation of Mennonite principles than many articles that are published by North American papers. We thank *La Critica* for this appreciation. In the translation there is no effort to patch up ideas about the Mennonites or to glorify them, because that was not needed. The rendering is, perhaps, too literal in some parts."

We have refrained from editing the article very much, because we thought it best to have it appear just as the South American paper printed it. However, for the sake of historical accuracy a few things should be pointed out. Menno Simons was a native of Holland, not of Northern Germany, and was not strictly speaking, the founder of the Mennonite Church, although he was the leader from whom the name is derived. The Mennonite movement had its origin in Switzerland, where they were known as Brethren or Swiss Brethren. A few years later a separate movement was begun in Holland, and Menno Simons united with this second group. Some of the Mennonites in Prussia went to Russia in 1786, at the invitation of Empress Catherine, who promised them exemption from military service. They settled first in South Russia, and continued to move there over a period of nearly a hundred years. Later groups of the Russian Mennonites moved to Siberia where colonies of considerable size were established. It was from these Siberian colonies that the refugees came whom this article describes, although some of them probably were exiled to Siberia since the advent of the Soviet government.

In recent years the Soviet government has been very severe in its persecution of Christian people. Mennonites in Russia left the country as rapidly as they could. Quite a number of the Siberian Mennonites found their way across the border to China. They were temporarily located at Harbin, Manchuria, and through the efforts of the Mennonite Central Committee these refugees were given transportation to Paraguay, where already a number of their brethren from various parts of Russia were located. The group described in this article left Harbin Feb. 22, 1932, and sailed from Shanghai on Feb. 27, for Marseilles, France. From there they went overland to Havre, France, whence they embarked for South America on April 5. They arrived at Buenos Aires April 29, at Puerta Casado, Paraguay, May 4, and reached their new homes in the Mennonite Settlement on May 12. The transportation costs for this group amounted to about \$36,800 with \$6,000 additional for equipment.

This was financed by the Mennonite Central Committee. Our people have been contributing to the funds of this Committee, and these figures and the information contained in the article will give some idea of the work that the Committee has been doing. The excellent pictures reproduced in connection with this article were also furnished to Bro. Snyder by *La Critica*.—Editor.

This morning, on board the "Groix," and in transit to Paraguay, arrived one of the contingents of Mennonite colonists who are going to occupy part of that country. The characteristic of the customs and modes of

the Mennonites is of real interest in the field of economy and make attractive the study of their spirit which we have tried to reflect in this note.

Who Are the Mennonites?

The Mennonites belong to a Protestant religion born simultaneously after the schism with Calvinism, Lutheranism, etc. The name of this sect is derived from its founder and inspirer, Menno (Simons), from Northern Germany, who used his extraordinary personality in creating a religion whose characteristics may be observed from the study of their practices and customs.

The Place of Origin

During more than two hundred years, the Mennonites, of an humble character, enterprising and hardworking, occupied large regions of Holland and Northern Germany, where, little by little, they were displaced by neighbors of other blood who attacked their quiet life on account of their religious motives and ideas. The place selected for establishing their encampment was Siberia, from where they have emigrated to distinct regions. Canada, most of all, has received large contingents of these laborers. There they live their lives. Under the warmth of protective laws they develop their activities with positive benefits to agriculture.

In Paraguay

The government of Paraguay, considering this class of immigrant useful, has received strong groups of colonists. Since, between those who are already there and those who arrived to-day, there exists not only religious ties but also direct blood relations we see another motive for the arrival of this new contingent.

The Odyssey

We said that the point of the origin of the Mennonites should be looked for in Holland and Northern Germany. From there, being persecuted, they fled to Siberia, which has been something like this (new) human nucleus. These 370 colonists who arrived, left from Blagoveschensk, Siberia, situated on the banks of the Amur River, where they had been for three years; then they went to Harbin, China. There they stayed until they received the propositions from Paraguay.

With hope well rooted in their simple country hearts, full of clear eyes visioning a more just, a more humane future, on the twenty-second of February they set out on "the march to



Happiness Reflected in Three Smiles—A Mother and Two Children Now Safe in Paraguay

America," which perhaps, the majority— young men, knew only through some legend that their grandfathers related from something they had "heard"

The Ceaseless Journey

And the caravan of men, women, and children who go looking for a land that will receive them as sons and daughters goes marching on. From Harbin, Manchuria; from there to Shanghai, to Singapore, to Colombo, to Marseilles, to Havre, to Rio de Janeiro, and at last to Buenos Aires, the étape from which was announced the nearing of the "Promised Land"

A true Odyssey; many children have been born in strange lands and seas, as if a sign of predestination had been indicating the disaster of a destination without the splendor of its termination being previously announced.

They Had to Abandon Siberia

The Land of America receives them with strange promptings that they should possess their lands with fruitful labor. The lands of America want to give the lie to those others so inhospitable—those of Siberia, for example, whence they had to flee because religious fanaticism blinded the understanding of other equally religious men, but who were sheltered in the belief in "another" god. They were treated badly. They were used to the treatment of the whip for punishment—(a violation of civil right) with them—the Mennonites, meek, good, full of smiles of friendship for those who come with a desire to search out something of the mystery that those meek gestures, those timid smiles, those clear eyes express. . . .

They Are Cultivators of the Soil

For centuries, since that they have lost the memory of their exact origin, the Mennonites are farmers. Hard-working, they know how to bring out of the soil every deli-

cate and sensitive tone. This is their greatness. In this factor must be sought the extraordinary significance which a colony composed of men and women with these aptitudes possesses.

Characteristics of Their Religion

The religion that these colonists practice is a clear reflection of their temperament. By it they are taught to completely abandon every belligerent idea to the extreme that they do not carry any kind of arms. It is in this concept that we must look for the cause of their frequent abandonment of regions where they met hostilities.

Baptism

The idea of baptism is based on a rational principle. Generally, it is known, the various religions are accustomed to baptize their children when they are born.

Among the Mennonites they do not practice baptism in that way. Starting from the concept that man only at a certain age becomes conscious of his actions, they wait until a child has reached the age of about sixteen to baptize him. It is in this moment of his life that the believer is able to determine if or not he will accept the principles of the religion of his father, for whom he maintains an extraordinary respect.

They Are Not Militarists

The consequence follows spontaneously. These concepts about human solidarity and respect for fellow men, and their ideas, which include even the children of the sect, make them obstinate to every military idea.

It is thus, when as yet they were spread over Russia in the time of the Czars, they had obtained—since they were assimilated by the Russian nation, a certain amount of liberty from the obligation of military serv-

ice. To obtain this it was necessary only to render Red Cross Service. The preponderance of imperialism made this concession in homage to a religious belief. A little is something. . . .

The Language

We have said that the origin of this sect must be sought in Northern Germany and in Holland. From there also, they have the language that they speak. It is called Plattdeutsch, which is an ancient language similar, although not identical, to that which is used in the regions we have mentioned.

The Discipline

Rejecting militarism they observe a discipline that is almost military. This is, perhaps, what makes them proceed in common accord. The older ones, let it be in any family, exercise a marked ascendancy over the rest.

(Even) on the boat, for example, they were given a system of life. . . . They have made small colonies each of which has a chief who has a secretary to help him, who transmits orders and receives petitions.

The Ministers

Two Genevan, Swiss ministers, Mayer and Soroezer, have come for the purpose of officiating at their religious services.

Their Possessions

They bring with them all their implements and tools for their work because they are agriculturists "por excelencia." In the holds of the "Groix" they bring nearly a hundred and fifty square meters of cargo which is to be used by these agriculturists in their task.

Their Brothers in Paraguay

We have made mention of the deeply rooted concept of solidarity of these people. Here is a sample. Their companions, crossing the seas before them and having found homes in Paraguay, have not only suggested the coming of this new contin-



A Group
of Mennonite
Children at Play
On the Deck of the Ship

The Children
Are the Hope of
the Future for the Men-
nonite Colony in Paraguay

gent but are also anxiously awaiting them. To-day they told us that, according to reports that they had received, their friends in Paraguay are showing their good will by having already laid the foundations for the houses, upon which, they will later build their future homes.

The Effort of the German Government

Men without a country, the Mennonites find themselves in a hazard of an uncertain destiny. From everywhere they have had to flee. Not wanting to fight makes them detestable in a civilization frankly aggressive. It is their punishment for running before their time.

The German Government, conscious of its duty to humanity, has taken charge of the negotiations so that this contingent may come to a land where, possibly, they will begin to get a glimpse of life, not as a presentiment, but as a reality that is sought after. . . .

THE OUTSKIRTS OF HIS WAYS

(A lecture given at Eastern Mennonite School)

By M. T. Brackbill

(Concluded from last month)

"In the beginning God created the heaven and the earth." Let me fancy it.

God spoke, and innumerable legions of angels were created and awaited His bidding. And God spoke and the seraphim and cherubim filled the heavenly courts. And God spoke and His throne was encompassed with the glorious architecture of the heaven of heavens. God spoke and wondrous plans began to unfold. God spoke and wondrous dramas began enactment.

God spoke, and I fancy, matter was created and packed with tremendous chained energies, and broadcast through the empty reaches of space. And God spoke, and I fancy the mighty energies were released and innumerable dark stars blazed forth into luminous suns, flinging out into their respective orbits their planetary trains. So I fancy the great universe machine was made, wound up and then began to run down.

Yes, the scientists say that the universe is running down; and they feel concerned about it; they don't like the idea, and they call it the "gospel of despair." But it must be so, by the second law of thermodynamics, which states simply, that heat cannot of itself pass from a colder to a warmer body, and therefore predicts a heat-death for the whole universe, universal death,—and that is not a little disheartening. Heat is the degenerate form of energy, and is the final end of all other energies: mechanical, electrical, chemical; and heat is being continually yielded up by the universe, dissipated into space and lost.

This means that eventually the fires in the stars will die out and leave only cold, burnt-out cinders, and the universe will have run down. They have risked a few estimates on how long the machine will run before it settles down to cold and clinkers. It is a good many billions of years, they say, and therein lies great comfort. Eddington and

Watching the Mennonite Children Play

Joseph Henry Redo has said that children's games often enclose profound philosophy. If this had not already been our conviction, this morning we would have been able to register the truth of that assertion. The Mennonite children, placed in a circle, were playing. . . .

It was a kind of mixture of all the games of our own children—the blind rooster, Jacob and Rachel, etc. They accompanied their play with a sweet low melody that had modulations like a prayer—like the charms of supplication.

Watching the Mennonite children play, we understood that the only true universal language is that of the children. They know no hates. They apply no theories. They do not invent absolving arguments. Nothing. They do not need to. They play. . . .

Jeans are outstanding adherents of this theory.

Millikan is the foremost opponent to this theory. He maintains that the universe is winding up as fast as it is running down; that energy is not being lost but is being recovered somehow and changed into matter. Einstein's curved-space theory lends support to this idea. We are assured that this transformation is going on, that matter is being changed into energy and that energy is being changed back into matter. These bare facts I know are hardly interesting without some understanding of them, but they go to show that according to the scientists the world must run down, or it must not run down. So the rest of us may think about it as we like. As for myself, I don't care if it does run down. In fact, I might even wish that it would, if I didn't believe that it will run down; for the Bible agrees with this "gospel of despair" except that there is no despair in it, at least not for the Christian.

"Thou, O Lord, in the beginning didst lay the foundations of the earth,
And the heavens are the work of thy hands.
The heavens will perish, but thou remainest;
And they will grow old like a garment,
And as a mantle thou wilt roll them up;
Yes, like a garment, and they will undergo change.

But thou art the same.
And thy years will never come to an end" (Heb. 1:10-12).

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. 21:1).

"And he that sat upon the throne said, Behold I make all things new. And he said, Write: for these words are true and faithful" (Rev. 21:5).

I have the highest admiration for the brilliant work of Millikan and Einstein and the other great physicists of our day, but sometimes they follow the wrong lead in their re-

search, and arrive at conclusions somewhat premature and untrustworthy.

I have great confidence in the interpretations of theoretical physics, but I have greater confidence in the interpretations of God's Word. When the two agree, I rejoice and praise God for the twofold testimony of His wisdom and power, but when they disagree, I put it down that the physicist has followed the wrong clue. God's words are true and faithful.

I might even wish it would run down for the simple boyish reason that I should like to see God wind it up again as He did it in the beginning. I remember when I was about eleven years old, my father took me along to his shop one evening, and he showed me some punches and dies which he had made. And I remember so well one of them that fitted so closely together that the punch did not fall through the die and yet required only a very slight pressure to push it through; and I wanted to watch him work on the lathe and make another like it. I have come to see something of the precision with which the universe works, and oh, why can not I feel again that boyish desire, and want to watch my heavenly Father make another one? And I expect to see it. "Behold I make all things new." O fellow Christian, will not that be something to see! My neighbor may go to the theater to see a motion picture show, and think life must be dull for me since I do not go to see the prostitution of all the noble and sweet emotions of the heart. But if it is a thrill we want, it will be well worth living a long, dull life, if that would be necessary, to witness the regeneration of the universe, the resurrection of the stars. A heat-death, a radiant resurrection!

The heavenly bodies will undergo a change analogous to our own: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:52).

"And they will grow old like a garment, And as a mantle thou wilt roll them up, Yes, like a garment, and they will undergo change" (Heb. 1:11, 12).

When radiant life passes out of the physiological body there is rest and sleep. When radiant energy is dissipated from the physical body there is also rest, and may we not also say sleep? No heat, no kinetic energy. The resurrection may awaken sleeping worlds some day as it will awaken our sleeping bodies and bring forth both to a newness of life.

When the words go out from the mouth of God: "Behold I make all things new," that will be a spectacle, I fancy, for the lights of heaven to go on dim, or the light of heaven, the Lamb's light, "for the Lamb is the light of it." Of course you know it has already done that once, when Christ came here on earth exchanging his celestial glory for the faded glory of earth.

"In Him was Life, and the Life was the light of men. The light shines on in the darkness, and the darkness has never over-

powered it" (Jno. 1:4, 5). "And the Word became flesh, and lived a while in our midst, so that we saw His glory, glory such as a father bestows on his only son, full of grace and truth" (Jno. 1:14).

Maybe He will veil His glory from our eyes for the moments of the event, and it may be that will not be necessary. "Behold I make all things new!"

It is fascinating to watch the stars slowly peep out one by one in the early evening sky, but what a spectacle it will be when the word goes forth: "Behold I make all things new!" From the threshold of heaven, we shall see the dying embers of the innumerable stars all at once burst into renewed youth, start again on their mighty courses with their planetary trains and schools of comets, and rethread the vast spaces with their radiant energies. Wouldn't the hope of seeing that help to make life worth living here? Surely life was no mistake that is destined to witness such a spectacle. Now I know there are many problems involved in this fancy of mine, physical problems, such as our ability to see the distant stars the instant that they shine forth, while here we must wait so long for their rays to reach our eyes. But in our immortal bodies, I believe we shall not be limited by physical laws, and just as God certainly can see to the end of the universe at any moment, even through the dark, so I believe we shall be able to do.

"The eyes of the Lord are in every place. Beholding the evil and the good" (Prov. 15:3).

"If I say, surely the darkness shall overwhelm me,

And the light about me shall be night;
Even the darkness hideth not from thee,

But the night shineth as the day;
The darkness and the light are both alike to thee" (Psa. 139:11, 12).

O what can God **not** do! What **will** He not do for those whom He loves? Why look for small things from God? Why live even in our dreams on the outskirts of faith and hope? The human mind is so finite, so cramped, so incomprehensible! It must work under the restraints of the flesh. "We see as through a glass darkly." Our flesh is the cloudy glass through which we must look into the mysterious and the mighty things about us and in us, behind us and before us. Yet even so, the reverent physicist can not fail to sense the wonderful possibilities at the finger-tips of God. But when this dragging, obscuring flesh shall slough off and we shall rise with bodies sprightly and clear as light rays, with wings of dawn, we shall perceive and understand and experience magnificently. Surely, for the Christian there are no despairing prospects. There is no "gospel of despair."

I expect not only to see God remake the stars, but to go often to the gates of heaven and look at them. Fellow Astralites, would it not, will it not be wonderful to have a meeting in Heaven, an occasional meeting at one of Heaven's gates, out in the "dome," and watch the stars! and learn anew the constellations, after the great regeneration? The stars must be much more numerous in the neighborhood of Heaven, for we are now

but on the outskirts, or in the suburbs of the great "metropolis" of the universe, as one writer calls it, but from the city itself the starry clusters and beds of nebulae must appear more thickly strewn. Let me fancy what rich constellations there will be. No dragons, nor serpents, nor crabs, but flowers, methinks, there will be—star-flowers, copies in jeweled light of the fair blooms in heaven itself. And we won't need to wait for favorable nights, nor look through hazy atmosphere. Clearest, fairest night sky will always be adjacent the gates of Heaven, where within it will always be day. Might it not be that way? I ask.

I am inclined to think God is still creating. There seems to be some evidence of new stars being born in nebular crucibles. I know of no verse in the Bible that says God stopped creating longer than one seventh day. And Jesus said one time, "My father worketh hitherto and I work." Or as Weymouth puts it: "My Father works unceasingly and I work." Certainly we have no physical means with which to dispute it. Why, God could have created new stars 3000 years ago and would not have needed to put them much beyond our naked-eye stars in our own nebula, and we would not yet see them; their light would not yet have reached us. And He could make stars and hide them. And in fact, portions of the sky, small portions, are hid by opaque nebulous veils. In Job we read: "He sealeth up the stars" (Job 9:7). And it is proved that dark stars actually exist. Again, Isa. 50:3, "I clothe the heavens with blackness, and I make sackcloth their covering." And it is proved that there are dark nebulae. But what God might be doing in other nebulae that are millions of light years away from us, we have no way of knowing. They may no longer be existing. The nebulae-sown fields of the skies may have been reaped long, long ago and their light rays would yet be charging across the ether plains, and would continue to do so for many milleniums to come. Or they may have flowered and seeded into many millions more of nebular universes, the light of which has not yet arrived here.

I am not telling you fairy tales to-night, nor fiction, but facts stranger than fiction.

What, God no longer creating? No more worlds of Edenic gardens, sunrises, roses and larks! What, no more stars, no more gems of the night, no more paradises! What wondrous innumerable celestial architectures God may yet be building, or will build! Who will say God has drawn up His last plan? Who will say God has blazed forth His last star, formed His last planet, planted His last garden, fashioned His last flower, composed His last symphony of singing worlds? Who will say at this or that, God's creative power stopped or will stop? Why should it stop? "Do not I fill the universe?" He may now be filling it. He may take eternity to do it. There is no end.

"Lo, these are but the outskirts of His ways: And how small a whisper-word do we hear of Him!

But the thunder of His power, who can understand?"

Shortly before Jesus left this world, He said: "In my Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (Jno. 14:2). Mansions mean abiding places. Presumably from this statement of Christ's He has since been engaged in preparing one of the many abiding places in His Father's House for our home gathering. My, what may He not have worked out for us since then! What may He not be working out for us now! "My Father works unceasingly and I work."

Paul wrote the Corinthians: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9).

It is asked sometimes where Heaven is and whether it is far away. I do not know where it is, nor how far away. But of this we may be pretty certain; if Heaven is nestled among the thick star clusters about the hub of our starry universe, i. e., the Milky Way, it must be, according to recent calculations, about 37,000 light years from us. A light year is about six trillions of miles. But it may be farther away; it may be at the center of the whole ultimate creation as a certain reverent astronomer thinks. It might not, however, be as far away as that. But that does not matter. It is enough to know that somewhere out in the dusky spangled deeps of the heavens is the Heaven of heavens.

On the Italian slopes of the Alps, the great Carthaginian paused with his surviving troops after their terrible mountain crossing to cheer them with the words: "Yonder lies Rome." They could see the sunny plains of the Po, but they could not see Rome. They knew it was there just the same. So we may pause in life's perilous trek to look across the starry plains and cheer ourselves with the thought: Yonder lies New Jerusalem, not a city to be conquered, but a city to be inherited. What comfort in the heavens! Under the great dome, one can scarcely help feeling a longing for that sunny land hidden somewhere in the blue. Isn't it a little like looking down the long maple lane that leads to the old home place? The foliage of the trees hides it from view, but you know it is there. Down the long starry lanes lies Home, tucked in behind the glorious rays of a billion suns. We can't see it, but we know it is there. Faith says it is there.

God's plans for the faithful are not finite. Do you think that when we shall have passed out of this life that our work will be finished? No, it will have but begun. The Bible gives us a wonderful presentation of God's plans, at the close of this age, but they do not stop there. Greater plans and greater works, I believe, lie farther ahead. Let me quote again Eph. 2:7: "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Jesus told His disciples one time, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and

greater works than these shall he do; because I go unto my Father" (Jno. 14:12). It is difficult for me to see that men did greater works in this world than those Christ did, surely some of them at least must be still future.

Great works, I believe, we shall do in Heaven, and somehow I can't help thinking that we shall do great works *out* of Heaven. Shall we always remain in the New Jerusalem? "The gates will not be shut at all." Shall we not be free to go and come? "Go where?" someone will ask. Anywhere save across the gulf to the place where the unconsuming fire burns and the undying worm gnaws; anywhere in God's magnificent creation: to other worlds, to other Heavens, to other Paradises. We shall travel possibly with the speed of light, but that is pretty slow for celestial distances; perhaps with the speed of thought, as God travels; but if not so fast, we shall have plenty of time to flit from star to star, from nebula to nebula, from universe to universe, to romp all over space, world-filled space, with messages and commissions from the great King. Here in this body we are earth-bound; in our immortal bodies we shall be only space-bound. Oh, won't it be wonderful to go couriering along past gorgeous suns and sun systems with their retinues of planets and comets to other Earths, other Edens saved from the curse of sin!

We hear hints every now and then of the possibility of communication with Mars, if there were any one on Mars with whom to communicate; we hear every now and then of the possibility of making passenger rockets that will reach the moon. Both possibilities are very improbable.

But I verily believe that in the spirit world there will be inter-stellar communication and transportation, inter-nebular, and inter-universal. Why should there not be?

Yes, we shall see great and wonderful things which God will show us, and we shall achieve great things in vast programs which He will initiate, and we shall learn of God's vast truth. What we know now is as nothing compared with what may be known. Some say, "The Bible contains God's Word." Blasphemous words! No book could do that. It is God's Word, but only one volume of it. What libraries, celestial libraries would the Word of God fill, the Word of God—God, omniscient. The lore of the human mind fills more than a million books, and men do know a great deal these days. Yet Edison said, and he ought to have known, "We do not know one-millionth of one per cent of anything."

Just the books that could have been written about the life of Christ here on earth for thirty-three years, John says, the world could hardly hold them all. Jesus said, one time, "I have many more things to tell you, but you are not now able to bear them."

The whole Bible story, I believe, is but the prelude to the mighty theme to be unfolded in the eternal years." Oh, what a whisper word do we hear of Him;" and yet that "whisper word" is worth far more than all the philosophical eloquence of men who doubt it. Indeed, our whole life here is but

the opening score, yes, the first measure, in the oratorio of eternity.

What majestic programs God has for the future, even for us whom He has been pleased to redeem, scarcely any one I think would assume to comprehend fully, and none but the atheist, I think, would doubt.

If we knew what God has in store for us, we might lose interest in our work here, as the little child in his old toys just before Christmas, or as the student in his books just prior to vacation days.

But it is heartening to think and believe

that "He is able to do exceeding abundantly above all that we ask or think." And all He asks is our love and loyalty. Let us gladly offer Him both, and then we may expect great things from God, expect the biggest and most wonderful things of Him and He will exceed our expectations.

"Lo, these are but the outskirts of His ways; And how small a whisper-word do we hear of Him! But the thunder of His power, who can understand!"

Harrisonburg, Va.

THE ATHLETIC PROGRAM OF A MENNONITE COLLEGE

By John Umble

In this issue of the Monitor the reader will find a number of articles dealing with the advantages that our various church schools have to offer. Since these institutions have been established by the Church, are being conducted under Church supervision, and maintained by Church support, we feel that they have a legitimate place in a Church paper. Since this is the season of the year when many people must decide what they are going to do with reference to the coming school year, we trust that these articles will be the means of giving needed information and help at the right time.

An unexpected turn in the political or economic situation may sweep a so-called old-fashioned idea or "impractical notion" into popularity. A few years ago the Mennonite attitude toward war was anathema. Now that the great world-madness is past and a measure of sanity is returning, every one eagerly climbs aboard some kind of peace band-wagon or, if he cannot find one to suit him, he endeavors to construct one of his own.

A decade and a half ago, Mennonites themselves were in danger of allowing the economic prosperity of America to sweep them away from their inherited culture of simplicity and nonconformity. Now the popular cry, in high circles and low, is, "Back to the simple life and to the moral standards of an earlier period."

At present, various factors in our national life are bringing another traditional Mennonite attitude into prominent notice. The schools of the Mennonite Church have consistently held that intercollegiate athletics were unnecessary and potentially harmful. Except for isolated protests here and there American colleges have built their program around the idea that intercollegiate athletics are indispensable. Within recent years at least one denominational college went so far in planning a gigantic program of such sports that its scholastic efficiency was threatened and the school temporarily lost its standing in its regional accrediting agency. Other institutions built enormous stadiums and gymnasiums. Their alumni urged bigger and brawnier elevens, taller and faster basket-ball centers. Schools seemed likely to become more interested in gladiators than in scholars. The coach of a superior full-back received a larger salary than the head of the history department in a large university. The expense was defended for its advertising value and on the grounds that the program was self-supporting. If the university sponsored a winning football team, prospective students crowded the administrative offices on registration day. Alumni were willing to pay good

money to get an opportunity to yell themselves hoarse while the "varsity" sent the opposing team to the dressing room, bruised, battered, and defeated.

But just as administrative heads were beginning to have golden dreams of paying for a bigger and better program of intercollegiate athletics out of the gate receipts and of having a little left beside to enlarge the educational work of the university, something went wrong. Educators began to complain that the emphasis on athletics for their own sake was attracting many undesirable students and that the very existence of the university as an intellectual center was threatened by the influx of incipient quarter-backs and tackles and dribblers and line-plungers.

Another fly appeared in the athletic ointment. Alumni threw their hats into the air and pounded each other on the back in high glee only so long as the home team won. But, when the home team lost, alumni went home in an ugly mood, tore up their endowment pledges and sent their sons to the University of Hicksville! It was an unreasonable attitude, to be sure, but could their Alma Mater blame them? If athletic success is the height of achievement in the educational world, who wants to be caught sending his son to a university that cannot produce a championship football team?

Then a number of college and university presidents put their administrative heads together and admitted that something was wrong. Only one-half of the teams can win in any one year. Some would not win a championship in a generation. Only the larger schools could promote a super-program of intercollegiate athletics, and no other program could be made to pay financially. To others its cost was prohibitive. Many administrators had told their alumni all along that such a program, if carried too far, would interfere with the fundamental educational program of an institution of higher learning. These educators gradually planned for a strong program of intra-

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Editorials

The Indispensable Christ

We often hear it said of certain things that they are indispensable. Times may come when we are forced to do without some of these things. It is then that it becomes apparent if they are really indispensable, or if we merely thought they were, or were made to believe they were by what others had said about them. In the stress of present-day conditions people are being faced with problems of this kind in a very real way. What they thought they could not possibly do without they are deprived of, and yet they manage to get along. One apparent necessity after another is relegated to a place of lesser and lesser consequence. It is at times of low tide such as we are in at this time that the lines between necessities and luxuries are sharply drawn.

These times also test us in a religious or spiritual way. You will remember the story told near the close of chapter six of John's gospel. A short time before Jesus had fed the five thousand. Then He preached His wonderful sermon on the Bread of life. The crowds could not grasp the import of the things which He taught and they said that these were hard sayings. One after another the people deserted Jesus. Indeed it seemed to be a sort of mass movement away from the Galilean prophet, for it is said that "many of his disciples went back, and walked no more with him." They had thought He was a great prophet and teacher, and even had wanted to make Him king, but now they seemed to think that they could get along quite well without Him.

It was at this juncture that Jesus turned to the Twelve, who had been His close companions ever since He had chosen them, and said, "Will ye also go away?" And then Peter, always the spokesman for the group, answered, "Lord, to whom shall we go? thou hast the words of eternal life." Peter realized what the masses had failed to see, that from a spiritual standpoint Jesus was absolutely indispensable. It was the ebb tide, but Peter had the keenness of perception that enabled him to distinguish between the inconsequential and the indispensable. And by the same spiritual insight we to-day may see that Jesus Christ is absolutely indispensable in meeting the needs of a world that is weary and heavy laden and perplexed because it is facing distress of alarming proportions.

Let us notice some of the things in which He is indispensable:

1. **He is indispensable in salvation.** Listen to His own words: "I am the way, the truth, and the life: no man cometh unto the Father but by me." Peter in later years emphasized the same truth when he said: "Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved." Men in their blindness try many other ways, but these can never bring salvation. Men take the false ways of Russellism, Eddyism, Mormonism, Spiritism, etc., but these in one way or another ignore the Divine Christ who alone can save. He is the true Bread; let us partake of Him and live.

2. **He is indispensable in the Christian life.** This should be self-evident, yet many people who have started

in the Christian life seem to indicate by their life that they think they can not get along with Him. They neglect the study of His Word, their prayer life, and attendance at the services at God's house. But we need Him in the hours of temptation to keep us from sin, and we need Him to direct our prayers if they are to be heard, for only as we abide in Him and His words abide in us do we have the promise of answered prayer. Jno. 15:7. We need Him in the home to sanctify and bless it and to make it what it ought to be. We need Him to be our constant Help and Guide in any form of service, for He says, "Without me ye can do nothing."

3. **He is indispensable in the work of the Church.** It should not be necessary to say this, but in the light of present-day conditions we certainly need the warning. More and more churches and theological schools are dispensing with the Christ, the Son of God. They no longer preach His deity, but openly deny it. He is on the outside, and He comes to the modern church with the same appeal as He came to the church at Laodicea in Rev. 3:20: "Behold, I stand at the door, and knock." It is a sad picture to find the Christ whose name the Church bears standing on the outside. But even the churches who have not disowned Christ openly need to watch. We may be, after all, trying to do the work of the Church in our own strength and wisdom, and thus leaving Him out. We dare not do it; it is His Church; He is indispensable to its success in saving souls and shepherding the flock of God.

Are we among the group who have learned that He is indispensable, or are we still trying to get along without Him, going our own wilful, selfish way, allowing the things of this life to separate us from Him? If times are hard and trials and distresses come to us, that is all the more reason why we should walk close to Him and allow Him to direct and guide our lives. Paul learned the secret and expresses it beautifully in Rom. 8:35-39: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Paul knew that Christ was indispensable to him in his life, and he allowed nothing to separate him from his Master. Have you learned the same lesson? To whom else will you go? What will you do without Him?

Lord's Day Observance

Every true Christian recognizes the great benefits that come to individuals, homes, states, and nations, where the Lord's Day is honored and observed in accordance with the spirit of the teaching of the Bible. The Sabbath principle is an eternal one. It was manifested upon the earth when God Himself sanctified and blessed the seventh day and honored it by resting from His creatorial work. Incidental references to the Sabbath show conclusively that the institution was carried down through the centuries by the people of God. Then when God finally gave the Law to the Children of Israel one of the ten great commandments was "Remember the sabbath day to keep it holy." This

law had its full effect until the coming of Christ, when He displaced the period of law with that of grace.

But none of the principles stated in the Ten Commandments was in any way abrogated by our Lord. It is true that He put new meaning into them and interpreted them in ways that the Jewish leaders of His time did not approve. It is also true that after the resurrection the Christian Church began to observe the first day of the week instead of the seventh. But the principle of a day of rest and worship stands just as firm in the new dispensation as in that of the old, and God's people should guard it just as jealously as the most devoted Jew took his stand for it in the days before the kingdom of grace was ushered in by our Lord Jesus Christ.

The determined efforts of the enemies of Christ and His Church to break down all legal restrictions as to Sabbath observance is only a straw which shows how Satan and his cohorts are trying to do away with the observance of this holy day. In the last regular session of the legislature of the state of Pennsylvania the forces for the liberalizing of the Sabbath laws fought the fiercest battle on this issue in the history of the state. Twenty-seven anti-Sabbath bills were introduced, in which it was proposed to legalize almost anything and everything that could be thought of on the Lord's Day. Christian people however, have reason to rejoice that, although in some cases the vote was close, not one of these bills succeeded in passing both houses of the legislature. This does not mean, however, that the interests that are clamoring for an open Sunday are defeated. No doubt they will be back at the next regular session of the legislature just as determined as ever to scrap the Blue Laws of the Keystone State.

It is significant that back of these movements to break down the Sabbath laws were the powerful commercial interests, such as the moving picture industry, organized baseball leagues, and other amusement and sporting societies. It proved again, as in the case of the effort to do away with the prohibition laws, that the love of money is the root of these concerted efforts to destroy some of the great institutions and movements that have been established and built up for the good of the people.

But there is another aspect to the matter of Lord's Day observance apart from the legal one. And for this Christian people are more to blame than the vested interests who are trying to break down the Sabbath because of the money they hope to make from various amusements that are prohibited in at least some of the states of the union. We refer to the matter of ignoring or neglecting to observe the Lord's Day in the best and most helpful way. Instead of attending divine services the day is spent in motoring or sightseeing, or in some form of recreation. Instead of reading the Bible or other religious literature the Sunday newspaper is patronized and devoured with its foolishness and slush and trash, that is anything but spiritually edifying. Instead of listening to messages from devout Sunday school teachers and earnest ministers of the Word of God the time is spent at home in idleness or in listening to jazz programs over the radio, or to sermons from liberal ministers or propagandists of false religious cults. Or we may allow the visits or invitations of friends to keep us from going to the house of the Lord. Thus we are spiritually starved, because of misuse of the day which the Lord made especially for

our spiritual nourishment and strengthening. We deplore very much the determined efforts of the enemies of the cause of Christ to commercialize the Lord's Day, but we sometimes fear that this great institution is suffering more at the hands of its professed friends than through the instrumentality of its avowed enemies.

"The Grand Army of the Kingdom"

This is the title which Marion Lawrance gives to the "million and three-quarters or more of Sunday school officers and teachers of North America." This group of workers can certainly be called an army when we stop to think of its size and the great amount of work it is doing. And we should be thankful that there are so many men and women and young people engaged in the great task of teaching the Bible to the youth as well as the adults of our land. We hardly realize the amount of work the Sunday schools of our land are doing, and yet when we consider the areas that are untouched by Sunday school work and the amazing number of children who do not attend Sunday school anywhere we can see that there is yet much land for the "army of the kingdom" to possess.

In thinking of the Sunday school work of the United States and Canada as a whole, we naturally come to consider the part our own Church plays in the performance of the great work of teaching the Word of God each Lord's Day. The statistics compiled by Bro. I. W. Royer, Secretary of the General Sunday School Committee of the Mennonite Church, show that in North America our branch of the Church has approximately 325 Sunday schools, with a force of 6600 officers and teachers. This may seem an insignificant group when compared to the total of all Sunday school workers, but when we compare it with our membership in North America of about 46,500 we see that we have after all a good-sized working force. It is made up of men and women of varying ages, qualifications, and training, but whatever handicaps and imperfections they may have, they are engaged in a great work and doing a voluntary service in teaching the Word to our boys and girls, our young people, and our mature men and women, that we cannot fully appreciate or nearly evaluate.

The Sunday schools of the Mennonite Church are doing a great work. Within comparatively recent years the movement has grown rapidly. There are now few of our congregations which do not have Sunday schools. But there are many goals to be attained in our Sunday school work. Few, indeed, are the schools which are reaching all the people that are within the scope of their influence. There are nearly always unreached fields about us where mission schools could be opened up. Then again, there lie before us great avenues for improvement in our teaching. Every teacher should be alive and awake to receive instruction along lines that will improve his usefulness and ability in teaching. Schools should conduct teachers' institutes and training classes wherever and whenever practicable. Let us make our Sunday school aims and standards high, both as to the amount of number of people reached and the quality of work done. And then let us work faithfully to achieve our goals. We hope and pray that the "Grand Army of the Kingdom" may not only continue in the good work that is being done but strive to be still more faithful and active in the service of the King.

Christian Life

THE MEANING OF FAITH IN CHRIST

By Ezra Beachy

I. Natural Faith

It is difficult to conceive of any activity in which the element of faith is not strongly involved. The student works hard for a series of years for his education because he has faith in the practical value of the additional training received in this way. He accepts the teachings of his professors because he has faith in them, or he rejects them because he thinks he has valid evidence that they are contrary to fact and therefore he has no faith in them, or rather he has more faith in the contrary viewpoint. He proceeds to a certain place at a certain time regularly each day because he has faith that he will there be able to receive something to satisfy the craving of his appetite. Without faith business relations could not be carried on. The present state of our banking system is a striking example of what happens when people lose faith in an organization. The happy relationship between parents and children is dependent upon this factor. Man in his social relationship must have a natural faith in the fidelity of his fellow man, in order to maintain a harmonious and happy social life. "Natural faith is a faculty for the intake of knowledge through evidential grounds found in the testimony of individuals." Likewise in our Christian experience, faith is always based upon knowledge. An intellectual element is always involved. As the centurion (Luke 7:2-10) sent the Jews to Jesus to ask in behalf of the healing of his servant, did he first obey some injunctions from the Lord in order to realize his desire? The Gospel account simply tells us that he heard about Jesus. Having heard, he had knowledge. With that knowledge came a belief that Christ could meet his needs. The result was a miracle of healing. Let us further consider the mental elements involved in faith.

II. Mental Elements of Faith

The mental processes of faith have been variously analyzed. In a treatise on *Saving Faith* in the *Evangelical Quarterly*, Thomas W. Johnson of Richmond, Va., finds the three following elements:

- An intellectual element—having to do with cognition or knowing.
- An emotional element—having to do with the affection or feeling.
- The voluntary element—having to do with the will.

Other elements might be designated, but these will serve our purpose for the present. The fact that there are many who have an intellectual knowledge of Christ is very apparent to any one who goes out in active Christian work. One often finds individuals who believe that Jesus Christ is willing and able to save them, but they are unmoved by that knowledge and continue in their past course. It is to individuals of this type

that James refers when he says: "Thou believest that God is one; thou doest well: the demons also believe, and shudder" (Jas. 2:19, R. V.).

Individuals who have responded to the emotional element would probably be typified by those to whom Christ referred as the stony ground in the parable of the sower. Mark 4:5. These for a time seem to be rejoicing in the power of Christ for salvation, but fail in a radical acceptance of Him. They have recognized His power, they have felt it in their lives, but have failed to make the final step, and it is soon quite apparent that the reality of faith has not arisen in their souls.

Last and most important of all, comes the voluntary element. This is a step on the part of the individual who has an intellectual knowledge of Christ, believes in Him as one who is willing and able to save from sin, and is ready to accept the proffered gift by faith. To him the Christ has become the living reality of which Paul speaks—"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). "And be found in him, not having a righteousness of mine own, even that which is of the law but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9, R. V.). It means a definite realization of the moral depravity of self, and that Christ can supply the needs of the heart. "For all have sinned and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be the propit-

iation through faith" (Rom. 3:23-25, R. V.). These three steps are certainly necessary in the mental processes of the individual in order that he may attain to that spiritual relationship with Christ. Let us further consider faith and its accomplishment in the life of the individual.

III. Faith and Regeneration

We often hear it implied that faith and regeneration are synonymous terms. This viewpoint is not supported by scripture. Faith is not regeneration. When the individual comes to moral bankruptcy, when he comes to his wit's end in his attempt to think through the great problems of life on a philosophical basis, when he is face to face with these grim facts and sees his own inability to explain or account for them, when he looks into his own life and sees there his great need of a higher power, a strength greater than his own, when he sees how far he has fallen short of his own ethical standards—then, as he comes in contact with the Gospel message his soul responds to the wooing of the Spirit as Christ is revealed to him. All he needs to do is to accept the injunction of Paul—"If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9, R. V.). In confessing Jesus as Lord, we express implicit confidence in His power, in His holiness, in His Deity, in His atonement. The individual has felt that his relationship with God has been severed and broken because of sin. As the Christ is revealed to him through the Holy Spirit and he recognizes Him in the above light, he is drawn to Christ. A new relationship is formed, the former antagonism is broken down, fellowship is established, and Christ comes into the heart to make His abode. Faith is the means or the agency whereby the soul which was alienated from God by sin is established in fellowship. Faith is the agency in recognition of which God is willing to impart the sinlessness of Christ to the individual. "It is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of faith."

What then is regeneration? It is the new life that is imparted by God to the individual by the infilling and indwelling of His Spirit. Through regeneration the life is transformed from a life of sin, from a life of service to the forces of evil to a life that is fitted for the indwelling of His Spirit, to a life whose interests are one with those of Christ. Thus faith is supplemented by regeneration. Faith is the simple trust and confidence that God can supply the needs of the soul, and in addition to that, a willingness to trust all to Him and permit Him to come in and make His abode there. Regeneration is an act of God; it is the process of His imparting new life to the individual. Faith may be defined as the occasion, or the instrumental condition of justification by free grace. We cannot make a temporal differentiation as to the order in which regeneration, faith, and justification take place, but rather, it is a simultaneous process. It is a vital mistake to emphasize



REST

By Ross Gerber

Amid the weariness of life
I love to steal a while away,
To find release from toil and strife
And gain new strength for duty's day.

Life is so full of need and care,
Calling to us for faithful work,
That we should breathe a fervent prayer,
So that our tasks we will not shirk.

Oh, to spend time alone with Thee,
To make my wants and wishes known,
Just to revive my weary soul,
And to call, Thee, Lord, my own.

Walnut Creek, Ohio.

the idea that one needs to be made holy, or to reform and clean up old habits before one can come to Christ. Jesus says "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). No restrictions, no specifications, no rules of moral conduct are given. It is a simple plea to come in faith. When this step is made there is strength working with our strength, there is an unseen power working within us, a force that lifts us out of ourselves and gives us a power to accomplish things which far transcends the strength of moral character in our possession before the step is made.

IV. Faith in Christ

The necessity of a simple faith is often emphasized. It is perhaps not so simple a process as it is sometime thought to be. Just what is implied when I say that I have faith in this or that individual? I may have met him for the first time. My impressions are occasioned by some simple things which I have observed in his conduct. My judgment of his worth is based upon my past observations and experiences. I have previously met men who conducted themselves as this one does. I was favorably impressed by their moral character in my relations with them. Once my impression is formed of them it will always have a bearing on my future relations with them.

Likewise in our relations with Jesus, once we have committed to Him our very life, that which is most precious to us, our eternal destiny, all our future activities will be ordered in relation to this one great commission. Is this the simple childlike faith which was so highly commended by Jesus? He said "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15).

In considering the importance of knowledge, we would say that knowledge of a person is necessarily a prerequisite of faith in him. Faith cannot come entirely independent of knowledge. The question might be asked: "Is the faith of a child independent of knowledge?" It is quite evident that the small child associates the good things it has enjoyed with the individuals from whom they were received. Likewise in those of whom it has no knowledge of having received kindnesses it will put no faith. In the childlike faith which Jesus commended, was it the absence of knowledge which He approved, or was it something else? I do not think it was the ignorance of the child to which He appealed, but rather to its lack of self-trust, to its feeling of complete and utter dependence, to its realization of its helplessness. "What mars the simplicity of the childlike faith which Jesus commends is not the admixture of knowledge, but the admixture of self-trust." It is unthinkable that faith could be marred by true knowledge. What is often permitted to destroy faith is a perverted conception of truth. Ignorance of the plan and precepts of God alone can destroy faith in Him. A true knowledge of Him can never do otherwise than draw man closer to Him.

He must also be recognized as one who is worthy of our trust. We must realize that He is able to make good His claims, to carry out His promises, to keep that which we have committed to Him. It is possible to recognize His goodness, to believe His willingness to help, and yet to doubt His power and ability to help us in our need.

It is further necessary to make a distinction between faith in the teachings of Jesus and faith in Christ. One hears much of presenting the "Jesus way of living" and of bringing to humanity a message which will help them to live better and happier lives. The Christian message brings all that, but it does far more than is usually implied in that phrase. Faith in Christ implies accepting all His claims. It implies a personal relationship and fellowship that brings one into vital relationship with the Infinite. We do not simply believe as Christ believed, but we believe in Christ. We might believe in the moral principles of Lincoln or any other renowned man. But we could not believe in him because he is no longer a living, active personality. Christ is a living, active personality, and as such demands our faith in Himself. He was the founder of Christianity, not because He was the first Christian, but because He paid the price of our redemption on Calvary. He says "I am the way, the truth, and the life: no man cometh unto the Father, but by

me" (Jno. 14:6). "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32). John the Baptist said of him, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29). The writer of Hebrews says of Him, "It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings" (Heb. 2:10, R. V.). In this passage He is shown to be the Author, the one who perfected the plan of salvation. And more than that He is taking an active part in the affairs of men in that Christ entered "into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

We cannot have faith in God such as we conceive Christ to have had in God, but we must have an active living faith in Christ as an active personality. Men are prone to emphasize the need of patterning after the life of Christ and fail to emphasize redemption. The ethical teachings of Christ are of no value in bringing salvation to man, but man must come to Him in faith and experience the work of redemption. Once he has experienced the work of salvation, the new life will spring up in him and he will find new meanings, greater truths, richer values, and deeper spiritual benefits in the ethical teachings of Jesus.

Sherwood, Ohio.

THE LIGHT OF LIFE

VIII. Jesus and Human Welfare

By Geo. J. Lapp

We are living in an age when social Christianity is receiving great emphasis. By carefully studying different authorities on Christian social service, one finds that the leading thought of the present day has turned to the present-day needs of man and to a sincere effort to meet the needs in the light of religious teaching. One will be impressed with the different bases upon which the authors attempt to construct their programs. These bases may be placed in two general classes, as: (1) The projection of the ideals of love, service and brotherhood as supreme values in relation to meeting the needs of the human race, thus setting up a social order which in itself will become an expression of the will of the Divine in its process of evolutionary development toward the highest possible place which mankind can attain. (2) The Church of Christ seeking through Her ministry, according to the will of God as revealed in Jesus Christ, to become the great benefactress of the human race and at the same time to maintain Her place as a monitor of conscience, a guide to the social order, and spiritual authority in matters pertaining to the eternal welfare of man, and ever challenging injustice, heartless neglect, hunger, slavery and bondage, dissipation, dirt, disease, drugs, and drink.

It would involve more discussion than dare be included here to give the various shades and colors of the two general bases roughly set forth above, but it is clear to

any one as to which one is most closely related to what one would think of as outstandingly Christian. The first mentioned class may be religious and may relate itself more nearly to the most popular movements subscribed to by people of all religious cults. But without discussing at present the merits or demerits of either basis let us through a series of questions and answers study **Jesus' Motive and Method** of human welfare.

1. On what basis did Jesus consider human need?

The Gospels record that He had compassion upon them. Matt. 9:36; 14:14; Mark 6:34, etc. His compassion was upon the suffering, the hungry, the afflicted, the misguided, and the downtrodden. He healed their diseases, dispelled their blindness (both physical and spiritual), brought the dead to life, in fact, set men and women upon their feet that they might carry on according to His will and in His way. Spiritual emancipation was the basis, freedom was the goal, and release from physical handicaps, oppression, and disease was the immediate means used. The heart of compassion led to the use of every means to ameliorate and emancipate that humankind might also come into the right relation with God according to the spiritual teaching they received. Jesus did not seek the good of a chosen few but the highest good of the greatest number. Jesus did not discriminate. Non-Christian movements or move-

ments of other religionists too often do.

2. How was Jesus' ministry related to human uplift?

He was a loving Savior who went about doing all manner of good. His was a Gospel of being righteous and doing righteousness through emulating the very works of Jesus. "The works that I do shall ye do also, and greater works than these shall ye do." Jesus did not separate religion from good works, but made the works the expression of the regenerate heart. Then this expression in the good works wrought would awaken a response toward the acceptance of His teachings and way on the part of those to whom the good had been done. We have here works of righteousness that help physically, socially, economically, etc., to save the soul.

3. Did Jesus' teaching affect economic welfare?

"Lay not up for yourselves treasures upon earth . . . but in heaven," certainly affected one's economic welfare. "Sell all thou hast, and give to the poor," related itself to an economic situation. "We have left all, and followed thee," was economic and social. "Seek ye first the kingdom of God, . . . and all these things shall be added unto you," related itself to every phase of human living. The leaving all and every one and following Him and receiving in return a hundred fold of Mark 10:29,30 related itself to the economic as well as to the spiritual. "He that putteth his hand to the plow and turneth back is not fit for the kingdom," related itself to diligence and care, which in turn relate themselves to the economic. Jesus' teaching and practice were always against extravagant indulgence, but in favor of scrupulous care of whatever was intrusted to one of material goods.

4. Why did He not set about to organize reform movements against the evils of His time?

His constant rebukes concerning the evils of the time manifest His interest in doing away with them and setting up an order of righteous relationships which would establish justice and peace among men. But in order to bring this about, not by waves of revolutionary effort which would subside and give place to depression and retrogression, He taught the need of being "born again," or the regenerate life. This would make the individual and the home, hence every individual and every home, a reformed individual and institution, which would on a lasting basis bring about the desired end. If Christianity has failed in this it is because the leaders of Christian Churches have failed to emphasize the need of the regenerate heart and life. The quarrel is not with Christ and His teaching but with Christianity as we have it in the world today. In this the Christian Church has too often failed.

5. Why did Jesus not attempt mass movements for cleaning up cities, villages, and communities?

He could much more effectively work from the inside out than to institute cleaning-up movements before the heart-change

was effected. There had to be His love and compassion and sincere desire for different life and conditions (in the heart of the worker) before effective work, either individual or organized, could be done.

6. Did Jesus have a vision for worldwide human welfare?

We could hardly conceive of His not having such a vision. He came to save the world, and His would be a world program, but not with the coöperation of worldlings, but for the purpose of redeeming them from their worldliness to heavenly mindedness. The world program was to be carried out with the coöperation of those who had been born into His kingdom and were willing to carry out His will. His program certainly included temporal as well as spiritual welfare but not accumulation and luxury according to world standards. To quote the apostle Paul, "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15). See also Isa. 61:1.

7. To what extent did Christ expect His followers or His organized body, the Church, to organize and support movements for social, physical, moral, and economic welfare?

He certainly discouraged going into debt, living in filth, and uncleanness. The regenerate life would clean up individuals and communities inwardly and outwardly and such communities would see not only to their own welfare but also to the betterment of their surroundings in order to make safer places in which to live. This would mean safer places for themselves and their children and also for others. This is why even an avowed atheist would rather live in a community of Christian people than in a community of atheists. One can easily see how such interest in human welfare would set in motion organized health, social, temperance, anti-tubercular, anti-leprosy and anti anything else that militates against the welfare of men, women and children. It would be selfish indeed if the forces of Christianity would organize merely for their own welfare when Jesus did not ask individuals whether they were Jews, Greeks, or Romans when He went about among them doing them good.

8. Would Jesus have sponsored a prohibition movement?

Did He make intoxicating wine out of water? He made the best wine of the time which was the raw grape-juice freshly squeezed out of the luscious grapes such as grow in Palestine. He taught against excesses of every kind and certainly frowned upon drunkenness but in this as in every case He worked on the change of heart which would gender a dislike for intoxication from alcoholic beverages as well as a dislike for the intoxication of worldly pleasure and worldly luxury. While He did not institute such organized movements the attitude of His followers would certainly be such that they would take advantage of every legitimate means for doing away with the evil of strong drink. The Christian Church has from the beginning opposed drink in principle although not always in

practice, which must be said to the shame of the Church. The evil of organized effort to maintain prohibition becomes apparent when it becomes tainted with corrupt politics and is sponsored by those who on the surface support the movement because it is popular but who themselves have no conscience on the matter of indulgence either for themselves or others.

9. What elements entered into Jesus' standards of human welfare?

We could perhaps consider integrity as an important element. He could not accept those for His service who did not possess honest and upright hearts and who did not show it in their lives and relationships. Intelligence is another important element. "Look out upon the fields," clearly implied careful study of conditions and intelligently seeking ways of meeting human need, keeping in mind the proper motive. Another important element which is included in Jesus' standards is industry or diligence. It implies an increasing interest in the good of ourselves and others, a tireless effort to meet the need and mitigate the evils and also to prevent evils from creeping in. In this also an ounce of prevention is better than a pound of cure.

10. What relation did Jesus bear to repressive measures?

He sought to root out the causes of evil. He struck at the thought life of the individual and personal attitudes. He sought to establish from within the acceptance of the right. On the foundation of faith, trust, hope, and love He would build His Church and establish His kingdom in the world. In this He had the world vision which would lead His people to interest themselves in the industrial, race and international relationships; the social, economic and leisure-time interests of people; teaching and maintaining His standards of living; interest in public health, education, social hygiene, prevention of disease, unemployment and accidents; and in extensive as well as intensive spreading of any knowledge which would bring the proper enlightenment to men and women. He repressed by substitution of the good for the evil and constructing a superstructure that was sound, sane, and safe for the protection of the people from whatever would destroy both soul and body.

As a Mennonite Church we have always interested ourselves in human welfare. The appeal came to us for famine relief, and meeting the need in India was followed by establishing a Mission for spreading the Gospel news. The saloon areas of the cities had their appeal for the sacrificing work that was done to rescue fallen humanity from the clutches of the liquor interests and their attending evils. The appeal was humanitarian, but the work that resulted was deeply spiritual. Our interests during the war were constructive and humanitarian, but the basis lay deep in the heart of our Master who was Prince of peace and Lord of love. We never lost sight of the ultimate purpose of it all, the salvation of the soul.

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Educational

HISTORIES OF LOCAL CHURCHES

XX. Yellow Creek Congregation, near Goshen, Ind.

By Allen B. Christophel

The Yellow Creek Church is located seven miles southwest of Goshen, Ind.; or one mile north of the village of Southwest, which is situated four miles east of Wakarusa, Ind. As its name suggests, the church is named after the creek that flows about one-half mile west of the building and drains a considerable portion of the land within the bounds of the section in which the people of the congregation live.

The early history of the Mennonite Church in the area west of Goshen in Elkhart County, Indiana, centers about Yellow Creek. In 1843, John Smith came from Medina County, Ohio, and purchased a farm about a mile north of what is now Yellow Creek Church, but returned to Ohio for two years. About the year 1845, Bishop Martin Hoover, then already 85 years old, with his son John, settled a short distance north of Southwest. In the fall of the same year, John Smith, his son Joseph, and Christian Henning, with their families arrived from Medina County, Ohio. Jacob Strohm was already here when they came. In the spring of 1848, Christian Christophel, Jacob Christophel and Jacob Wisler, with their families, came from Columbiana County, Ohio, and joined the colony. The two last named were ministers of the Gospel, and on Ascension Day, 1848, the first service was held in a schoolhouse, one-half mile north of Southwest. There were sixteen present. No hymn was sung, as no one able to lead was present. Jacob Wisler delivered the principal discourse. Bishop Martin Hoover, then 88, made only a few remarks. From this time forward, however, services were held every two weeks, no doubt sometimes in the schoolhouse and at other times in barns and private dwellings.

During the summer of 1848, twenty-four families arrived from Wayne, Medina, Columbiana, and Mahoning Counties, Ohio. Most of these had originally come from Pennsylvania. Others came directly from Pennsylvania and Canada. Among them were such names as Hartman, Holdeman, Smeltzer, Moyer, Henning, Weldy, Rohrer, Brundage, Freed, Hershey, Weaver, Nusbbaum, Hoover, Yoder, and others. Some of these names are still very familiar in the various congregations of Elkhart County. A few are familiar in several other branches of the Mennonite Church in northern Indiana. Several of these families moved to

states farther west in later years. During the first twenty years, by settlements and additions, the Church enjoyed considerable prosperity, and it soon became apparent that other congregations should be organized.

As new settlers arrived, they moved farther and farther away. Distance and the size of the congregation revealed the advisability of having worship at other places. Holdeman (1851), Olive, Nappanee (1875), Elkhart (1871), Blosser, and Christophel congregations were organized. The last two were later merged into what is now Salem. For a number of years, services were not held every week at these respective places, but ministers and members alternated at the different houses of worship. Yellow Creek was still the center, and for some years it was the place where conferences and most baptismal and communion services were held. In October 1862, forty-eight were received by baptism, and over



Yellow Creek Mennonite Church

six hundred partook of the communion. Some of these had come for some distance in wagons and some had walked as far as nine miles.

However, by about 1875, most of these congregations had become separate units and had their own services. Even for some years afterward the ministers worked "back and forth," much more than is generally the custom at present. The ministerial meeting for the district west of Goshen still meets at Yellow Creek. Until about 1885, the Mennonite Conferences for Indiana-Michigan were held at Yellow Creek. Of course, in those early times very few lay members attended conference.

In the summer of 1849, a log meeting-house, twenty-six feet square, was built one mile north of Southwest. This building once

took fire from the stove pipe, burned up four ceiling boards and charred the girder to coals half the length of the building, but died out of its own accord without doing any further damage. An addition twenty-four feet in length was afterwards made to the house to accommodate the rapidly growing settlement. This building was superseded by a frame structure forty-by-sixty in the year 1861. It is still standing and is now owned by the Wisler branch of the Church. This building was used by the united church until 1871. It was during this year that the Wisler branch of the Church was organized and for forty-one years the house was owned jointly by the Yellow Creek congregation and the Wisler branch. Meetings were held by each group on alternate Sunday forenoons, but the Yellow Creek congregation had unlimited privileges for evening services and each group could use the building Sunday afternoons and during week days if such appointments did not conflict with previously made arrangements by the other group.

During this period, the congregation had Sunday school and preaching services each alternate Sunday morning. On the "other" Sunday at times the Yellow Creek congregation had Sunday school in the afternoon and at times no services. After about 1885, there was Sunday school each Sunday. When services were not held in the forenoon, there was either Sunday school in the afternoon or Sunday school and preaching in the evening, depending on which suited best at a particular period. It is needless to say that neither plan worked very successfully. For a number of years there was considerable agitation within the congregation for a building of their own. However, there were always hindrances, one being a suitable location. In 1911, it was found that the ground for the present location (forty rods north of the jointly-owned house) would be available, and during the winter of 1911-12 it was decided to build. During the summer of 1912 the brick structure (forty by sixty-six, with an annex twelve by twenty-four) now owned by the congregation, was erected.

From 1865 to 1875 there were troublesome times for the church in Indiana. Yellow Creek, being the center, suffered most from the controversy. Sunday school, evening services, and the use of the German language, were the principal issues involved, but personalities among several leaders were also extremely prominent factors. Conferences were given to controversies; leaders met and disagreed until four o'clock in the morning. A number of times compromises and settlements were reached, but not kept. At one time it was agreed that attendance at evening services should be optional and that Sunday school should be held after preaching services and attendance should be a matter of individual conscience.

This arrangement proved cumbersome and gave rise to considerable misunderstanding.

Jacob Wisler, bishop, was the leader of the reactionary group, while John F. Funk and Daniel Brenneman were leaders in the group that represented the body of the Church. Brenneman was perhaps more liberal in his views. Wisler finally became very autocratic, and he was given a church trial by six bishops from Ohio, Indiana, and Illinois, as a result of which his bishopric was taken. About a year later (1871) he and his supporters withdrew and formed their own organization. This division finally spread into Ohio, Pennsylvania, Virginia, and Canada. In 1907 this group had another division which spread to Ohio, and later to Pennsylvania and Virginia. A common name of the Wisler branch in various sections is the "Old Order Mennonites."

But peace had not yet come. Daniel Brenneman was a very able and gifted leader, and he and his followers soon advocated a number of methods and customs of worship not sanctioned by the body of the Church. He was finally conditionally silenced, whereupon he withdrew (1875) with a following very much smaller than he had anticipated. This group later united with several other bodies of like faith and practice to form what is now the Mennonite Brethren in Christ Church. They built a church at Southwest and this movement spread into other communities and states.

It would be impossible to realize the sadness and ill will that the years 1865-1875 brought to the Church in Indiana, as well as elsewhere. Families were divided; some left the Church entirely; and feelings were aroused that to-day have not been fully overcome. Yellow Creek suffered most heavily of the congregations in Indiana and for many years had a hard struggle to overcome the effects of these divisions. In fact, there were fears among more than a few, and for a number of years, that the congregation might eventually become extinct. One great hindrance for many years was the fact that the congregation did not have its own place of worship.

The first bishop in the congregation was Martin Hoover, but because of age he was not very active. Jacob Wisler was ordained soon after the congregation was organized. He served until the division just described. Shortly thereafter John M. Christophel and Jacob A. Beutler were ordained as bishops. These brethren jointly cared for the churches west of Goshen, but it so happened that Bishop Christophel was more directly connected with Yellow Creek, Blosser (later Salem), and Nappanee, while Bishop Beutler was more directly connected with Holdeman, Olive, and Elkhart congregations. During the middle or later 80's, Henry Shaum became bishop, owing to the death or disability of the bishops just mentioned. Bishop Shaum died in the early 90's, when John F. Funk was ordained. He served until his activities as bishop ceased. Older members fondly remember his labors and sacrifices. A few years thereafter (1904) David Burkholder became bishop and in 1907, J. K. Bixler was ordained. In 1910, D. A. Yoder became bishop, after

which Bro. Burkholder, because of age, relinquished most of his bishop duties outside of Nappanee. Brethren Bixler and Yoder together had charge at Yellow Creek until April, 1918, when J. W. Christophel was ordained and is serving in this capacity at present.

Early ministers were Jacob Christophel, Benjamin Hershey, Christian Baer, Daniel Moyer (a man of considerable ability who met an untimely death in a railroad accident in 1864), Daniel Brundage (who later moved to Illinois), and John Weaver. Brethren Baer and Weaver affiliated themselves with the Wisler group. Soon after this division, Christian Christophel was ordained. He died in 1883. About the year 1877, Jacob Buzzard was also chosen to the ministry, but in June, 1880, he was called to his heavenly home. His death was deeply mourned by the congregation, he having been a young man, the English minister, an active worker, and a man generally beloved. For several years Martin Kreider (minister in the Blosser district) assisted in the work until Noah Metzler moved into this congregation from the Olive district. In October, 1886, Jonas Loucks was ordained and is still serving in this capacity. In July, 1893, Jacob W. Christophel was ordained. About 1903, Noah Metzler moved to Nappanee.

One event is still vivid in the minds of many in the congregation. In June, 1907, Noah Metzler returned to Yellow Creek for a visit. He had preached only a short time when it became apparent that something was wrong. He said, "Meet me in heaven," and staggered to the door, followed by several others. He was carried to a house near by, and passed away several hours later. Ministerial duties were borne by Bros. Loucks and Christophel until March, 1924, when Allen B. Christophel was chosen and ordained to assist in the work.

Several deacons connected with the congregation in its earliest history were Jacob Freed, David Good, and Henry Newcomer. At the time of the 1871 division, Tobias Ramer was deacon, but affiliated himself with the Wisler branch. About the same time, David Martin (either by ordination or moving from Canada) became deacon. Some years later he also united with the Wisler branch. In 1877, Daniel Hoover was ordained. He died in February, 1884. After his death, Jacob Long moved to Yellow Creek congregation and served until the later 90's when Noah S. Hoover (son of Daniel Hoover) was ordained, who served faithfully and efficiently until his death in April, 1913. In February, 1914, Henry B. Weaver was ordained. At present the church membership numbers about 225.

At this time we shall digress long enough to untangle the Christophel relationship knot. Jacob Christophel was one of the early settlers and a minister. His brother, Christian, was also one of the early settlers, and a lay member. Bishop John M. Christophel was a son of Christian Christophel, while the Christian Christophel who was a minister was a son of Jacob Christophel, the minister of early times. Jacob

W. Christophel is a son of John N. Christophel who was a brother of Christian Christophel (the minister), and a son of Jacob Christophel, minister of early times.

There have been several young men from the congregation who have gone to other fields of service. Alpha Buzzard (son of Pre. Jacob Buzzard) spent a number of years as a minister in Illinois, but is now connected with the Elkhart, Ind., congregation. In December, 1917, Claud C. Culp was ordained minister for the rural field at Chief, Mich., where he is now located. In 1925, Floyd W. Weaver was called to locate with the rural congregation near Rensselaer, Ind., where he is now laboring.

From the beginning of the Sunday school movement, Yellow Creek has been engaged in this work. The first several years this work was carried on by John F. Funk and Henry Brenneman from Elkhart. The Sunday school became "evergreen," about 1885. Those who have served as superintendents were: Jacob Buzzard, Wm. F. Holdeman, Levi Ressler, Noah S. Hoover, M. S. Wambold, S. P. Culp, John F. Buzzard, J. Wm. Hoover, Clarence Lehman, Elmer Christophel, Noah Leinbach, and Ira Hoover. The present enrollment is about 300 and the average yearly attendance about 240. Ira Hoover and Virgil Weaver are at present superintendent and assistant, respectively.

One of the first "Bible Readings" in the Conference district was started at Yellow Creek in 1892. "Bible Readings" formed the nucleus of Young People's Meetings. The congregation has since then had many Young People's Meetings at times. It was not until 1914, however, that this work could be permanently carried on. At present this work is supported reasonably well by the young people of the Church.

One event of considerable interest to the Church at large, which is vividly remembered at Yellow Creek, was the 1917 session of General Conference held at this place. This was perhaps the tensest meeting in the history of this body. It was here that the "Statement of the Mennonite Church on Military Service" was adopted and plans drawn to present to the government the cause of our young brethren drafted for service in the World War. Trying times followed for many but we appreciate the consideration our officials accorded, and thank God for His over-ruling providence.

It has not been an easy task to gather the smattering bits of information herein given. It is apparent that the congregation has had no small amount of hardships. Nevertheless we feel that God has been with the work and workers here, and that through the efforts put forth many souls have been saved for heaven and glory. The work at present is not without its problems, but we rejoice that a considerable number of young, middle-aged, and older people are faithfully serving God here. May He keep us as well as all His people for usefulness here and a home "up yonder."

Goshen, Ind.

(Just before going to press we received a telegram stating that Bro. Christophel, the writer of this article, passed to his eternal home, July 20.—Editor.)

LIKENESSES AND DIFFERENCES AT EASTERN MENNONITE SCHOOL

By D. W. Lehman

Because of Bible teaching on separation and peculiarities, the Eastern Mennonite School is attempting to carry out Scriptural teaching on these points. The Bible says, "Be ye separate," etc. So we believe that this should be true of church schools as well. Our Mennonite homes, Mennonite schools, and Mennonite churches have their imperfections, which we all recognize, but our goal should be for better things, greater loyalty to God and His Word, and a closer walk with Him. Practically all churches have some things in common, such as church buildings, ministers, preaching, singing, prayer, etc. But the separation comes in the kind of buildings, ministers, preaching, singing, prayer, etc. So it is with the church school. Practically all schools have buildings, teachers, class-room work, curricula, instruction, extra-curricular activities, music, etc. But the separation comes in the kind of buildings, teachers,

Would that we could have church school privileges for our children in the elementary school as well. The influence of teacher over pupil is far-reaching and hard to measure. Israel would not think of sending her children to outside people for their training but the training was given by Israel. So we believe that the Church should educate the children and young people of the Church.

At Eastern Mennonite School the class-room work is different. We have been in the custom of measuring every year the ability and achievement of our students. Invariably the upper classmen have scored higher than the average of other schools in the same classes respectively. There is more conscientious work done by them. Then, too, there is little or no cheating and underhand work that is found in so many schools. To copy is to steal, and this is sin. The religious school helps students with

tion, but by the teachers' careful instruction all erroneous reading can be guarded against. A very important lesson to learn is that not all that appears in print is true. Instruction is given with the idea of glorifying God in it. Consecrated instruction from consecrated teachers will make consecrated knowledge in consecrated students.

I am glad for the large number of students who have been with us and are now in mission work in scores of cities and rural districts. I am also glad for those self-supporting missionary teachers who are serving the Church nobly by conducting a Sunday school in the schoolhouse on the Lord's day in connection with the regular school work. May the Lord continue to bless them and raise up many others for that noble work. I heard recently that members of a certain school board said that the Mennonites are spoiling it for them, because that in so many places the parents are petitioning and requesting Mennonite school teachers to the extent that their home people are somewhat neglected. Praise the Lord for faithful Mennonite teachers. It seems that the Mennonite teachers are not wanted and yet they are wanted. Their instruction has been different in the home, school, and church, and when they instruct in the week day school it is bound to be different. They have so many things of profit and spiritual uplift that other teachers do not have, and are therefore in demand. Parents can easily see this difference and they prefer the spiritually minded, conscientious teacher.

At Eastern Mennonite School the extra-curricular activities are different. The literary is controlled and is under faculty advisement. The programs must be approved first before they are posted. Foolishness, lightness, and frivolity are not tolerated. There are no intercollegiate contests in literary lines or in physical exercise. Health is maintained by systematic exercise under the guidance and control of the teachers of the school. The school paper is different too, because it is the product of a different school. The strong spontaneous interest of extra-curricular activities is so controlled that it does not lead to their overemphasis. In some schools athletics seems to be the paramount aim of all school work.

At Eastern Mennonite School the music is different too. In ten visits I made to various schools, I heard no hymns or spiritual songs whatever. Two places the morning worship (?) culminated in a cheering practice for the coming game. Would you not rather have your children in a school where the morning worship is not followed by practicing some yell? Instead of yelling, "Rah! rah! rah!" would it not be better to sing, "The Lord is in his holy temple, let all the earth keep silence"? Paul admonishes us to sing psalms, hymns, and spiritual songs.

We believe also in keeping separate from churches of other denominations. To give a program in their church would be questionable and is therefore not permitted. There are many opportunities for coöperation in this way as well as in other lines just as in



Entrance to Eastern Mennonite School

class-room work, curricula, instruction, extra-curricular activities, music, etc.

At Eastern Mennonite School the building regulations are different in this that students do not go in and out at night any time they please as is true in many schools. In other words, there are safeguards which we know our patrons appreciate, for wide-awake parents want to know where their children are at night as well as day.

At Eastern Mennonite School the teachers are not only faithful members of the Mennonite Church but also able teachers as well. All are firm believers in the plenary inspiration of the Bible as well as Bible and church teaching on separation. This is not only believed in but also practiced as well. These statements are given to bring out likenesses and differences and not to boast or to bring honor to ourselves, for we wish to glory only in the Cross of Christ. The average state school teacher has little or none of these Bible peculiarities. Herein lies the wide separation and difference. Our children should be under the very best possible environment in their school days.

the sin problem. Herein again lies a great difference.

At Eastern Mennonite School the curriculum is different. Every student has at least one Bible course and many have more. Would you not like to attend a school where one of the books which you carry to and from class is the Bible, the Word of God? What a privilege! Why not embrace it? Then, too, the Bible is taught from the Church's angle. Have you ever had difficulty in rightly dividing the Word? Have you ever been ashamed of ignorance of God's Word? Would you not like to have as Bible teachers, loyal and experienced ministers of the Mennonite Church? The Bible command is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

At Eastern Mennonite School the instruction is different. No evolution is taught. If it is considered at all, its fallacies are clearly pointed out. It seems to be impossible to secure good textbooks in science entirely free from the teaching of evolu-

the days of Sanballat but it takes a backbone to say, no; Separation after all is the best and safest plan, and herein lies the difference.

The social life at Eastern Mennonite School is different. In many state high schools and colleges little or no supervision of social affairs exists, which results in low standards, such as overloading of cars, late hours, too frequent visits, company at an early age, and the like. Wise and interested parents want to know our regulations along these lines. Prayer-made rules coupled with experience and successful practice have been adopted. We do not claim perfection along these lines and confess that we have failed sometimes, but by your continued prayers and ours it will be pos-

sible to maintain the present standards and to raise them still higher.

I am sure all Christians cherish the separated and peculiar life because the Bible teaches it. We want to conduct a school that will be safe for our young people. Young people, seize the opportunity to attend E. M. S. if the way opens up for you. Parents, if it is the Lord's leading that you should have your children at E. M. S., permit them to come so that God may work out His plan of life concerning them. May many young people continue to be blest by taking a year or more at your church school in the east at Harrisonburg, Virginia. School opens Wednesday, Sept. 14, 1932. Brethren, continue to pray for us.

Harrisonburg, Va.

FROM THE HOLY LAND TO THE HEART OF EUROPE

VIII. Badgastein—A Sick Man's Paradise

By Anis Ch. Haddad

Tourists were coming and going. The smell of mountain pine and laurel, spruce and fir, was in the house; wild sweetness and cold currents of air streamed in at the open windows. From my room I looked down on the descending valley, where the mountain brook raved and tore, as if to say "Ha, ha! write me down you tourist! Describe my scampers in these dells, if you can, but leave me to myself as I go headlong from rock to rock!"

The porter had set down our luggage and the beautiful red-cheeked maid saw that we had water and towels. As soon as she left, I looked around and then threw myself on the soft bed, for a little rest. Then I went and looked out of the window. It was raining. Then I washed my hands and while I wiped them dry, I looked out of the window again. Then I sat in the window and looked up and down. I did not intend to jump out during the night, but I wanted to see things from the window. The water-fall sent up misty vapor that added to the cold of the high altitude; and the odor of the decaying leaves was pleasant. The big rough beams in the ceiling, the big rocking chair, and the pictures of fine scenery on the walls made me smile and feel just "at home."

I looked out again. Others were coming and going. The hum of the animated conversation in the big reading saloon reached my ear. Odors of steak and fresh-ground coffee mixed with the delicious tang of nourishing dishes floated up to my room and told me to join the others for supper.

Next day I got up and walked around this "Bethesda of Austria." In the narrow valley which opens opposite, one of the world's famous health resorts lies trim and clean, neatly packed. The valley is bounded by mountains rising to a height of about 1500 feet, covered with magnificent woods, mostly consisting of pine trees. Fifty thousand visitors a year put some considerable burden of toil upon ten thousand permanent inhabitants; and a world crying for "Spru-

del" salts makes inevitable the chimneys which blacken the clouded sky. The yards at the stations, crowded with trains which have arrived to-day and will go back after an hour, are signs of the enormous scale upon which Badgastein undertakes to cure. Indeed, the sight of the railway carriages conveying peoples of all nations might give to the imaginative traveler his first thrill, his first conception of the great rush of hu-



The Waterfall at Badgastein

manity toward these healing waters. Even through the buzz of conversation, the clatter of coffee cups and the music of bands, we may catch, as it were, the booming of a more solemn note and feel suddenly touched at the thought of the great onrush of all the people of the earth, upon these hot springs in the green woods of Austria, which are so pathetically counted on to repair past errors.

Nothing appears to the uninitiated more surprising, or even trivial, than to be told that disease can be cured by a visit to a "watering place." And yet, if springs do not restore health, then Europe is under a delusion far more extraordinary and widespread than any mediaeval superstition. The numbers that believed in witchcraft or in miracle-working shrines, were not more numerous and certainly not more assiduous than the crowds that make their pilgrimage, not once, but yearly, to some wonder-working spring. But so far as foreign health-resorts are concerned, the only reason why they appear useful is that when a man goes there, he is free from business letters, few newspapers to read, no telegraph messages to receive or despatch. No bills, no visitors, no drudging toil. The great busy world must go on without him. If it go to ruin, he cannot help it. And further, if he is made to pay ridiculous prices for poor accommodations and bad dinners and nasty water, he thinks he must get the value of his money, and so submits to the cure.

But what is the cure? A quiet life, plain food, and added to this some daily glasses of water containing a little sulphate with traces of magnesia, potash, and iron.

For more than five centuries, the waters of Badgastein have washed away the ailments of cosmopolitan millions such as might have gathered around some fountain that had broken through the young earth's volcanic crust. The book of visitors contains names of princes of many lands and of a myriad minor notables. It would contain too, had it been worth while to keep the record, those of uncounted and unconsidered millions, ranging down the social scale, who still almost incredibly accomplish this long journey to the sources of health. We met in the trains approaching, miserable travelers who had existed days and nights on the hard, bare benches of third class carriages, around whose necks dangled the emblems of their pilgrimage, cheap and gaudy mugs, relics of earlier visits. Health, so far as it is the gift of its famous springs, Badgastein offers to all. It is only incidentally the resort of pleasure seekers and people of fashion. Before the spouting fountain, prince and pauper must always have stood on an equal basis, asking the same boon.

There are, unquestionably, many poor patients whose sad condition only too clearly reveals the genuineness of their sufferings, who are daily seeking at these sources of promised health a cure of their ailments, of which it is sincerely hoped they are occasionally relieved, whatever may be the cause—the remedy itself or their own faith in it. One of the most characteristic features of the otherwise gay resort is the number of helpless invalids whose presence is a painful contrast to the crowd of cheerful revellers and pleasure seekers.

No examination of the historical document is, however, needed to convince the most casual visitor that Badgastein exists solely and simply for the cure. Its inhabitants have no conceivable outside interest, no possible other life. Here is to be found

every sort of hotel, from the pretentious white-painted, newly gravelled mansion, with a magnificent porter in blue suit and gold lace, down to the modest lodging house in the back street, whose owner is both manager and servant.

It rains often in Austria, but we shall remember the "one day fair weather" we had during our stay. It is in the sunshine that all the pretty outdoor life of Badgastein is at its best. And bright days are after all the ones which will be remembered.

The sun is up early and so am I. The morning mists and hazes that have gathered over the little swift river and its wooded hills are dispelled long before the ordinary lazy visitor, the sluggish creature who lies abed till seven o'clock, is stirring. But the sight of these early morning drinkers is worth rising for. It is picturesque, it is even a little touching; for it gives one again a sudden glimpse of the remote, almost unknown stretches of the Badgastein horizon, the sense as it were, of how far the spray of her fountains is tossed upon high and low, rich and poor alike.

The greatest man in Badgastein is unquestionably the omnipresent and omnipotent, the "Master of the Ceremonies of the Bath" or as he is known locally, the "Kur-direktor." He wears a perpetual smile, which seems to have been carved into his face. Brought into relation with every one in his capacity of manager of all the amusements and occupations of the place, he wins the heart of every visitor. He it is who keeps that hall of resort in a perpetual flow of delight, providing each afternoon and night some varied entertainments. He it is, who takes care that the reading room shall never want in the fullest supply of the news of the world. He it is, who manages to keep the park in perpetual bloom of verdure even in midwinter, and of the choicest plants and flowers in the spring, summer and autumn, making its winding paths through groves of shrubs and forest trees and amid green plots and grassy meadows, a favorite resort in all weathers and seasons. It is at his bidding that the lakes and fountains are made to flow and pour forth in crystal streams and abound in fish and swans, which rise and come to the bountiful hand of the benevolent idler or a sportive child who is ever feeding the water fowls and golden fishes.

It is at the smaller springs that the humors of the patients are perhaps more evident. There are fashions in illness and cures, as in everything. It is certainly easier for ladies of any social position to be cured at a spring where other ladies of equally exalted station may be observed. It is pleasanter to sip the water if one may stroll to and fro with an agreeable male invalid in well-cut flannels with a bunch of blue violets in his buttonhole. Even while the liver yields complainingly to the waters, ladies smile and gentlemen pay them court. Generals and commanding officers, more than enough to carry war and devastation throughout the world, have been seen residing in Badgastein. They have been savage dogs of war, no doubt, in their time, but

when seen daily moving along the peaceful paths, meandering through the green park, they seemed as gentle as so many innocent lambs.

In the sunlit afternoon, we climbed the green hill and took the pleasant wood walks which stretch for miles on every side. We passed a little monument shaded by a tree, commemorating the sojourn of the beloved Kaiser Wilhelm I. The woods are as well cared for, as trim and neat, as well-combed and brushed, as is the town. Paths are everywhere laid out, and everywhere signposts give the pedestrians directions and distances. Everywhere too, there are benches and resting places where there is a pretty outlook toward the valley. There is no more cheerful, smiling valley anywhere than the way which leads up to one of the most frequent and most illustrious of the town's invalid resorts. The hills fall back and pleasant cafes with hundreds of small tables all laid out invite us. They offer milk and even more worldly beverages to reward the efforts of the climber. Those who have been convinced which is the best of the cafes and which waitress is the pearl among women reserve a table regularly. It stands waiting for them, with cups ready, cloth laid, the sunlight flecking it with dancing shadows of the leaves of the sheltering tree. The waitress to whom the table belongs detaches herself from the cheerful group and approaches the visitor. She is smiling and fresh and suggests peasant cottages and the hayfields. Indeed, enough can never be said for the tireless, smiling activity of the servants, the cheerful willingness to toil.

Pleasant names and pleasant legends adorn the resting places in the woods. Everywhere summer houses make easy the ascents; little shrines with crucifixes tip the rocky spurs and villas crown the summits of the green hills. Inscriptions, sometimes sentimental, remind one of the princes and

heroes, the poets, and the fair, great ladies who once walked the shaded paths. A serious tribute has been paid to the virtues of these "waters." As I walked through the wood, I came across the churchyard, a grave of which had the following epitaph: "I was well—I hoped to be better—Here I am!"

I have wandered idly through the late hours of the afternoon. I am sitting on a stone bench, up the hill where I can hear the bands playing and see crowds gather, listen, and munch cakes and drink. Soon, too soon, night brooded over the sleeping city and the green valley. I went down, and in the silence heard the splash of the river, as it has flowed through the centuries. Serenity descended, and with it, sleep, till again the band breaks the morning stillness, the crowds hum in the streets, and the red-cheeked maids serve breakfast.

Life here is pleasant. It may even be imagined that many people are sorry when they are cured, sorry to leave the green woods and the trim town. But with a little lack of care, some trifling ailment may return. Again the sufferer, bag in hand may enjoy his ill health, as he starts up that smiling valley where Badgastein lies sweetly.

We could not stay more than three days, though the sister in charge and her pretty red-cheeked maids wanted us to remain longer. They said there were so many beautiful excursions to be made. But we regretfully packed our luggage, and after we took our afternoon tea, made our way to the station. Saying a reluctant "Farewell" to one of the most beautiful parts of Austria, our night train whistled and sped on its twenty hours' tedious journey to Berlin.

Next month: Snapshots along the Road to Germany's Capital.

Jerusalem, Palestine.

FAMILY LIFE IN NEW ENGLAND

II. Colonial Homes and Home Life

By Ruth M. Lininger

Are we not curious to take a look into some of the homes that our young New England couples will live in now that they have at last satisfied all the strict preliminary marriage arrangements?

Log cabins furnished much of the first shelter to the New Englanders because, in spite of the fact that the settler had no saw-mills, brickkilns, or stonecutters, he had one ever ready friend—his broadax. With his ax and his own energy, he could build this rude form of a home. But these log houses did not satisfy English men and women. They longed to have what Roger Williams called English houses, although they were scarcely different in ground plan. As social life in Boston took on a little aspect of court life in the circle gathered around the royal governors, the pride of the wealthy found expression in handsome and stately houses. These were copied and added to by

men of wealth and standing in other towns.

The colonists were not concerned alone with the forms of their homes but also dearly loved a "sightly location." An old writer said: "My consayte is such; I had rather not to builde a mansyon or a house than to build one without a good prospect in it, to it, and from it." The New England colonists painfully climbed long, tedious hills that they might have homes, whence could be had a beautiful view, and this was for the double reason, as the old writer said, that in their new homes they might both see and be seen.

However, we must not tarry too long outside of these colonial homes but must look inside the house, which is the real scene of the family life. The discomforts and inconveniences of one of these homes could scarcely be endured to-day; of course, these culminated in the winter time, when icy

blasts blew fiercely down the great chimney, and rattled the loosely fitted windows. The children suffered bitterly in these cold houses. The rooms were not warm three feet away from the blaze of the fire. Cotton Mather and Judge Sewall both tell, in their diaries, of the ink freezing in their pens as they wrote at the chimney side. One noted, that, when a great fire was built on the hearth, the sap forced out of the wood by the flames froze into ice at the end of the logs. The bedrooms were seldom warmed and if it had not been for the deep feather beds and the bed-curtains they would have been unendurable.

The kitchen in all the farmhouses was the most cheerful, homelike and picturesque room in the house. This was also true even in the town houses. Often there were seats in the chimney on either side. At night children could sit on these seats and watch the sparks fly upward and join the stars which could plainly be seen up the great chimney throat.

There was one distinct characteristic in the house furnishings of colonial times which is lacking to-day. It was a tendency for the main body of everything to set well up, on legs which were strong enough for adequate support of the weight, yet slender in appearance. This small peculiarity of form extended to cooking utensils as well as furniture.

Perhaps no greater difference exists between any mode of the olden times and that of to-day, than can be seen in the manner of serving meals of the family. In the first place, the dining table of the colonists was not like our present ones; it was a long and narrow board sometimes but three feet wide, with no legs attached to it. It was laid on supports or trestles, usually shaped something like a sawhorse. Thus, it was literally a board and the linen cover used at meals was called a board cloth or board clothes.

The colonists had plenty of napkins; more as a rule than families of corresponding means and station own to-day. They had need of them, for when America was first settled forks were almost unknown to English people, who consequently used their hands for holding food. The first fork brought to America was for Governor John Winthrop, in Boston, in 1633.

The saltcellar, or saler, as it was first called, was the centerpiece of the table. It was often large and high, and of curious device in silver and was then called a standing salt. Guests of honor were seated "above the salt," that is, near the end of the table where sat the host and hostess side by side, while children and persons who were not of much dignity or account were placed "below the salt," that is, below the middle of the table.

Even the seats were different; there were seldom chairs or stools for each person. A long narrow bench without a back, called a form, was placed on each side of the table. Children in many households were not allowed to sit even on these uncomfortable forms, while eating. Many times they had to stand by the table during the entire meal.

It may be well imagined that this long,

narrow table—with a high saltcellar in the middle, with clumsy wooden trenchers for plates, with round pewter platters heaped high with the stew of meat and vegetables, with a great noggin or two of wood, a can of pewter or a silver tankard to drink from, with leather jackets to hold beer or milk, with many wooden or pewter and some silver spoons, but no forks, no glass, no china, no covered dishes, no saucers—did not look much like our dinner tables to-day. Variety of food was of little account, compared to quantity and quality. A cheerful hospitality and grateful hearts filled the hollow place of formality and elegance.

In spite of the preparation and serving of food, we must not forget to consider some of the other home industries, which were many and varied. In fact, the adjective, "homemade," might be applied to nearly every article in the colonial home. Spinning, doubtless, was an ever ready refuge in the monotonous life of the colonists. There was much public excitement over spinning, and prizes were offered for quantity and quality. Women, rich as well as poor, appeared on Boston Common with their wheels, thus making spinning a popular holiday recreation. The making of the winter's stock of candles was the special autumnal household duty. And the wool industry easily furnished home occupation to the entire family. Alice Earle furnishes a delightful picture of home industry in her book, "Home Life in Colonial Days," which I have taken the liberty to use. "Often by the bright firelight in the early evening, every member of the household might be seen at work on the various stages of wool manufacture, or some of its necessary adjuncts, and varied and cheerful industrial sounds

A MOTHER'S GIFT—THE BIBLE

Remember, boy, who gave you this
When other days shall come,
When she who had thine earlier kiss
Sleeps in her narrow home.
Remember, 'twas a Mother gave
The gift to one she'd die to save.

That Mother sought a pledge of love,
The holiest for her child,
And from the gift of God above
She chose a goodly one.
She chose for her beloved boy
The source of light and life and joy.

She bade him keep the gift that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn
And bid him cast the pledge aside
That he from youth had borne,
She bade him pause and ask his breast
If she or the scoffer had loved him best.

A parent's blessings on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy—
A Mother's Gift—remember, Boy!"

—Selected.

fill the room. The old grandmother, at light and easy work, is carding the wool into fleecy rolls, seated next to the fire. The mother, stepping lightly, spins the rolls into woolen yarn on the great wheel. The oldest daughter sits at the clock reel, whose continual buzz and occasional click mingles with the humming rise and fall of the wool-wheel and the irritating scratch, scratch, of the cards. A little girl at a small wheel is filling wooden quills with woolen yarn for the loom, not a skilled work; the irregular sound shows her intermittent industry. The father is setting fresh teeth in a wool-card, while the boys are whittling hand reels and loom spools."

As the colonists grew more prosperous, domestic service was introduced into the New England homes. Besides negro slaves and Indians, bound or indentured white servants, which were sent in large numbers to the new land, were used in colonial homes. The pious colonists felt that great spiritual as well as temporal responsibility rested upon them in regard to their bond servants.

Although the bare, bleak interiors of the colonists homes that have been described may seem uninviting, still we must keep in mind that warm hearts, family love, and co-operation cheer and brighten the chilliest atmosphere. How much closer and dearer the family bonds must have been because of the very fact that each family was dependent on itself! Meals at a long table covered with plain food were charming in their very simplicity. And who could doubt the picturesque element an almost uncivilized Indian would lend as a servant! Then, what delightful times those early New Englanders must have had in their spinning competitions, or even in a quiet evening at home carding wool! In spite of their discomforts and inconveniences, I do not believe the colonial family needs our pity; in fact, I wonder if in the hurry and bustle of our modern life, we would not like to be able, perhaps, just for an evening, to join them at their table board, eat their simple food, and help them (if we could) in their spinning, wool-carding, or apple-paring.

Ann Arbor, Mich.

WAS IT FAILURE

A Moravian missionary named George Smith went to Africa. He had been there but a short time, and had only one convert, a poor woman, when he was driven from the country. They found this man dead one day. He had died praying for the Dark Continent. Failure? And yet when they celebrated the one-hundredth anniversary of the founding of that mission, the people were told that years after, a company, accidentally stumbling upon a place where he had prayed, had found the copy of the Scriptures he had left. They also found one aged woman who was his convert. They sought to sum up his brief life, and reckoned more than thirteen thousand living converts that had sprung from that life which seemed such a failure.—Peniel Herald.

COME TO HESSTON

By Milo Kauffman

This is the year to attend Hesston College and Bible School. Work is scarce, and you cannot afford to be idle. This is the time to prepare yourself for a place of service, so that when times again become normal you will be prepared and ready. You say, "Yes, but these are hard times—money is scarce." That is true, and we have been looking at the problem from the student's standpoint, and as a result have reduced expenses considerably. We realize that many cannot come unless expenses are reduced, and we hope that many will take advantage of the reduced rates. The quality is as good as ever, but we charge less for it. Notice the reduction of expenses:

	Last Year (Semester)	This Year (Semester)
College tuition	\$55.00	\$40.00
Academy tuition	\$32.50	\$25.00
Board	\$70.00	\$50.00
Room	\$25.00-28.00	\$16.00-18.00

Special Bible Term Tuition will be only \$5.00; and room and board will be furnished at cost. You will see that we are giving you your room at a dollar a week and your board at about \$2.75. Incidental and other expenses will be made as low as possible.

What Hesston Offers for the Coming Year

For the coming year Hesston offers you a full four-year academy course. If you want to take your high-school work under a Christian environment, you will do well to come to Hesston. Especially would we urge you to come for your last years. For this work a diploma is given that is recognized by the State of Kansas.

Hesston is also offering the first year of college. Because of present conditions we thought it best to discontinue for a year the Junior College as a department, but we are giving the first year. This will be accredited work, so you need not hesitate about coming. We hope to be able to give you the second year's work next year. There are a number asking that we give the sophomore work this year, and some of them will wait until the following year for it, so we should have a large second-year class next year.

Then, too, we wish to make our Bible Department stronger than ever. We want to give just the courses that our Mennonite young people need. Work will be given in Bible Study and Interpretation, Bible Doctrines, Theology, Church History, Personal Evangelism and other forms of evangelism, Christian Religious Education, etc. We endeavor through these courses to develop and enrich the spiritual life of the student, and to prepare him for Christian work and for Christian living.

We are hoping that our Special Bible Term this year will be one of our best. Likely the cost of attending the six-weeks' Bible Term will be less than ever before. Some are already expressing themselves as wishing to attend. We hope that we may have representatives from far and near for this term. Last year some came as far as from Alberta, and from Pennsylvania. They

said they had no regrets for having traveled that far and that they were well rewarded for the effort.

Not only do you need the work given at Hesston, but Hesston needs you. The best way of helping our Church schools, in this crisis, is to attend if at all possible. If all would wait until the crisis is over to attend our schools, we would have no schools then for them to attend, for without students the schools cannot continue.

Write Hesston College and Bible School for a catalog. For other information write Milo Kauffman, Hesston, Kans.

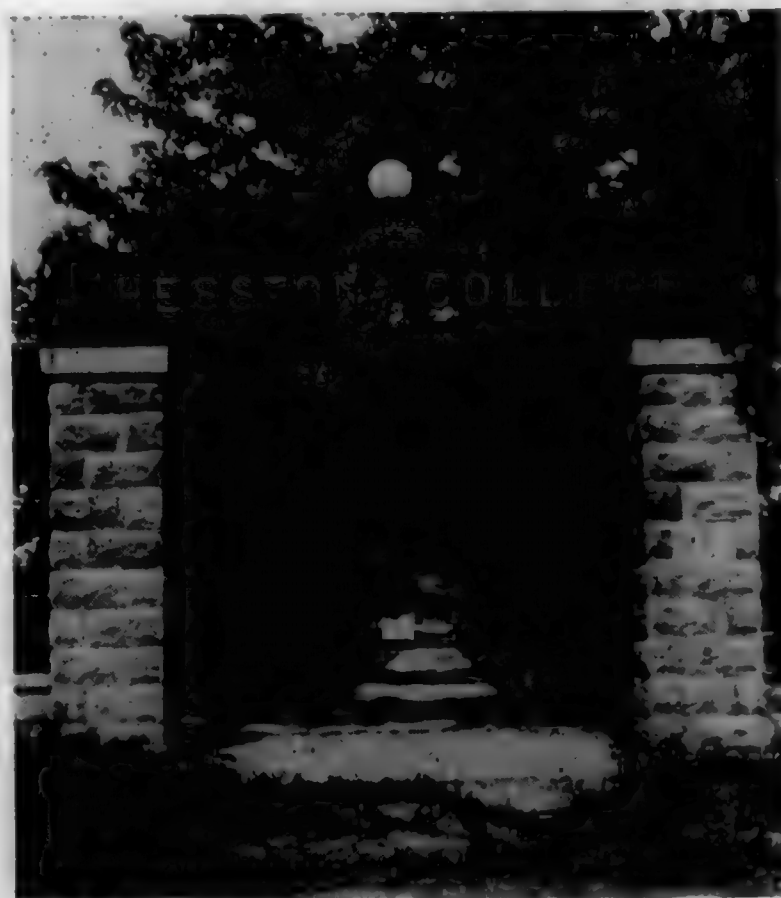
THE STRANGE AND SECRET PATH OF FAITH

"There is a path which no fowl knoweth and which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7,8).

"By faith Abraham, . . . went out, not knowing whither he went" (Heb. 11:8).

Here as always in the Book of Job we are in the midst of the secrets of Nature laid bare and the habits of the creatures revealed. The Book of Job is the greatest contribution ever made to science. This description is not only graphic but grand. There is a path which the fowl does not know, into this path Abraham was called to walk by faith. The fowl knows it not because it is not the path of inherent instinct but of invisible indication. Moses endured not by insight and instinct but by seeing the invisible. We are now introduced to the vulture, the characteristics of which are scent and sight. There is a path the vulture does not know because faith finds a way through the labyrinths where the keenest perceptibilities of Nature utterly fail.

I am glad the child of God is not left to the keen perceptibilities of Nature. We walk by faith and not by sight. Again we have mention of the lion's whelp and the lion's whelp passed not on this path because the walk of faith is not an endowment of Nature from sire to son, but from supernatural revelation. It is the product of the new Nature to walk by faith. We are in-



Entrance to Hesston College and Bible School

troduced last of all to the fierce lion and upon this path he walks not, for the lion, the greatest energy of Nature is afraid, where the believer walks undaunted and fearless.

Five hundred forty times in the Bible there is an exhortation "fear not." "Of whom shall I be afraid," cries the Psalmist. In the Twenty-third Psalm the shepherd of the sheep lies down in green pastures beside still waters, with enemy, the fierce lion near. Faith supplies a rod and a staff. Happy is the man that has found the path that fowl or fierce lion knows not. It is the walk with God which ends in glory. Faith sees more with a closed eye than reason sees with a telescope. Reason sees things temporal and for the time. Faith beholds the eternal and the enduring.—Leon W. Tucker.

A SUMMERTIME AWAKENING

(Continued from page 226)

once to her little brothers and her mother, and before she was well into it the boys saw a tiny rabbit and rushed out after it, and by and by her mother too had risen and gone with seeming thoughtlessness about her work. With her themes and her favorite poems the same thing had happened. She showed them to her married brother who she thought would be particularly interested. He looked at them, read perhaps a line or two, and laid them aside to take part in the discussion about who had the best team of horses.

Selma gave up, suffered, became mopish, resented appreciation of others' efforts, and was openly critical. And then one day her festering wound was pricked open by a disgusted brother who impatiently burst out that she was the "most jealous, selfish thing he had ever seen."

The truth of his accusation darkened the world for her—for it dawned on her so suddenly—so rudely. She sobbed heart-brokenly until he—a boy unused to anything like asking pardon—came and stammered an apology—and then she broke out afresh. She didn't appear at supper or at milking time and no one came to call her. The battle continued on into the night—wounded pride against an honest, square look at herself. After a torturing struggle her better self conquered, and she fell asleep sobered, resigned, determined to strive no more to put self in the limelight, to "show off" her own native abilities, or to avoid a face-to-face meeting with her own motives. She thought of Jacob's wrestling match with the angel, and then she too refused to let go until "the blessing" came upon her.

Hesston, Kansas.

"The real presence of Christ's most blessed body and blood is not, therefore, to be sought in the Sacrament, but in the worthy receiver of the Sacrament. . . . I see not which way it should be gathered by the words of Christ when and where the bread is His body or the cup of His blood, but only in the very heart and soul of him that receiveth Him."

MISSIONS

HISTORY OF THE MISSION WORK AT AMERICA, ARGENTINA

By J. L. Rutt

The following article tells the story of the beginning and growth of the work of our South American missionaries at the station of America. Bro. and Sister Rutt were the first workers there and remained on the field until about the middle of July, when they left for home on their first furlough. Bro. and Sister Elvin V. Snyder have charge of the work since that time.

About six years ago we turned our faces towards America as the town in which we should work. We accepted it as a definite answer to prayer. The first year a new missionary looks forward wondering where he will be stationed when the time comes to move out to a larger field of service. This was a town in which the Methodists had expected to work. There were also a number of families living in the town who claimed to be Methodists, but later on some of them proved by their lives that they were no Christians at all. This station is situated fifty miles northwest of Trenque Lauquen on a different branch of the Western Railroad than are the other stations, with the exception of Tres Lomas. It was June 10, 1926, when we entered the town; not to open up the work at once but to make propaganda.

A short while after being in the town an old lady came inquiring the way of salvation. She has now gone to her reward. We managed to keep in touch with her from the very beginning. When the work was hard and people did not understand the purpose of our being here, she was a great encouragement to us. She said that she had been praying twenty years that some person would bring the Gospel to this town, and then she would add, "Now you have come." She was an Italian lady and the family bitterly opposed her coming. She was not always as faithful as we expected her to be, but remembering her handicaps, since she was the only one in the entire family and not being able to read, we wonder whether we did not expect too much of her. Some of the family lately have changed their attitude toward the Gospel.

January 17, 1927, we had the first series of meetings. Our native brother, Albano Luayza, was the evangelist. The first night the hall was filled and many were at the door wondering what kind of service this was. I overheard one lady say to another, "What is this? It seems like a church, but there are no saints." The meetings continued five nights and closed without any confessions. The evangelist left and we remained to struggle with the work alone. About four weeks later when the great carnival (annual festival) was held our crowd of churchgoers all forsook the church to go to the carnival. It did not look very encouraging to build a church under such conditions. The Lord, in answer to prayer, directed us to more folks who were really

interested, and our attendance gradually grew.

In June of the same year Bro. Hershey held a series of meetings. This time when the invitation was given everybody arose. Bro. Hershey tried to explain to them what it meant to follow Christ and to arise in a meeting, but when the invitation was given the second time they did the same as before, all arose. We jokingly said we must hunt another crowd, as these have all made a public confession. One of the girls of the town told us the reason why they did it. She told us that she was very nervous and did not know what was expected of the folks who came to the service. Some one told her to watch well what the other folks do and then do likewise. We believe that there were many just like her and when some got up it was a sign that all of them should follow. The work continued to grow, and after one year seven were received as members in full standing in the Church. Later on others came, and so the Church grew until we had a membership of nineteen.

Then the Church got to a place where there was seemingly no progress and we

knew that something definite was wrong. After much prayer the sin which seemingly was hidden so well was brought to light. We endeavored to lead the family (man and wife) in love to a real repentance, but when it came to the point of confessing he (the husband) said that he almost did it, but he did not actually do it. They have certainly since proved that they did not know the Lord. The husband worked in an underhanded way to deceive a number of the weak members and render help in an attempt to destroy the Church in this place. It became necessary to expel eleven out of the small number of nineteen.

The father, whom the church of General Pico had prayed out of that town because of the trouble he had made in the church, tried to influence those who had been coming here to attend services that he was going to hold. Also at the same time the Catholic Church made a special drive. A new priest came to town with two Catholic missionaries who held services for ten consecutive days. Our Sunday school attendance dropped from thirty-five to eleven. Then a family that was sending three to Sunday school had to go to the country because of hard times. It appeared as if the brook were drying up.

This was our very darkest time. Those were days when we truly walked by faith. We spent days and nights of prayer. Yield to the wishes of those who were trying to destroy the Church we could not, to close the Church in this place we could not even think of because of the dishonor it would have brought to our Lord. The following Sunday there were twenty in Sunday school. From that time it has continued to grow. At the present time we have a larger regular attendance than ever before; our number has almost doubled.

One day that we had set aside for prayer a man called at our door saying that he would like to talk with us. Later on we went to his home where we explained to him the way of salvation. He seemed to grasp the truth, but his appearance was that of a very rough character (a typical gaucho). The family consisted of ten children, besides the father and mother. The following Sunday they attended the services with a married niece, so that helped the attendance at services. My wife said, "Lord, why did you not send us somebody who would keep on coming?" She thought that they would come only a few Sundays and then stay away, thus giving opportunity for more false reports. On the contrary it was a time when the Lord sent a real blessing to the Culto, since they did keep on coming and we have reason to believe they will continue to do so. The father attends regularly, when he is not away working, and anxiously desires to become a member. He has already asked to be baptized. It is now about two years since he has begun coming to the Culto, but on account of his having fallen deep into sin before knowing the Lord, we thought it better that he prove himself.

For some time we were convinced that a definite change had taken place in his life.

SOW, SERVANT

"Blessed are ye that sow beside all waters" (Isa. 32:20).

Sow, servant—freely sow,
Thy Lord is looking on.
Sow in the morning's early glow,
And till the day is gone.

The need is dire and great—
Man walks the path of sin.
O, hasten ere it be too late!
To welcome sinners in.

The Judge is at the door—
His stroke about to fall.
Glad mercy's day shall then be o'er,
Soon ends the Gospel call.

Then sound aloud the call—
Peal forth the faithful Word.
Before God's heavy judgments fall
May many yet be stirred.

Do thy part faithfully
In sowing wide the seed.
Work earnestly and patiently
Though men despise nor heed.

The fruitage of thy toil
Christ's judgment seat shall show.
Heaven shall reap a richer spoil
Because thou here dost sow.

— C. Crowston.

When the Lord enters the heart the change is manifested on the outward appearance as well. A man who was working with this man and who had known him before for years, being familiar with the fact that he had fallen deep into sin and because of that had lost a good position, said that he appears to be a changed man.

The Lord willing, we are expecting to receive a number very soon by baptism. Although the Church at this place has not grown very rapidly in numbers it has grown in strength and in union. If the Lord delays His coming we expect greater blessings in the future than we have had in the past.

OPPORTUNITIES FOR MISSION WORK IN THE RURAL SCHOOL

By Ruth M. Garber

You will get glimpses into the schoolrooms of a few teachers who have kindly contributed to this article.

Many of the things may not seem to be missionary, but yet they prepare the soil for the seed of the kingdom.

If the teacher's work is to be lasting she must be fully consecrated to God. To realize her highest aims she will first give Christ the preëminence in all things. His desires and purposes will be hers. And she will glorify Him. No teacher is learned enough always to see what is best. Sometimes things happen suddenly in the schoolroom. Many an immediate solution is demanded by unexpected situations.

Don came to school one morning in a cross-patch mood. In spite of the teacher's efforts to help him he only became more sulky. Trouble grew. Every one seemed to sense it. Pupils grinned slyly and seemed expectant. About noon it was noticed that Don had his things all ready to take home. Vainly teacher tried to figure what was best to do. She silently prayed for direction. No answer seemed to come. She did not know what to do. So she did nothing and the sixteen-year old boy walked out without interruption. The silence afterward proved to be the wisest. It resolved itself into this that Don soon came back and the teacher had an enlarged opportunity to help him.

The Christian teacher will have little beneficial influence over her pupils if she does not love them. The teacher is happy who is blessed with a desire to serve her pupils and the people of the community. Their interests will come first. There are a multitude of ways in which she can help them without pushing herself forward.

Teachers, because of their influence and for the cause of Christ, surely ought to be "wise as serpents and harmless as doves." A social standard that will withstand every test ought to be at all times strictly adhered to. Every word and conversation ought to be guarded. Many opportunities present themselves to speak a word in due season for Jesus. Many fall daily from the lips. Are they forgotten? No. Upon tender hearts impressions are made to last as long as the children will live. Identical words sometimes remain. Gertie stole something belonging to her schoolmistress. The latter told the pupils it was not because of her loss but because of the sin involved that punishment must follow. The event seemed to be almost forgotten. But some

months later almost the exact words of the teacher were passed on to a visitor when the incident was related.

The morning's opening exercises is a good season in which to make Christ known. Portions of Scripture or Bible stories are always suitable. Long stories—e. g., Daniel—might be read serially. Memory verses can in various ways be woven in. A story from the Bible or any portion well read and perhaps briefly explained will deeply interest children. One group of pupils was keenly attracted to such a reading of the ten commandments. The Easter story almost thrilled some pupils in another school.

Recess hour is rich with opportunities to direct the little ones aright. The teacher may remain in ease in the schoolroom or be a real helper to the pupils. She can tide them over many a rough place in their playtime. Or there may be an opening to enter into conversation with older students.

Biblical truths can be stored in the child's mind. There can be correlation in reading, language, geography, science, nature study, health, and so forth. Many grand memory passages including poetry are available. For grammar we can go to the Word for illustrations of the simile, metaphor, and irony. And with a little search facts for the other subjects are available.

The pictures and mottoes in the school room are a stimulus to children and so should be of the highest type.

Building the child's conscience is a wonderful privilege. Many have not been taught to decide matters for themselves in ethical terms. Step by step the child can be led on to stop and think for himself. One teacher experienced great joy in seeing her pupils grow in this respect.

Most teachers find visitation work an important factor in their work. People in the community can be reached in this way in free hours and days. Beneficial acquaintanceships can be fostered. Contact with the young people may result in the salvation of many. Evenings spent in singing will be greatly enjoyed. Conversations can be conducted into helpful channels.

Programs throughout the year offer openings to sow the Word of Truth.

The library is another avenue for service. Each book should be carefully chosen. Only the noble and uplifting kind should be allowed. Children and young people manifest a definite hunger for truth if once aroused. In one school Hurlbut's "Story of

the Bible" was the most used book. One pupil's father and grandfather read it. They had few Church privileges. In the same community one patron seemed hard to approach. But she read many books from the library. Maybe she was reached in this way.

At least some of the rewards and gifts should be of a nature to speak to the children of the Savior.

Perhaps the door to the heart will be opened if the teacher openly commends the pupil's efforts to do the right. In such a way a lasting impression was made upon one boy. He seemed to care little about certain ethical principles. One day he found a purse containing money. When the school was questioned about it he at once said he had found it, and gave it to the teacher. Her fitting commendation, doubtless, may still influence him to be honest.

In some communities Sunday schools may be started. Perhaps this must be brought about by prayer. One teacher was burdened about this work. She made it a matter of definite prayer. Afterwards she saw how that God had fully worked for her. Sunday school was opened with little human effort, because God worked.

Praying teachers are needed everywhere. There is a wide scope for expansion by prayer. Pupils should be individual subjects for prayer. Patrons also need prayer. Simple, staunch faith in the power of prayer should be instilled in the child. What an example and encouragement in prayer Christopher Dock left his students by his last prayer. One certain pupil seemed wayward. He seemed to leave home much too often for his age. But he had a praying teacher. Knowing of his plan to go to town one evening she sought help in prayer. She felt he must be kept from it. The answer seemed to delay, but finally it came. A telephone message came that hindered his going that night.

The teacher's work is much like a mother's. There is much routine work. But in doing it "to the least" faithfully the teacher is blessed and a blessing.—In the Eastern Mennonite School Journal.

LIGHT OF LIFE

(Continued from page 236)

Jesus and Human Welfare. His basis was the salvation of the world. His means were manifold and He set in motion forces which were world-wide in their practical working out. The means were kept free from the taints of political intrigue and mere human planning. The plans and the executing of them were vitalized by His own living presence and overflowing love manifested in the hearts and interests, purposes and plans of His followers. We too as followers of His have the right to follow His leading in every effort for the uplift of humanity for their bodily, social and individual welfare, ever keeping in mind the purpose of it all, the salvation of their never dying souls.

Dhamtari, C. P., India.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

God's Miracle, Our Service, Our Submission, Unselfishness—these phrases tell in brief the meaning of the topics of this month. Perhaps when you have read the list you will have some word to express what they mean to you. Perhaps a study will reveal their deeper significance. Perhaps when you have lived under their inspiration they will mean much more. And when we would write something over them all we might write—**Glory to God.**

All Glory to God

in all our activities and experiences is a noble motto of life. May every heart be filled and thrilled with that worshipful praise to God the Father, and God the Son, and God the Holy Ghost. Many are the testimonies we could bring of God if we but give our hearts in meditation upon the wonderful work He has done for us. It was David who wrote in the 34th Psalm and declared that He would bless the Lord at all times and that His praise should continually be in his mouth. It is so easy to get into the vein of boasting concerning our own doings. He said, "**My soul shall make her boast in the Lord.**" Then, as he thought how others would hear his song who were lowly in heart, he declared that the "**humble shall hear thereof and be glad.**" It is a joyful thing to have company in our worship. So David felt to call others to join in the song with him and he cried, "**O magnify the Lord with me, and let us exalt his name together.**" Then he tells of answered prayers and deliverances which the Lord had given, and he endeavors to get others to learn of His grace and power toward those who walk in uprightness before Him.

May our attitude be such toward the Lord that we can meet together in every meeting and in our service bear testimony to His worthiness of our deepest love and devotion. One reason why our meetings grow lifeless and dull may be that they are so void of the note of true praise and gratitude and we give so little space for expression of heartfelt praise in our songs and in our testimonies. Look to this, my brethren and sisters.

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psa. 100).

I Shall Not Pass Again this Way

* * * * *

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live.
I want to help the fainting, day by day.
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away.
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away.
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to do aright from day to day.
I'm sure I shall not pass again this way.—Anonymous.

II. BIBLE MIRACLES—FIRE FROM HEAVEN (Jr.).—I Kings 18:17-39

Topic for August 14

MOTTO

"The God that answereth by fire, let him be God."

MEDITATIONS ON THE TOPIC

I. **Fire from Heaven.**—We have all learned something about natural fire. We have learned that it may be a great benefit to us when it is properly controlled and used. And we know that it is a fearful thing if it sets in upon us and destroys things that will burn or when it touches our flesh. We think of the great blessing of the light

of the sun and of the light of electricity, or of fire created from some other substances like oil or gasoline. We think of the use of fire for cooking our food or for purifying what might otherwise become a great mass of corruption.

God has chosen fire as a symbol in connection with His work. We find Moses wondering at a bush that burned but was not consumed. We see how God led His people by a cloud and a fire as a sign that He is with them. We see how that He sent the fire down from above when their sacrifices were pleasing to Him. We see too how He sent fire down upon the wicked men who did not respect His Word, and how they were consumed in a moment. Elijah was a lone prophet in Israel. Many of the people had gone after false gods, who

could not help them. Elijah was a man of faith and prayer. He wanted to show the people that God was a living and true God and that all others were no gods at all. So he prayed for a great drought so that no other gods could help the people and that they might see the need of crying to the true God. Then when they were ready to listen, he took them to Mount Carmel and proposed to offer sacrifice to try out both the gods whom Israel had been serving and the true God. And he said that the God that answered by fire would be the true God. Then when the heathen gods failed in the test God sent His fire from heaven to show that He was with Elijah and that He sent this in answer to his prayer. The difference in God's fire from heaven and ordinary fire is that God sends the fire from heaven in a miracle. He sends it both in blessing and in judgment. We need to be prepared to receive His blessing, and then we need not fear His judgment. Whether we behold the fire in a visible form or whether we know the answer to prayer by the witness of His Spirit in our hearts does not make a great deal of difference. But it does matter whether we are always in a place where our prayers are answered and His blessing can rest upon us, or whether we are in a place where we feel His condemnation and are in danger of His judgment. "It is a fearful thing to fall into the hands of the living God."

II. **Junior Program Suggestions.**—The fact of the miraculous is everywhere set forth in the Bible. God has ever used appropriate signs to impress His lessons upon the human family. It is well that we teach these lessons to the boys and girls just as they are and seek to lead them to a faith in the same God whom the prophets and righteous men of all ages have served. The lesson on **fire from heaven** is one that will interest the juniors and they can be given various assignments to look up from the Scripture with very profitable results. The lessons which God Himself has taught on the various occasions will furnish enough material for profitable thought for both young and old. It is also a lesson that will be profound enough for mature minds to find depths so inexhaustible that they will need to "put off their shoes" in a spiritual sense lest they go into the bounds of irreverent curiosity. If we can reach the place which God has sought to lead His people through His miraculous manifestation of His power and glory and know that we are in a place where we have the testimony that we are acceptable in His sight, it will be all that we can expect as young and old from the study of this lesson.

OUTLINE STUDY

I. When the Fire Came.

1. When God would accept the sacrifice of the people.—Lev. 9:24.
2. When God would punish those who offered strange fire.—Lev. 10:1, 2.
3. When God punished those who presumed to offer instead of Aaron.—Num. 16:31-35.
4. To show Gideon that his sacrifice was accepted.—Judg. 6:19-24.
5. To show Solomon and the people that God accepted them.—II Chron. 7:1.
6. To prove to Israel that God accepts

Elijah's prayer and sacrifice.—I. Kings 18:36-38.

7. Abel's offering was respected.—Gen. 4:4 (Did God send fire?).
8. To give Abraham a sign.—Gen. 15:17.
9. To rebuke the king of Israel who sought to do evil to Elijah.—II Kings 1:1-17.
10. The baptism of fire and the unquenchable fire.—Matt. 3:11, 12; Acts 2:3, 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Verse with the Word, "Fire."
2. God's Fire of Blessing.
3. God's Fire of Judgment.
4. Tell the Story of Elijah and Fire from Heaven.
5. Tell Other Stories of Fire from Heaven.
6. Lessons for Us from the Miracles of Fire.

For Seniors.

1. Fire as a Symbol in Sacred Things.
2. Fire as a Symbol of Blessing.
3. The Danger in Bringing Strange Fire.

PERSONAL THOUGHT

"The Lord, he is the God." Have we learned this important fact to the extent that we worship Him only?

SEED THOUGHTS

O worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Thy bountiful care, what tongue can recite
It breathes in the air, it shines in the light;
It streams from the hills, it descends from the plain,
And sweetly distills in the dew and the rain.
—Robert Grant.

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.
—Andrew Reed.

SYSTEMATIC SUPPORT OF THE MISSIONARY CAUSE.—I Cor. 16:

1-4; III Jno. 5-8

Topic for August 21

MOTTO

"As God hath prospered."

MEDITATIONS ON THE TOPIC

I. **Systematic Giving** has its origin in the Scriptures. God accepted the offerings of Abraham, and Jacob; and when He gave Israel a law commanded that they give a tenth of all their increase. When Israel obeyed the law of tithing they were blessed, but when they grew negligent of it they were cursed. The last of the Old Testament prophets rebukes them and says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The tithes under the law went for the support of those who did the service of the house of God. Under the Gospel we have no system of worship such as the arrangement in Israel was. We cannot apply the system of Israel to the work of the Church in the forwarding of the Gospel, but there are helpful suggestions that it gives, and

the Spirit of the Gospel lays upon God's children a desire to honor God in all that they have and are. The principle or system in performing the service of God in our life, especially as it has to do with material gains, is one that can well be given our prayerful consideration. Surely we do not want to rob God by placing too much emphasis upon the needs of our self and our home to the neglect of the advancement of the Gospel of Christ. There should be a "purpose" in our heart that does not make our giving compulsory. The spirit of cheerfulness and gladness in doing what is in our power must never be lost from our service if we would be pleasing to God and receive a blessing in our service. If we are good stewards of the grace of God, He can entrust us with His funds. It is evident that if our hearts are taken up with the work of His kingdom and its righteousness, He will see that the needed temporal blessings are added to us. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

II. **The Text.**—I Cor. 16:1-4.—Here was a systematic method suggested by the Apostle Paul to the Corinthian brethren. It was from this "store" that Paul expected that the contribution for the poor at Jerusalem would be made. It was to be laid by "as God hath prospered." He does not say whether this would be a tenth or more or less. But he is desirous that it be a matter of "bounty, and not of covetousness" (II Cor. 9:5).

III **John 5-8.**—Here the Apostle John commends the love of the brethren for the welfare of those who bear the Gospel message and encourages them in being "fellow helpers to the truth."

III. **Junior Program Suggestions.**—The lessons on giving are the kind that can be made to appeal to juniors because it is something that can be put into practice. The fact of a need and the fact that they can do something with their own hands to supply the need will be of great interest to them. We should be careful to impress the fact that the blessings that we receive by our own labors are received under the blessings of God and that giving is only our service as stewards of His grace. It is good to see the blessings as they come to us for our own happiness and to impress the importance of sharing that happiness with others even to the sacrifice of what we might enjoy that those who know not our Savior might become acquainted with Him. If we help our mission workers to go and spend their time it will give us a share in the joy of seeing people saved. The Suggestions for Assignment will suggest things that all can do before the boys and girls whether they are regular earners or not.

OUTLINE STUDY

I. Systematic Plans of the Scripture for Support of the Lord's Service.

1. Abraham's tithes to Melchizedec.—Gen. 14:20; Heb. 7:6.
2. Jacob's vowed tithes.—Gen. 28:22.
3. What God required of Israel for the service.—Lev. 27:30-33.

II. Systematic Plans for Collections under the Gospel.

1. As God has prospered.—I Cor. 16:1, 2.
2. Abounding in grace.—II Cor. 8:6, 7.
3. Bountifully.—II Cor. 9:6.
4. With a purpose in heart.—II Cor. 9:7.
5. Cheerfully.—II Cor. 9:7.
6. Sacrificially.—II Cor. 8:1-5.
7. The spirit of the above does not bar one from setting aside a regular portion of all increase for the support of missions.
8. The plan of the Gospel is to lay all that we have and are upon the altar of His service.—Rom. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Supporting God's Missionaries:
 - a. Giving Money or Other Things.
 - b. Giving Help by Prayer.
 - c. Giving Words of Encouragement.
2. Memorize a Passage from the Outline.

For Seniors.

1. Systematic Plans Used of God in Past Times.
2. Opportunities to Use a System in the Spirit of the Gospel.
3. The Spirit of Faithfulness in Missionary Support.

PERSONAL THOUGHT

Have we given sufficient thought to the Lord's work that we are making it our business to share His bounties with others?

SEED THOUGHTS

We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
—W. W. How.

Giving cannot be left to impulse any more than breathing and prayer can be left to impulse.—Sel.

Give strength, give thought, give deeds,
give wealth;
Give love, give tears, and give thyself.
Give, give, be always giving.
Who gives not is not living;
The more you give, the more you live.—Sel.

Isn't it strange folk can fill up on ice cream, buy a new car, give about ten cents to missions,—and feel sure of glory?—Sel.

Give because you love to give—as the flower pours forth its perfume.—Spurgeon.

Which is the larger item in your family budget, gospel or gasoline?—Sel.

Get all you can; save all you can; and give all you can.—Jno. Wesley.

THE SIGN OF POWER.—I Cor. 11:1-16

Topic for August 28

MOTTO

"For this cause ought the woman to have power on her head."

MEDITATIONS ON THE TOPIC

I. **Authorization, or Power** needs some sign to make known to all parties concerned that the one so authorized is in place. A government officer who wears the distinctive uniform indicating his place has a power thereby that is quickly respected by those who come in contact with him. It makes much difference whether a national flag is on a vessel or not when it comes to how other nations respect the vessel. Those who would touch such vessels to do them harm, do so at the peril of insulting the nation back of the emblem. Even so there are recognized signs to show our various places in life.

There is no one who could feel at ease who wears a garb of any kind that would speak contrary to their true position. A man would be ridiculous who poses before others in woman's apparel. A woman is ridiculous in the apparel of man. An humble person would feel ill at ease should he or she dress in the apparel of vanity. A vain person feels ill at ease in the garb of humility. We look with contempt upon one who puts on a pretense of any kind. We would feel a disrespect for the character of a woman who dresses like a man or for a man who appears womanish. It is but natural that there should be signs to distinguish sex. The woman's long hair

and her head dress corresponding; her dress covering her body has ever been recognized as taking a form that cannot be mistaken for the dress of a man. Likewise the man's short hair and his general clothing indicate his position. And so God has also chosen to mark a distinction in worship between the man and woman, by having her wear a veiling upon her head declaring that she takes her place under the authority of the man in worship according to God's order. If she wears it there is power for herself, because she is consciously taking her place; before her fellow observers, because they see that she is taking her place; before God who knows all things, because He understands her obedience; before the angels, who are ministering spirits sent forth from God to minister to the heirs of salvation; before Satan who is ever ready to accuse the saints before God.

II. The Text.—I Cor. 11:1-16.—This passage teaches especially the reasons for the woman's sign of power on her head.

III. Junior Program Suggestions.—If the boys and girls are growing up in an atmosphere that is not abnormally perverse, the lessons on the proper relation of men and women in nature and in the Church will be comparatively simple and easy to understand. If they are in a perverse atmosphere, as often is true in many communities in our time, it may be necessary to point out how the times have drifted from that good wholesome time when it was the rule that women and men kept their places in relation to one another and in society. The Outline in the Suggestions for Juniors will set forth one plan for the Junior meeting. Be sure to bring forth the Scripture passages that shed light on the subject. The story of the creation of man and woman will give an interesting light upon the subject. Numerous illustrations of how a sign becomes a power may be used.

OUTLINE STUDY

I. The Sign of the Woman's Sex.

1. Wearing the woman's garment.—Deut. 22:5.

2. Wearing her hair long.—I Cor. 11:15.

II. The Sign of the Woman's Place in the Church.

1. The veil or covering is the sign.—I Cor. 11:6.

2. It shows that man is her head.—I Cor. 11:3.

3. It shows that she honors her head.—I Cor. 11:4, 5.

4. It shows her harmony with the way God created her.—I Cor. 11:7-9.

5. The use of the sign gives power because of the angels.—I Cor. 11:10.

- a. She has the backing of heaven.

- b. She has the recognition of men who see her obedience.

- c. She has the inner power of a true heart before God.

- d. She has the blessing of heaven upon her service.

- e. It corresponds with the lesson of nature.—I Cor. 11:13, 14.

6. It is not a sign of inferiority.—I Cor. 11:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Womanly Signs:
 - a. Her Hair.
 - b. Her Body Dress.
 - c. Her Head Dress.
 - d. Her Devotional Covering.

2. The Woman's Power:
 - a. God's Blessing.
 - b. Her Obedience.
 - c. Her Godly Influence with Others.

For Seniors.

1. The Woman's True Place According to Nature.

2. Her Place in Christian Service.

3. The Sign of Power.

4. The Blessing of Obeying God's Ordinances.

PERSONAL THOUGHT

Do we place ourselves in a position of power according to God's plan?

SEED THOUGHTS

O bride, He gave His life for thee,
His blood thy cleansing hath secured;
Let all thy garments holy be;
Thy pure heart never be allured.

Thy plighted faith to Him, thy Lord,
Thy bridal veil doth ever show;
Thy husband, He, thy law, His Word:
None other law or service know.

Thy modest ways are His delight,
By humble graces thou art known;
An heir of glory, this thy right,
To share with Christ a royal throne.
—S. F. Coffman.

When we see this covering upon the head of woman we naturally expect her to exemplify in her life what the devotional covering is designed to represent—devotion, piety, modesty, purity, subjection to man, obedience to God. Too often, when this is found not to exist, the temptation is to do away with what God commands and to retain what God forbids.—Doctrines of the Bible.

Our obligation to God should not only be considered in matters that suit us—but in everything.—Sel.

THE GOLDEN RULE.—Matt. 7:12; I Cor. 13:1-13

Topic for September 4

MOTTO

"Thou shalt love thy neighbour as thyself."

MEDITATIONS ON THE TOPIC

I. The Golden Rule has been so called, no doubt, because of its great value to the human family. It is a divine rule; and, as the psalmist valued God's commands, so should we—"I love thy commandments above gold; yea above fine gold" (Psa. 119:127). It is a rule that brings great happiness and peace among men. It works everywhere; at home, at school, in church, in the neighborhood, in business matters, in social matters, in religious matters, in national matters. Another way of expressing what the Golden Rule is, would be to call it the law of love. "Love worketh no ill to his neighbor;" and it goes farther. It works good toward a neighbor as truly as it would work good toward one's self. In fact a love that goes out to the welfare of another even outreaches self-love in that it puts the neighbor above self and prefers him in honor rather than self.

There is no life that cannot find opportunity to express the law of the Golden Rule in some way. We can best understand the needs of others when we understand our own needs. We can best fulfill the law of kindness toward others when we remember how the deeds we do would feel if turned upon ourselves. Many an evil deed would be prevented if we put it to the test of how it would feel to ourselves before we did it to another. But we need the power of Christian love and the intelligence of Christian understanding before we are able to fulfill the Christian Golden Rule. A worldly man would express his desires for worldly things and wants to show his love for others by bestowing worldly gifts upon those he loves. True love for ourselves and for others would discharge every duty toward ourselves and others in a way that affects our eternal welfare.

II. The Text.—Matt. 7:12.—This pas-

sage states what is called the Golden Rule.

I Cor. 13:1-13.—This chapter defines the meaning of love and shows its value in comparison to other qualities in the Christian character.

III. Junior Program Suggestions.—It does not require that we go very far away from home to get illustrations of the natural selfishness of boys and girls, men and women. It is well that this point be sufficiently impressed to show that there is a need of a power in our lives that is stronger than our selfish nature if we would be able to practice the Golden Rule with any success. This change of heart may be called the **new birth**, or the **law of the Spirit of life** in Christ Jesus. It may be said to be the **Golden Rule in the heart** as the prophet said, "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). And as this need is being impressed there will be a real opening for bringing the Gospel to the boys and girls when the question arises, How can we have God to write His law in our hearts so that it will be easy to fulfill the law of Christian love to others? The Suggestive Assignment outline will develop the truth in this order. The law with applications as to how it may be fulfilled. It may become necessary to use at least part of the latter part of the outline first to illustrate the real meaning and the real need in the life of the law of love. But the primary purpose of the latter phase is to give the loving heart an opportunity to exercise its love in meditation on how it may express itself in the home and among playmates by words and deeds.

OUTLINE STUDY

I. The Golden Rule Applied.

1. In judgment.—Matt. 7:1-5.
2. Buying and selling.—Prov. 16:11; Prov. 20:14.
3. In speech.—Isa. 33:15.
4. Toward the needy.—I Jno. 3:17; Jas. 2:2-6.
5. Toward the outcast.—Isa. 58:6, 7.
6. Between husband and wife.—I Pet. 3:1-8; Eph. 5:33.
7. Between children and parents.—Eph. 6:1-4.
8. Between masters and servants.—Eph. 6:5-9.
9. Toward the erring.—Gal. 6:1-5.
10. Between the elder and the younger.—I Pet. 5:1-5.
11. Between one another.—Eph. 4:31, 32; Col. 3:12-14; I Thes. 5:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Outline.
2. The Golden Rule in Our Hearts:
 - a. Preparing the Heart for It by Turning from Evil.
 - b. Giving Jesus a Place in My Heart.
3. The Golden Rule in Our Actions:
 - a. In Our Homes.
 - b. Among Our Playmates.
 - c. In Our Words and Deeds.

For Seniors.

1. The Golden Rule in the Purpose of the Law and the Prophets.
2. The Golden Rule in Action.
3. The Means of Power to Live Out the Golden Rule.

PERSONAL THOUGHT

Has the law of Christ set me free from the law of selfishness?

SEED THOUGHTS

Our love for Him is manifested in our love toward others.—Sel.

Remember, you may yourself deserve rebuke one of these days; and as you would like this to be done gently and privately, so keep your remarks upon others within the (Continued on page 256)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE TEN COMMANDMENTS.—Exodus 19:1 to 20:11

Lesson for August 7, 1932

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

A peculiar people. Ex. 19:5, 6. Peculiar does not mean odd but that which is valuable, a jewel which has been purchased. The conditions under which Israel became God's valuable jewel or treasure were: First, God's deliverance of them from the bondage of Egypt; second, their obedience to His voice and their keeping of the covenant. They could not do the second until God had done the first; the first would have been of no avail if they had not done the second. A covenant is of avail only when both parties meet the conditions. II Tim. 2:19; Tit. 2:14.

Having met the conditions they and we become a holy nation, a kingdom of priests. Ex. 19:6. Deut. 26:17-19; I Pet. 2:9.

Consecration vows. Ex. 19:8. The Children of Israel promised to obey before they knew what God would require of them. This they could well do for God is not a hard master nor His service a burden. But lips speak so glibly, and the hands and hearts obey so unwillingly. We need to reiterate our baptismal vow daily, and daily resist every tendency to render less than full obedience. If the covenant between God and me is ever broken I will be the one who broke it. Isa. 24:5.

First commandment. Notice the variations in Ex. 20:3; 34:14; Deut. 5:7. Not only was there to be no God before Him in the heart affection of His people but there was to be none beside Him. I Cor. 8:4-6. This is the first and great commandment. Mark 12:29, 30. When I love God with all my heart I have no place left to love another. A right relationship to God is fundamental to proper relationship with men. Thou shalt worship God exclusively.

Second Commandment. Thou shalt worship God spiritually. Jno. 4:24. Any amulet, icon, or image which may be used to make man sensible of God will far more likely hinder real, spiritual worship. The material images of idolaters were at first used to make the worshipper conscious of God, and ended by becoming gods and blinding the worshipper to the one God.

God's created order is friendly to right living. The punishment for wrong living follows my descendants three or four gen-

erations, but the blessing of right living continues upon them for a thousand generations. Such are the laws of heredity. In answer to the question, Why do God's judgments not continue to the fifth generation? some one said that there is no fifth. Sin is family suicide.

Third Commandment. Psa. 111:9. To hallow the name of God means to separate it from all others and esteem it as you would no other. The very fact that one can speak lightly of God, or the things of God, irreverently or with foul-mouthed profanity is evidence of a moral degradation in which the culprit has lost all sense of spiritual values and invokes the condemnation of God upon himself.

Fourth Commandment. The duties of life tend to rob us of our God-consciousness. So God has decreed for our good that earthly labors and cares shall be laid aside every seventh day, and that day be spent in communion with Him. Only so can we maintain our consciousness of His presence, and receive grace to overcome temptation as it besets us during the other six. Bodily rest and spiritual well-being are the results of proper Sabbath observance.

THE TEN COMMANDMENTS.—Exodus 20:12-21

Lesson for August 14, 1932

Golden Text.—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Fifth Commandment. Next to God my greatest obligations are to my parents. And as there is a promise of blessing for honoring them, so there is a corresponding judgment for cursing them. Prov. 20:20. The Chinese people observe this principle of life as it is observed nowhere else, and they have the record of being the world's oldest nation. When home ties break nations disintegrate.

Sixth Commandment. Human life is sacred. Reason, Gen. 9:6. The punishment for murder is the death of the guilty individual; for mass murder called war it is national death. Ex. 21:12, 14, 15; Isa. 33:1; Matt. 26:52. Rather than destroy let us conserve and save.

Seventh Commandment. The inmates of every home would like it to be happy and every child deserves to be well born. Neither is possible where sexual impurity exists. In the catalog of sins as given in the New Testament the social sins come first. Rom. 1:29-31; Gal. 5:19-21; Matt. 15:19; Tit. 1:15. The loss of virtue on the part of either

man or woman in youth makes impossible the confidence which is necessary to perfect marital love. Once the character is marred the scar forever remains. Prov. 6:33.

Eighth Commandment. The head of a national bonding company recently made the assertion that seventy per cent. of all men are potential thieves. In times of catastrophe such as the Johnstown flood, the San Francisco earthquake, or the police strike in Boston, or during the World War we can see what little respect people have for the rights of another's property. Then we see human nature as it is. At other times it is restrained by law and public sentiment. This command would forbid getting anything from another without an equivalent return mutually agreed upon. The reign of the law of honesty within the heart makes unnecessary the restraints of the law against the many forms of dishonesty from without.

Ninth Commandment. Falsehood is the first sin of childhood (Psa. 58:3) and possibly the last vice from which those who would be godly separate themselves. Jas. 3. But the fact that it is so common and so well nigh universal does not make it less sinful. See Rev. 21:18. The oath for confirmation is only necessary when your statement would be doubted otherwise. Be so truthful that people will not doubt your word. Matt. 5:33-37; Jas. 5:12.

Tenth Commandment. Covetousness is idolatry. Col. 3:5. It is a condition of heart which, lacking unselfish love, lusts after the possessions of others. This lust in its fruits is deadly. Jas. 1:14, 15. It has many children. Almost every conceivable sin among men is its offspring. Therefore keep Prov. 4:23.

Moses drew near. v. 21. The more perfect the life, the purer the love for God, the less we fear Him. The stronger the carnal nature the more we withdraw from Him.

Matt. 7:12. To know that a deed is wrong let me put myself in the place of the other fellow, the man to whom I would do it. If I would like to be so treated, it probably is right. If I would not like it, it is wrong. Each individual, no matter how wicked, gives assent to the law that it is good, for he at once feels a sense of umbrage or wrong done to himself the moment I break any of the ten commandments that affect him. Rom. 7:12.

THE TENT OF MEETING.—Exodus, chapters 32, 33

Lesson for August 21, 1932

Golden Text.—The Lord spake unto Moses face to face, as a man speaketh unto his friend.—Ex. 33:11.

Saying and doing. Do you believe in the

Lord Jesus Christ? Indeed I do! How do I know? Isn't my word sufficient? Of course not! If your daily conduct does not correspond with your profession you are at best a self-deceived fool. The avowal of the Israelites that they would keep all the commandments of God illy corresponded with their immediate lapse into idolatry. Jas. 2: 17-20; Matt. 7:26.

Excuses. When Israel would indulge in a licentious religious orgy they excused themselves on the ground of the disappearance of Moses. When Aaron helped them he excused himself by saying the people wanted it so, and even lied by asserting that the calf had a supernatural origin. Ex. 32: 23, 24. The folly of human reason is that you can make even yourself believe anything you want to believe. II Thess. 2:10-12.

Who is on the Lord's side? "Many are called, but few are chosen." When Israel left Egypt all seemed to be on the Lord's side. Here only the Levites seemed to be, and later many of them fell away. Starting for Canaan is good, but steadfast continuance is better.

Moses' intercession. Ex. 32:32. Moses had the mind of God. Have we? Phil. 2:5; I Cor. 2:16. When Moses saw he became as angry as God did when He saw; and as God had great mercy (Ex. 34:6-9) so Moses made intercession. Canaan alone would not be worth the trouble; and heaven alone would be hollow mockery, therefore, Christ, the great intercessor died.

Another chance. Ex. 33:1-11. Sorrow for sin brings forgiveness of sin. It will cause us to put away carnal ornaments and to garb ourselves with sackcloth. Then God will bedeck us with the ornaments of grace. I Pet. 3:3, 4; Psal. 85:4-8.

The tent of meeting. Afar from the confusion of the multitude is the place to commune with God. Christ calls it, "The closet with the closed door." What a wonderful privilege man has—to meet with God. But as man sins alone (although with the crowd) and struggles alone, so we must come to God alone. Gal. 6:2, 5; Gen. 32:24-30.

Face to face. How did God speak to Moses? Even as He spoke to Christ. I may insist that God revealed Himself only through the intellect and conscience in some telepathic way, but that positively does not meet the needs of the text. The Lord proclaimed, the Lord spoke out of the fiery, cloudy pillar, the Lord spoke as a man does to his friend. And the multitude heard. Only so could doubts of divine revelation be eliminated.

Joshua, the son of Nun. Some people get all the chances. Look at Joshua—with Moses on the Mount, abiding in the tent of meeting. No wonder he became great and good. But stop—Gehazi had as good a chance. II Kings 5:27. But Joshua was a menial, his position was despised (Zech. 4:10) by the many. Ezek. 22:8. Opportunity passes none by, but pride blinds us so we cannot see it, or greed causes us to throw it away when it is in our hands.

Verse 14. Matt. 28:20; Heb. 13:5. His presence makes us safe, His guidance makes us sure, His grace makes us strong. Rest

during labor, not rest after labor, is the sense here. Isa. 40:28-31. Herein is the secret of Moses' unfailing powers. Deut. 34:7.

Separation. v. 16. God with us makes us a separated people. He is not the God of this world and He has never borne rule over it. Isa. 63:9. To join hands with the world means to reject Him as your Husband and your Lord. Saying "goodbye" to the world we would walk with Him evermore. May we find favor in His sight.

GIFTS FOR BUILDING THE TABERNACLE.—Ex. 35:4 to 36:7

Lesson for August 28, 1932

Golden Text.—Honour the Lord with thy substance, and with the firstfruits of all thine increase.—Prov. 3:9.

The type. The true temple of the Lord is the body of the believers. Eph. 2:19-22; I Pet. 2:4, 5; Psal. 29:9; I Cor. 3:16, 17. The tabernacle in the wilderness and the temple of Solomon were both built according to divine specifications (Ex. 25:9, 40; I Chron. 28:19) and every part had a sacred, symbolic message.

The appeal. Ex. 35:4-19. The Lord does not need but desires our help. The silver and gold and all material things are His. He has given them to us and now asks us to give them to Him if we feel like it. v. 5. Such condescension! But herein is the test of our love and gratitude. Thus He proves us. He who giveth nothing, loveth not; he who giveth little loveth a little; and he who giveth much, loveth much. Luke 21:1-4; 7: 37-47.

The gifts. vv. 22-24. Jewelry. That which they removed as ornaments when they repented they now gave to God. Far better use than for personal ornamentation is the dedication of our surplus wealth to the extension of the kingdom of God. That which is laid off in penitence is never again to be used in pride. **Cloth.** The fruit of the field and of the flock belong to God. **Skins.** So

also the products of the chase are the Lord's. **Silver and brass.** The products of the mine. **Wood.** The product of the wilderness. **Labor.** The product of hand, heart, and brain—all are His.

Jehovah's offering. v. 24. First it was God's, then it became theirs. They brought it to the Lord and it became His forever. What I am and have, becomes holy only when willingly given to God.

Belated offerings. Ex. 36:3. Better late than never. I could not make up my mind to part with this treasure for Jesus' sake yesterday, but thank God for that grace today. So often, instead of a full surrender we give ourselves piecemeal to the Lord.

Provoke. II Cor. 9:2; Heb. 10:24. Diseases are contagious, so also is health. Pessimism is transmissible; so also is good cheer. People will follow a leader into shameful sin, but they will also emulate a good man into a holy life. Rom. 11:14. God loveth a cheerful (Gr. hilarious) giver. II Cor. 9:7. What I do joyfully will find many an imitator, what I do grudgingly will find never a sharer. Call out (provoke) the best in others by revealing the best of yourself. When believers find joy in His service there are many converts; when they consider it a burden there are many backsliders.

Wisehearted. What a chance Bezaleel and Aholiab had of making big wages because of their skill, but instead they dedicated it to the Lord's work. So also the gifted women. Why should it be less obligatory for the singer and the mechanic to dedicate himself to the service of God than for the preacher and teacher.

The laborer. Thousands are but one-fal-ent men, hundreds but two-talent men, tens but five-talent men, and it is rarely that you find a ten-talent man,—but each and all are needed in the service of the Church of God as they are also needed in the service of this present world. There is something for each to do. Col. 3:22, 23.

Lancaster, Pa.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

VII. The Unseen Side of Child Life, by Elizabeth Harrison

Reviewed by Alta Mae Erb

Elizabeth Harrison has written three books that have greatly inspired me in my work with children in the home, the school, and the Sunday school. In "A Study of Child Nature" she shows how to encourage the better inherited instincts; in "The Two Children of the Foot Hills" she relates how she made use of the environment in helping two little children to realize themselves as a part of the social whole. The third book of the group is "The Unseen Side of Child Life," which I shall attempt to review briefly for my readers.

Inheritance and environment are acknowledged by all as great determinants in building character, but a third factor in this building is the will of man. In "The Unseen Side of Child Life" the author shows what may be done to "free children from many of the limitations of inherited traits and too con-

fined an environment, and to give to each young life some of the joy of the inner growth of will-power, as well as the muscular control of the body, both of which rightly belong to the realm of childhood."

As Miss Harrison is an ex-kindergarten teacher, we should expect her to give special emphasis to the period of infancy and early childhood, which she does. This is the special message of the book to me—how the mother can begin with the infant and train the child in obedience to necessary laws. This obedience is the foundation of all future character.

In spite of the fact that I do not believe Miss Harrison's philosophy of religion adequate for salvation, I have learned more from her books on child training than from any others I have studied. In this one she shows how to train the child to willing obe-

dience to what is right, and what music and art and language can do in aiding the child to make himself obey. It is not a treatise on how to give the child a strong body, but how to develop the unseen side of his life—his will. Miss Harrison says: "We dull their ability to think for themselves by doing their thinking for them; we neglect to give them opportunity to grow strong. We do not let them, whenever it is possible, make their own choice as to what is right; and then, when they have grown into manhood and womanhood, we wonder why they are not truer, stronger men and women, and why religion plays no vital part in their lives."

Calgary, Alta.

THE ATHLETIC PROGRAM

(Continued from page 231)

mural athletics. Their objective was to build a strong healthy body for every student in the institution. Such a program, they argued, was in harmony with educational ideals and would benefit all the students instead of a few.

And then came the depression. Those who were still hesitating between increasing or decreasing the athletic budget received unexpected assistance in reaching a decision. Shrunken assets, decreased income, and vanishing gate receipts from athletic contests made drastic cuts necessary. Within the past year many colleges have almost entirely eliminated the intercollegiate phase of college athletics. In most of these schools the change is hailed with enthusiasm by both faculty and students. This fall some schools, for the first time in their history, will dispense with intercollegiate football. In these schools, however, such an excellent program of intramural contests is planned for the autumn months that very little regret is expressed at the change. Some schools, anticipating that a sudden change might create dissatisfaction among the student body when school opens for the year of 1932-33, abolished intercollegiate baseball last spring and put on a strong program of intramural games. This program met with such general and enthusiastic approval that the students are actually looking forward with pleasure to the prospect of similar activities next fall.

Our church schools have not been affected by these changes in the world about us. Five or six years ago, it is true, there were sporadic grumblings on the campus at Goshen College. A few men, even Mennonite students, urged a modest program of intercollegiate sports, but the majority never favored it. At present, practically the entire student body, Mennonite and non-Mennonite, sees the benefit of the present system of intramural games. There is universal satisfaction. No one advocates a program of sports for sport's sake.

From the first our church schools found some kind of games and sports desirable. Many of our students come from the country. In the fall when they enter, they come from father's busy farm and from mother's generous table. To shut these young peo-

ple with their vigorous, healthy bodies and prodigious appetites into classroom and dormitory without exercise would spell disaster to physical, mental, and moral health. For this reason a great deal of thought and careful planning has gone into the program of intramural sports and games at all of our church schools. Eastern Mennonite School erected an Exercise Hall; Goshen and Hesston have similar halls for indoor games and exercise. None of these buildings is pretentious or expensive, but all are of ample size and equipment. To any one who is interested in the Mennonite heritage and in its practical operation amid the varying vicissitudes of this earthly pilgrimage, it is particularly gratifying to note that when the world has a sane, sensible moment it returns to the practice of the simple program that Mennonites have found sufficient. The practical, moral and economic soundness of Christian principles is once more vindicated.

It would seem to be in order to append, in conclusion, a few words regarding specific phases of the athletic program at Goshen College. It may be a misnomer to denominate it an "athletic program," but the reference is to that program of healthful exercise and body-building games which meets the physical needs and receives the hearty support of Goshen College students. During the past eight years this program has been under the supervision of the faculty athletic committee. The present chairman of the committee, Dr. Glen R. Miller, an alumnus of Hesston College, is very fond of outdoor exercise. Whenever his confining duties as head of the department of the physical sciences release him for a few hours, he may be found bird-hiking, hunting, fishing, skating, skiing, or tobogganing, according to the season or the weather. Under his leadership the program has been enlarged and strengthened, but he modestly insists on giving various students credit for the fine, wholesome atmosphere of the athletics in the College and also for the excellent organization which makes it possible for every student in the institution to engage in some form of pleasurable, body-building activity.

While the faculty exercises general supervision of all athletic activities and the administration provides trained athletic directors to conduct the physical education classes required of all students, the various games are scheduled and supervised by the students' athletic associations, one for the men and one for the women. Olive Wyse, director of physical education for women, has given much intelligent attention to the development of a program of physical education for the introduction of many valuable phases of the program. The point system places competition on an individual basis, but gives credit for all types of activity whether on a team or in individual contests such as tennis. Students receive points for many activities, including walking or "hiking." The point system awakens keen interest by placing a premium on excellence.

It is evident from the foregoing that the physical needs of students receive adequate

attention at Goshen College without the "sport" element deplored at some colleges. Activities are largely under the direction of students themselves, keen competition among large groups of the student body adds zest to the various events, every one can find a place in the program, and the student suffers very little temptation to overindulgence in athletic games. Physical examinations for all students by competent physicians safeguard the health of those who participate in athletic contests and prevent the possibility of injury from engaging in any activity beyond the individual's physical strength or fitness. Under such conditions, in a strongly Christian atmosphere where the ideal constantly held before the student is the apostolic admonition, "Whatsoever ye do in word or deed, do all to the glory of God," Goshen College young people have learned that athletic games can be the means, not only of building up the body and of having a lot of wholesome fun, but also of promoting a fine type of Christian fellowship. Athletics at Goshen College are not merely tolerated as a necessary evil, but administration, faculty, and students believe that in a properly conducted program of athletic activity may be found values that contribute to character-building. They do not believe that a program that takes the students away from the campus to engage in contests with other schools is conducive to the best interests of the College or that such a program is necessary to maintain interest in contests or to promote the highest welfare of the student. It is especially interesting to note that many other schools are reaching the same conclusion at the present time.

Goshen, Indiana.

A MOTHER'S SOLILOQUY

Tobacco? Let me see. What good thing can I say for you? Well, the best that I can say for you is that you are a tyrant—a tvrant, do you hear? You've held my loved ones in your grasp. Time and time again they have said, "I'm done with you." But time and time again I've seen them fall prey to your wiles and come home with the secret written on their faces that you had conquered again.

I've seen that bright-eyed boy of mine, whom I held in my arms as a tiny babe and dreamed and planned over, fall to the charms of Lady Nicotine, who ruined him body and soul! Ruined him, O yes, my God, ruined him, so that I have determined by God's help to fight you to the end.

And yet you were not satisfied. I had a daughter—a lovely fragile girl, given to me by God above. She often came to me with her confidences, her hopes, her ideals, her plans for the future. But alas! in order to be a good sport she fell prey to the cigarette habit and now I watch her with sinking heart, as she goes about with lagging steps and lusterless eyes. Then I whisper, "O God, have mercy upon us all and save our boys and girls through Jesus Christ. Amen."—C. E. C. in Pentecostal Herald.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE NEXT PRESIDENTIAL TIMBER—FROM REPUBLICAN OR DEMOCRATIC WOODS. WHICH?

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.—Daniel 4:17.

The above passage may be a startling statement and declaration to most people, but we may be assured of its truth not only because it is in the Bible, but because history confirms it. God sets men over the kingdoms of men, and gives them to whomsoever He will. God put Cyrus, the heathen king, on the throne. He placed the proud and haughty monarch, Nebuchadnezzar, over Babylon, and irreverent Belshazzar in the same seat of power. Jesus told Pilate, when he boasted about his power to rule and to dispose of Jesus, that he had no power, but that which was given him from above. Paul urged Christians to honor, pray for, pay to, and obey governments, for there was no power, but of God. When those powers, however request men to do wrong, Christians dare and ought to resist, even unto blood. This brings us to the event of the Republican and Democratic conventions, which are in the past, and the election for the presidency of the United States of America, which lies in the immediate future.

Another question related with the forthcoming election is, Who is the best man? Herbert Hoover the present occupant of the White House, or Franklin Roosevelt, the new Democratic nominee? According to the above Biblical passage, not always the best men are placed into the seat of power, but the man who can be used to the best advantage, according to the purpose of the Lord. In the case of Egypt, the Lord raised up Pharaoh to show His own power, and break the proud heart of the Egyptian nation, as well as its godless monarch. Some one may say that the United States is a republic, where the people rule. The Lord may so bring about conditions, and utterances by the aspirants, and the attitudes of their respective parties, that a man may be seated whom people generally did not expect to be elected. As conscientious objectors to war, the nonresistant churches will always be grateful to the Lord that a Woodrow Wilson, rather than a Theodore Roosevelt, was president during the days of the World War.

Both Hoover, the "Homespun American" and Roosevelt, the man of "courage, integrity and the ability to get things done," are good men, and either would be a worthy president, under God. If the editor were in politics, and believed Christians should enter that arena, he would find it difficult to choose. Then also neither he nor any other man knows the man of God's choice. Thus our duty is clear and plain—prayer, and more prayer. Both men have good faces, share a good reputation, and have excelled in many directions.

Mr. Roosevelt's party is committed to a wet plank, while President Hoover's party is committed to a resubmission to the people of the liquor question. This is one of the marked differences. The Democratic

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

party is committed to a lower tariff than the Republican. Probably the election will be fought out on these two major issues. The Republican party gave President Hoover, the present vice president, Charles Curtis, as his running mate, thus to appeal to the agricultural west. The Democratic party gave Mr. Roosevelt, as vice presidential nominee, the popular man of the South, the present speaker of the House of Representatives, John Nance Garner of Texas.

To any one who listened in to the conventions by radio, or who read the reports in the papers, it is self-evident by the atmosphere and spirit of much that went on there that more is needed than a convention and an election to steer a great and mighty nation, like the United States in these perilous times. Let us as Christians frequent the throne of grace and power. Let us pray. Let us pray fervently. Let us pray for the welfare of our beloved nation, but above all, for the glory of God.

OUR ATTITUDE IN THE DEPRESSION—"SHOES OR NO SHOES."

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.—Luke 3:11.

Everywhere, and on every lip is the word "Depression." It is worn threadbare, and one wishes that it were not found in the dictionary. But all our wishing helps nothing; the depression still hangs on. This is what makes it worse than previous hard times and panics—its power to hang on, its seeming impossibility to come to an end. Close reading of the above text makes clear at least one thing, that some in the days of John the Baptist were enjoying the luxury of abundance, while others passed through a period of depression. The solution according to Prophet John the Baptist was simple, and it still is, but few people are ready to take the cure. Millions sip at it, but will not swallow the required dose. Note: "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." The Lord is bountiful in His provisions. The world has plenty. The supply is adequate and superabundant, but the distribution is unequal and unfair. This must be remedied. If men will not do it by practice, then governments must step in, and do it by law.

On the other hand many of those who use the word depression most have the least right to do so. Many of the real sufferers suffer in silence. These are to be pitied and really helped. There is an eastern proverb, which goes something like this: "I had shoes, and I complained, until I met a man who had no feet." After all feet are invaluable, even if unshod. Watch barefoot children on the street or think back of the treat it was to run and play unshod. To-day many of us have feet, thank the Lord, but we are murmuring because we have no shoes. This complaining fills many hours with unhappiness and dissatisfaction. It is

an old habit. The children of Israel were adepts at the practice. I suppose Adam began it when he grumbled, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." The present time would surely be a good time to halt and show our faith in the Lord and in each other. It is admitted that millions of us have hard times, but faith, sanity, and poise in these days will make them easier to bear. A look at our blessings, at our feet, if you please, will make walking easier, even though our feet are not shod with the shoes of our own desire. Below are a few quotations from other papers.

What Ruined the Roman Empire

The imposition of taxes heavier than the people could bear was one of the factors that ruined the Roman Empire, and it will ruin the United States if a halt is not called. The recurrence of Independence Day in the bicentennial of George Washington is a fit time to seriously consider this.

Why are we so indifferent? Why do we not send to Congress men of high capacity and character to act worthily for us? If the federal government set the example, the states and municipalities would feel a pressure that they could not long resist.

The agencies of our government, national, state and municipal, are spoiling us through waste and graft to our perpetual trial and disgrace. And yet the natural honesty of our people and their organizing genius are abundantly able to cope with the situation if they would. . . .

If the Church were praying as she ought to pray, God would revive us. And when we were spiritually where we ought to be, courage, faith and wisdom would come with it to grapple with those problems . . . for which we have a full share of responsibility.—Moody Bible Institute Monthly.

"Back to Personal Surrender and to Prayer!"

A different and deeper remedy is sought by "The Oxford group," which has held public meetings in Greater Boston. "The modern world—disillusioned, chaotic, bewildered—demands a solution adequate to its disorder. The fundamental cause of our trouble is personal selfishness and fear. Men must be changed!" The scene in St. Peter's Church, Cambridge, was symbolic. The crowd overflowed into the chancel itself. Ritualism was displaced by a Quaker meeting of testimonies. Many leaders in England are saying: "This is the greatest spiritual movement since Wesley." It is international as well as interdenominational, spreading in Europe, and South Africa, as here.

Independently, a group of ministers and laymen, pointing out that "all means to end this depression have strangely failed," reminding that "man's extremity is God's opportunity" and "prayer changes things," has opened "The Boston noonday prayer meeting," at 5 Park Street.—Selected.

FORTY-EIGHT AMERICAN CRIME SPECIALIST MAGAZINES

Be not deceived; God is not mocked: for whatsoever a man [or nation] soweth, THAT SHALL HE ALSO REAP.—Gal. 6:7.

When the American nation was sitting on the top of the pile, on the peak of prosperity, rolling in gold, with it came a lot of sin and crime. With this came the "Crime Magazines" as well as their Twin

brother from the pit the "Sex Magazine." If Americans were stirred up about the slaves of the south, if they were stirred up about the sweat shops of the industrial world, if they were stirred up about the influx of the Germany Army into Belgium, they have a thousandfold more reason to be stirred up about these magazines, for the other evils were but the enslaving of the body, these both enslave and damn the soul. Added to this will come the judgment of a Holy God upon the abominations which these magazines flout upon their covers, and within their pages. In the past history of the world it is written so plainly that he who runs may read, about the wreck and ruin of nations and civilizations which indulged in these criminal and unclean orgies. Mr. Henry N. Pringle gives us the following statistics of these "dirty sheets," which are an offense to the good name of our nation. We write this editorial to state facts, warn our people, and withal to do our bit to create conscience and agitation against this nefarious business.

Of about 1,300 periodical magazines published in the United States, 48 specialize in crime or are entirely devoted to it, 33 of these having originated since 1927. This criminal fiction is not issued to aid law-enforcement by encouraging officials, rallying citizens or shaping remedial legislation. Its obvious purpose is to thrill readers with portrayals of illicit liquor operations, highway robberies, bank banditry, blackmailing wealthy bachelors, marriages for alimony, kidnaping for ransom, race-track "killings," gang wars, racketeering and such plots as enable the writers to shoot up the Ten Commandments, lure readers and sell the magazines.

The only thing these magazine owners care for is the "dollar." Nothing is too low to stoop to, so as to draw the gullible public to the 100,000 newsstands of the nation. In these papers they flout deeds of violence, brutality, knavery, profligacy, depravity, violence, vice, lawlessness, scandal, and corruption of every thinkable sort. They care nothing for the public weal and welfare.

Close examination of these 25 magazine fronts discloses 4 knives and 24 revolvers in action or ready for immediate use. Murder and homicide are portrayed vividly through all the phases of provocation, plot, barking "gat," and writhing victim, the lifeless defender and the dancehall butterfly, drowned and dangling from the dory's painter. In all this welter of cupidity and knifing, greed and gore, schizoids and six-shooters there is no deterrent or remedial purpose of author or publisher. Their logical affirmation would be, "Our readers wish blood and lust and we sell it." When I recently saw an officer in charge of a schoolboy of nine, under arrest for a successful highway robbery with a revolver, I asked the principal of that Pittsburgh school, "How do they get that way?" He replied, "Gangster films in the theater and crime magazines on the stands are the usual causes." The injustice or cruelty of the gangster would repel the child less than his bravery, commanding action and success would attract. The latter arouse emotions of grandeur and start imitative action, like the following:

Four boys, of 16 to 20 years, held up the Deshler, Ohio, bank, on January 5, 1932, covered with revolvers the bank officers and town marshal, took \$4,000 and rode away safely with a twelve-year-old bandit at the wheel. Ten days earlier, at Youngstown, Ohio, a boy of 21 years killed a man, while holding up a shoe store. Two boys of 12 and 13 years confessed (October 26, 1931) at Gloucester, Mass., that, traveling in their own car, they made 11 burglaries between Saturday and Monday and got \$106 cash. Robert Nicolls, aged 12, was recently sentenced to life imprisonment, at Asotin, Wash., for slaying Sheriff John Wormell. Myron Hess, alias "Little Caesar," aged 15 years, last year led a boy gang in New York which committed many burglaries and shot a tailor dead. Michael Burke, aged 16 years, and son of a St. Joseph, Missouri lawyer, in

1931 confessed about 100 burglaries and killing two men and wounding several others.

It is no credit to the City of New York that 43 of these crime magazines are published in this metropolis.

For example, one of these magazines, dated April, 1932, Vol. I, No. 1, and emanating from New York City, relates the story of a group of Harvard men in New York, who broke the ennui of professional life by joining a gang of "bootleggers" and winning financial success, while enjoying a variety of thrilling experiences. The leader of this college group, whose wealthy uncle ousted him from the vice-presidency of a bank, joined the gang and became so expert in landing and selling liquor that, when Duane, the gang leader, was dying after his successful hijacking of a large cargo of liquor from a rival gang, he appointed the collegian as his successor and presented him with a fortune of three million dollars. Then the collegian locates and kills the rival gangster who shot Duane, takes the beautiful "kept-woman" of his slain rival, and hearing that his former bank faces insolvency, interrupts a midnight meeting of its directors by secretly entering a rear door with ten gangsters carrying chests of gold. He again becomes vice-president, marries the courtesan and forces the president (his uncle) to give him a reception at his fashionable home.

As one studies the titles and front pictures of certain magazines, it becomes apparent that the presentation of such criminal matters, by thrilling, inciting and impassioning immature or susceptible persons, would inspire imitative conduct. As a matter of fact, courts for adults, as well as those for juvenile offenders, are constantly disclosing that picture films and fiction stories of crime are powerful incentives to criminal acts. For that reason, Pennsylvania and several other states specifically forbid the publication of such matter, except of actual occurrences for the use of public officials. It is evident that the owners of these magazines of deeds of iniquity, brutality, knavery, profligacy, depravity, malevolence, vice, lawlessness, scandal, and corruption ignore the public welfare and consider only how they may draw the curious, weak, abnormal, and degenerate to the cash registers and coin boxes of about 100,000 news stands, where such trash is sold.

With our leisure time, good wages in spite of the depression, a national decline in morals, honor and culture with 20,000,000 educated by Hollywood, a deluge of lewd and criminal literature misleading the youth of the nation, it is high time, yea, overtime for the educational, religious, and cultural forces of the nation to awake, lest we strike the rocks, our civilization will sink into oblivion, and our sun, which rose so resplendent with hope, will sink into darkness and shame. Christians, awake. Americans, awake. Fathers and mothers, awake. Youth, the flower of our land, awake to your dangers and enemies.

THE PRESENT STATUS OF THE WET AND DRY ISSUE

Not given to wine.—I Timothy 3:3.

According to the Apostle Paul whenever God calls a man to a position of responsibility, one of the marked qualifications of the man was that he was not to be "given to wine." Now wine is among the weakest and least intoxicating of alcoholic liquors. What about the strong drinks spoken of in the Bible? Surely a man or a nation that goes back to them is foolish, and is bound to pay for such folly.

The present status of the Eighteenth Amendment is a U. S. Senate three quarters in favor of its retention, a president in favor, a house two thirds in favor, and three quarters of the states. This looks good, but there is some danger in the air and the dry forces must be alert. Much of the stir about prohibition is paid wet propaganda, by a wet press. Their propaganda is vicious and unscrupulous. Considering the

shameful attack upon the dry law it is a wonder that it has succeeded as well as it has. According to fair statistics and consideration the dries are on top, but liquor and the wets have never been fair; they never will be. They are the wrong crowd. One of the best reasons in favor of the retention to-day of the Eighth Amendment, are the ones who oppose it. This includes such liberalists and modernists like Mr. Rockefeller and Dr. Mott. One of the fruits of modernism is a destruction of moral principles. Mr. Rockefeller has listened too long and too well to Harry Emerson Fosdick. It is not true that there is more drinking to-day than ever. It is true there is more illicit drinking than ever before. The writer has traveled from the Atlantic to the Pacific, north and south many times, and could with no certainty point to one place, where liquor could be purchased. Then also the drunken men we saw during the saloon days were so much greater in numbers than now that there is no comparison.

It is so constantly iterated that any one can get a drink of intoxicants anywhere now under prohibition. We doubt it. We know a good woman who with her husband runs a well-patronized country hotel, and she not only indignantly refused to sell, but forbade a very "swell" guest to get it elsewhere and drink it in her place. We have seen the time when the barroom of that same hotel was crowded with drinkers. It is said that some beer is now sent from cities, but the day was when a trainload of beer was sent amid great publicity. To say as much is now made, sold and drunk as in pre-prohibition days is to be blind to facts or perverse in mind. It is not true, all the fashionable ladies and thirsty millionaires to the contrary notwithstanding. Prohibition has not prohibited absolutely, but it has hindered the flow of liquor more than any other plan ever put in force.

One of the odd things about the American press is the way they play up the fact that Mr. Rockefeller wants liquor back, and their silence about the statement of a greater business man, Mr. Henry Ford, who wants the Eighteenth Amendment retained. Screaming headlines for the wet, and silence for the dry. Even the Literary Digest, whose solemn claim is that they are nonpartisan on all questions, says nothing about the Ford statement. Mr. Ford is more universally known and respected than is Mr. Rockefeller, even by the labor world. Mr. Rockefeller's statement does not mean more than just one vote—nothing more. From the vote of one man, and the edict of three-fourths of the sovereign states of the Union is a far cry.

The fallacy that beer and strong drink would solve the unemployment situation is so evident that even a labor union paper can see the error:

The Pulp, Sulphite and Paper Mill Workers' Journal, the official publication of the International Brotherhood of Pulp, Sulphite and Paper Mill Workers, for April, 1932, carries a strong editorial on prohibition and unemployment.

The editor refutes the argument that repeal of prohibition would relieve the unemployment situation. He cites Germany, England and provinces of Canada, all wet, where unemployment is rife. He says, in part:

"The causes of unemployment are rooted deeply in our present economic system. Not a mere modification of the Volstead Act, but rather far-reaching changes in the capitalist system, are the remedies for unemployment. Yea, to abolish unemployment capitalism will have to be so changed that social service and not private property will be the prime motive forces in industry."

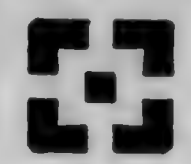
One of the strongest evidences of the poverty of the wet cause is their absolute silence as to giving a real solution and a better plan.

Note the voice of noted men and organizations that speak for the dries:

(Continued on page 256)



BIBLE STUDY



TABERNACLE STUDIES

VI. Early Altars—Their Significance

By the Bible Study Editor

A further study of the altar and its established offerings will reveal more of the use and purpose of the sacrifice and its relation to the offering of the one sacrifice for sin as purposed by God. A review of the previous offerings will be of some benefit to us in noting the particular significance of each, since the same significance will be noted in the established sacrifices of the tabernacle.

In the first offering made for sin, the skins of which were used for the clothing of Adam and Eve, the great truth of the judgment of sin by death is first noted. This truth is established forever.

"What can wash away my sin?
Nothing, but the blood of Jesus."

Another old hymn sets forth the same truth:

"Could my tears forever flow,
Could my zeal no langour know;
These for sin could not atone;
Thou must save, and Thou alone."

The Christian Church through all ages has maintained the need of the sacrifice for sin, and has maintained the truth that the only sacrifice acceptable to God is the blood of the Son of God, Jesus Christ. "I lay down my life for the sheep," said the Good Shepherd.

The first offering for sin required the shedding of blood, and in that shedding of blood there was a pouring out of life, for "the wages of sin is death." One may not merit the gift of salvation by laying his life on the altar of service. Nor may one win eternal life by giving his life for others. Hero worship would suggest such a possibility. Too often the soldier has been deceived with the suggestion that in laying down his life on the battlefield in devotion to the cause of war he emulates Jesus Christ, and, therefore, wins eternal life. There are two errors in such a proposition. First, a man is not saved and is not promised salvation by laying down his life for others; he is saved by Christ's laying down His life for sinners. Second, Christ did not lay down His life for others to win a reward for Himself. No man can, like Christ, lay down his own life and take it again, without having sin of his own. A man's sins, unatoned, will hold him in the embrace of death forever, regardless of the nature of his death or the purpose for which he died. The only sufficient atonement for sin is found in the pouring out of the life of One whom God appoints and provides for that purpose.

The merits of the sacrifice of the offering made by God are found in the saving of Adam and Eve from death, and covering them with the skins of the guiltless offerings. Forgiveness of sins and the attributed righteousness of the guiltless ones are bestowed by the Lord on those who accept the atonement made for them.

These two elements stand out clearly in the first sacrifice made in the history of mankind. While every other sacrifice has in it some element of a particular nature one must not lose sight of the fact that atonement and forgiveness of sins are found in every sacrifice.

In the second offering, that made by Abel, one may recognize the continuation of the merits of the first sacrifice, and the daily recognition of the fact of sin. To Cain the Lord said, "If thou doest not well, sin lieth at the door." The recognition of sin and the commemoration of the offering for sin were found in the continual ministry of the altars in the days of the law and previous to the time of the law. It is a part of Christian experience to recognize the blessing of the Advocate with the Father, even Jesus Christ the Righteous. In Him one may find the offering for sin and the righteousness by which one maintains his eternal peace with God.

Abel's was a sin offering. Cain rejected the offering of blood. How often Abel sacrificed unto God is not told us. But in the suggestion which the Lord made to Cain there is an indication that every transgression called for sacrifice. It is not inconsistent with the spirit of our life of faith in Christ to recognize in our lives those experiences which call upon us to appropriate the merits of the sacrifice once made for sin and through that grace appropriate the peace and righteousness that God offers us in His Son Jesus Christ who ministers for us at His right hand. Only by His presence there and by the virtue of His once having died for our sins is it possible for us to maintain our standing of righteousness before Him. This is a daily grace granted us from our Lord.

The third element in the offerings which have thus far been noted is that of thanksgiving. "And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." These offerings were made in recognition of the mercy of God in sparing life and providing the means by which the lives of those in the ark were kept.

Of that which God gave to them and for them, Noah gave a sacrifice unto the Lord.

One may readily see that the element of sin was present in this terrible experience through which Noah and his family had passed. The shedding of blood before the possibility of making a burnt offering was present in these offerings, and in it there was recognition of the forgiveness of the sins of those who offered. The world that had perished had refused the means of grace given to it in that which the sacrifices had betokened. Noah was faithful in keeping the appointed worship and offerings appointed for man. His new life on the earth began with such an offering of blood.

During the year of their exclusion from the world there was a constant remembrance of the sins of man. In the new world God remembered that evil would be constantly present. The sin offerings made by the shedding of blood were still required; but the thankfulness of mankind for the grace that God offered was an essential part of the true worship of the Lord. Gratitude for such an escape from the catastrophe of a world destroyed because of sin was then and is now an essential part of worship.

The fourth element of the offering is that found in a covenant relation with God. He who forgives our sins does more for man than forgiving his sins and receiving an expression of gratitude. He is worshiped, but He is not aloof from fellowship from those who worship Him. God met the patriarchs, Abraham, Isaac, and Jacob. God talked with Noah. He spoke with Moses as a man speaks to his friend, face to face. God manifested Himself at the altars by the promises of faith. He acknowledged the faith and worship of the patriarchs by blessings on their lives and their substance. Men knew that God was with them, and feared the God whom they worshiped. God was their Friend, and they became friends of God.

This friendship was reverential. It was not trivial and fleshly. Such a friendship induced holiness and the cultivation of every virtue. "He that hath this hope purifieth himself, even as He is pure." Such was the life of Enoch, who walked with God. Abraham separated himself from all others that he might keep himself in fellowship with God. He sojourned in the land, dwelling in tents, for he sought a city, whose builder and maker is God. Isaac and Jacob kept aloof from all other nations and maintained their fellowship with the Lord; for through their offerings they recognized the Lord who forgave their sins, who blessed their lives, who spoke to them, and kept His covenants with them, and whose fellowship was more to be desired than that of men.

Throughout the testimony of the law there

is found the element of covenant and of fellowship, especially in the class of offerings called the peace offerings. In the persons of the high priest and priests, God was represented. Each peace offering was shared with these officers of the service of the Lord.

What of a faith that did not provide the consciousness of the presence of the one who is worshiped and did not afford the communion and fellowship with the object of worship? Such is the superstitious and ignorant worship of the heathen. The Lord Jesus, said, "Ask what ye will and it shall be done unto you." In these words the Lord has pledged the keeping of the covenant even after He has ascended to the Father. Our worship of the living Lord is not without its fruits of fellowship and its joys of communing with and receiving the blessings of salvation and life from the Lord whom we worship.

A fifth element of the offerings is found in that made by Job. In the former days of Job's prosperity he had offered sacrifices for himself and had sacrificed daily for his sons. Job 1:5. Job acted in the capacity of a mediator. God had not appointed him as such. He took it upon himself to do so. It is thus with self-appointed or humanly appointed mediators; their prayers are unavailing as were Job's; his sons perished. In the later experience of Job, he was appointed the administrator of the sacrifices of his three friends. Job 42:8, 9. The three friends of Job were accepted of the Lord because they had brought the offerings, and Job was also accepted because of his offering for and with his friends. This element of mediation is thus established.

Mediation through the sacrifice and the altar are essential, but the sacrifice is slain and is dead, it cannot appeal for the sinner. The altar is inanimate and cannot speak. It may hold up the sacrifice, but it may not plead for the guilty one who has placed his slain sacrifice upon its fires. The fire consumes the offering and leaves nothing but ashes. But the living priest who stands beside the altar, whose hands have shed the blood and placed the flesh upon the fire which the priests also have kindled; the priest whose heart feels the guilt of the one whose sacrifice he ministers, may present his prayer unto God for the forgiveness of sin and the restoration into a place of favor and fellowship of him whose sins are atoned for by the blood of the sacrifice. The priest is inseparable from the altar and from the sacrifice. He stands as the representative of the sinner and of the sacrifice and of the altar.

But the mediator is required to be more than the minister, the sacrifice and the altar; he must have his authority. Like Job, the mediator must have his appointment from God. In this respect he is also the representative of God. The Mediator is "not a mediator of one, but God is one" (Gal. 3:20). "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The same whom God appointed is also the representative of man. The sacrifice, the altar, and the priest, comprise the mediator, divinely appointed and divinely significant of Jesus Christ. He is

GOSHEN COLLEGE

- - 1932 - 1933 - -

- The Liberal Arts College -



View of Kulp Hall—Dormitory for Women

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Art Ancient Languages Biological Sciences Economics & Commerce Education English Modern Languages	History & Social Sciences Home Economics Mathematics & Astronomy Music Philosophy & Psychology Physical Science Bible
--	--

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the meeting place between God and man, and He is sufficient in atonement and power of reconciliation to forgive sins, to establish peace, to provide fellowship, and to maintain a constant union between the believer and his God.

These elements, thus set forth in the several offerings that are recorded previous to the time of the giving of the law, form the basis of the offerings that were established when the law was given.

It is not necessary for us to revert to ancient nations, to heathen rites and idolatrous customs and ceremonies, in order to find the sources of the glorious ceremony and spiritual worship of the people of God during the centuries of their history until the bringing in of our Savior, the Son of God. All of these rites have been safeguard-

ed in the worship of God's own people. God was not discovered by Moses' searching the archives of Egypt for ancient or modern records of worship, and by his selecting from oriental forms that which would suit a new order of worship with elaborate ceremony. God revealed His will, His worship, and Himself in the testimony preserved unto His people by His own witnesses of faith through the ages, and incorporated these testimonies in His oracles given through Moses to His own people. Thus do we have the testimony of Jesus Christ in the ordinances of God in all ages.

To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future.—Plutarch.

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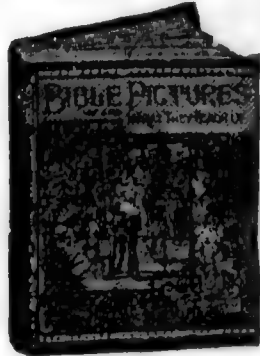
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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

WORLD NEWS

(Continued from page 253)

Miss Jane Addams, of Hull House: "Mr. Rockefeller has expressed his honest opinion, but I must disagree with his premise that there has been more drinking and crime since adoption of prohibition. There may be more drinking in certain classes, but my observation has been that among the working classes conditions most certainly are a great deal better than they were in the days of the saloon, the distilleries and the whiskey ring."

Dr. D. Leigh Colvin, chairman of the Prohibition National Committee: "Mr. Rockefeller certainly shows a lack of specialized knowledge of the subject. It is amazing that a man like him should make wild statements like that in the face of the fact that the latest government statistics show that the source of liquor supply is not over thirty-five per cent what it was before, and that government figures show a decrease rather than an increase in crime."

We do not think Will Rogers is always bright or funny. No one can scintillate perfectly every day. However, he does say many things that show penetrating insight. He does not equal Finley Dunne, who used to send out Irish wit and wisdom from Chicago, but we all look each day for Will Rogers' comment, which is widely broadcast. Recently we saw his comment concerning Mrs. Vincent Astor and other society women collecting nickels to aid the anti-prohibition campaign. Rogers wrote: "Such tactics as that are sure to win the small town and the farm women over. Oh, yes, right over the opposite side! I'll bet there is more fool things done for publicity's sake

X

that defeat their own purpose than ever aided it. There is but one reason that prohibition won't be repealed, and it's not numbers either. It's because the wrong people want it repealed."

Prohibition's best asset is the people who vehemently oppose it.

* * * * *

Speaking of the campaign of the Allied Forces for Prohibition, which in the past nine months has reached more than six hundred cities, Dr. Poling said: "Every goal has been reached and the results secured surpass anything that could be foreseen. More than one and one-half millions of men and women have been enrolled by personal signature and more than one thousand local units of voters and Allied Youth have been organized. Millions of pages of free literature have been distributed.

* * * * *

It is encouraging to read that the General Federation of Women's Clubs went on record at their meeting in Seattle, Wash., in favor of "bone dry" political planks for the National Conventions. The vote was 582 drys and 13 wet, or at least something less than dry. It is fine to learn that a few society women cannot control all the excellent women of the land.

* * * * *

Prohibition is a moral issue with Christian people. They see moral ideals wrecked, moral standards defied, moral character ruined by liquor drinking. They see immorality and crime stimulated by the traffic in liquor. They recognize the poverty and economic ruin it spreads among the people, rich and poor alike, but, they recognize the issue as a moral issue.

The tragedy of tragedies about this business is its disastrous results in the moral world. By it, God's image in man is marred. Man's feeling for holy things is dulled. Even the slightest stimulation of liquor releases inhibitions in otherwise morally restrained people and immoral things are likely to happen. When restraints have been loosed through the exhilaration of drink, irresponsibility does its worst, particularly with boys and girls.

Men cannot love liquor and preserve a keen sense of the presence of God in their lives. Men who drink are not responsive to the directing and restraining influences of conscience and high ideals.

It is a moral issue! Christian people must stop quibbling about the pros and cons of the subject as related to their personal right to drink or not to drink. That which hurts life by thwarting its better impulses, numbing its sense of oughtness, and spoiling its sanctions ceases to be the personal privilege of any Christian.

A MAJOR TURNS ANTI-WAR

A letter from Major William H. Harris, Jr., (retired) to President Hoover, asking to have his pay stopped as a retired Army officer, has created more than a mild sensation. The letter, as it appeared in the press, follows:

"Sir: I request that you have arrangements made—through legislation if necessary—for stopping the retired pay which is now being paid to me (or rather, into the account being held for me) as a pension for former service rendered by me as an officer of the United States Army, I have accepted Christ and I love Him with my whole heart. I cannot imagine Jesus stabbing men to death with a bayonet or destroying their lungs with poison gas. Would I not be a fool if I claimed to be a follower of Christ and at the same time engage in doing those things which I know He hates?"

"That this retired pay is one of the many schemes by which the anti-Christ buys men's souls and engages them to do his murdering for him, has become very apparent to me. I therefore, in the name of Almighty God, before whom I stand, have the honor to inform you, Sir, that I shall in

Christian Monitor, August, 1932

the future refuse to kill my fellowman at anybody's command and I shall refuse to accept any money which may be offered to me in the future as compensation for having engaged in that business which I now hate with all my heart and soul.

"There are millions of Christians who, strengthened by Christ, will, in future, stand like a great rock when anti-Christ, in his lust for gold and for glory, tries to force them into his great murder machine to kill their fellowmen. Who are the great beasts of the earth that we should bow down to them? Not by the power of Satan's might, but by the Spirit of God we should stand."—Sword and Trumpet.

RELIGIOUS CENSUS OF THE WORLD

The organized religions of the world are approximately as follows, based upon recent statistics:

Roman Catholics	310,000,000
Orthodox Catholics	120,000,000
Protestants	200,000,000
Total Christians	630,000,000
Jews	15,000,000
Mohammedans	240,000,000
Buddhists	130,000,000
Hindus	230,000,000
Confucianists and Taoists	350,000,000
Shintoists	35,000,000
Animists	135,000,000
Miscellaneous	60,000,000
Total non-Christians	1,103,000,000
—Selected.	

Y. P. M. TOPICS

(Continued from page 248)

happy circle of tender love. To rebuke in gentle love is difficult, but we must aim at it till we grow proficient. Golden snuffers, remember; only golden snuffers. Put away those old, rusty things—those unkind, sarcastic remarks. They will do more harm than good, and they are not fit things to be handled by servants of the Lord Jesus."—Spurgeon.

I'm longing to live a beautiful life—
The life that in dreams I see;
I cannot live it from day to day,
I cannot walk in the beautiful way,
The word in season I cannot say,
If Jesus is not with me.

How can it be a beautiful life—
This faltering life that I bring?
Jesus must dwell in this heart of mine,
Filling me daily with joy divine;
Jesus through all my life must shine
To make it a beautiful thing.

—Margery Isabel, in Girl's Weekly.

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CHRISTIAN MONITOR

SEPTEMBER, 1932

Georgia Goes Back to School

By Mary Miller

Is It a Good Poem?

By John Umble

The Measure of Influence

By John R. Mumaw

Crown Hill Mennonite Church, Near Marshallville, Ohio

By Orpha Mae Zimmerly

Why Attend Hesston College and Bible School

Testimonies of Students

The Job District of the West Virginia Mission Field

By John A. Lehman

World Evangelization

By C. F. Derstine

The Spirit-filled Sunday School

By Edna Swartzentruber



PEN PICTURES FROM LIFE AND NATURE

Georgia Goes Back to School

By Mary Miller



GEORGIA'S room was "always in a mess" her mother said; but "there was a reason." Georgia was repacking to go back to school—to good old Barton. She had been busy almost a month now—mending, planning, packing, "fixing up" old clothes, and making new ones—that is, her mother did the mending and fixing up, her older sister Clara made the new ones, and Georgia herself did the planning and packing.

Mother and Clara were proud of this "babe" of theirs. She had always been such a pretty, appealing, innocent little thing. Longer ago the little girls in Sunday school had always quarrelled to sit with her; and it was still like that. She was a lovable little favorite yet. And she was always saying such quaint, original little things. Only yesterday she had said she'd like to be in the hospital sometime—for two weeks maybe—not have any pain—much—but just lie there at a window pale and pretty and have nurses wait on her and people bring her flowers. To-day she said that last night while saying her prayers, her thoughts kept running away to clothes and friends and school, and after she had finished she knew that she hadn't once thought of what she was praying, so she shut her eyes and asked God to forgive her for that prayer.

Once or twice during her planning Georgia's childhood school days came back to her. She remembered how excited she used to be when Daddy brought her a new reader and tablet and crayons from the store, and how she had packed and repacked them into her black oil-cloth book-bag, and how Clara had very painstakingly curled her hair and packed a dainty lunch in her pretty dinner pail and tied the big bow on her stiffly starched pink gingham, and how she'd go trudging out the lane all nervous with excitement and wave a hurried good-bye to Mother and Clara who stood watching her until the hedge at the turn of the road hid her from view.

She smiled complacently at her babyhood excitement. Her mind now was a turmoil, too, where ideas toppled over each other in their eagerness. She was re-living last year and pre-living next year. Her gang was the center of her mind muddle. They were the eight best-looking, best-dressed, most popular girls in school—and were all going to be there again. She was lucky to get into that clique. What if she had been one of those poor girls who were always left out of everything? Georgia remembered how she had suffered with shame and self-pity and jealousy the one or two nights the gang had had "dates" and she was left out. But that hadn't happened for a long time now; for there was Gerald Simpson—or Simp as the boys called him. There was nobody like him, Georgia was sure of that. When they were both little freshies Georgia used to like him. He was awkward, was always doing sly, tricky little things, didn't say much, and had a habit of looking up from underneath his eyebrows. The boys were always

ready to laugh at him, and onlookers were divided; some smiled tolerantly and others criticized—more severely because he was a prominent minister's son.

Gerald wasn't a good student—that is, he didn't study and get good grades; but the teachers and students knew that he was brilliant but lazy. One or two were patient and interested enough to encourage him to be the man he could be—and that is what Georgia always talked about to her gang. He was different—almost an object of awe. At first she admitted she wasn't exactly "crazy about going with him" but now she couldn't say that. Why, with him she felt outside of her gang even—above them in a way. Maxine was proud of her Jim; she had a right to be. Jim

SEPTEMBER

If I were to sing you a sonnet or bring you
A garland of flowers for your crown;
I'd gayly remember some by-gone September

When leaves in the woods drifted down.
I'd tell you a story of Young Autumn's glory
Of goldenrod bright on the leas;
And crimson and yellow and luscious and mellow

The juicy fruit ripe on the trees.

If I were to write you a tale to delight you
Or paint you a picture sublime;
I'd think of September, the sumac's red ember,

The oak, as a theme for my rhyme.
The haze on the mountain, the fog on the fountain,

Shot through with a sunbeam of gold,
The squirrel's gay chatter, the nut's merry patter,
Of these you should surely be told.

If I were to please you, lest ennui seize you,
I'd gather of September flowers,
The brightest, the fairest, the gayest, the rarest,

And so I'd make happy your hours,
Young Autumn, the glowing, its largess bestowing

I'd bring you from dingle and dell,
And smiling and tender, your praise you should render
Because I had chosen so well.

—Rena Statenburg Travis.

was a tall, handsome fellow, an all-around favorite, and Barton's athletic hero. But she didn't envy Maxine—any more—much. Maxine was always on the honor roll, though, and won first in the intersociety contest, and all the teachers liked her. Last year the gang blamed her for getting A's in Botany because she was going with the teacher's nephew. She didn't get into Ladies' Chorus last year and Georgia told her she was sorry, but she was sure now she hadn't been.

Georgia was going to take Public Speaking this year. All the gang was—and Gerald and Jim. They'd make a fine looking row up on the platform the night of the public program.

What dress would she wear? She'd have to save her dark printed crepe for that. Mamma wouldn't get her another one and Clara had said she wouldn't either, and there wasn't any use asking Dad. She hoped Mr. Krupp, the teacher, would like her as well as he did Maxine and Doris. Doris' father was rich and she always had the prettiest clothes and could sing the best, but she wasn't a bit original. She was pretty, though, and almost unconsciously people paid deference to her opinions. Georgia wished she knew what it was about Doris that made people do that. Was it really just her pretty clothes and her pretty hair?

And basket-ball! Wouldn't they have a glorious time! All the gang on the senior team! And they were stars even last year! They were all working a green design on their blouses "to be different."

The weeks slipped by and Georgia arrived at Barton. Gerald was there to meet her as he had promised. He had grown taller and quieter. Georgia felt the change and was aware that his manly gentleness was casting a sobering, plaintive spell over her carefree, hilarious spirit. But in the hall the girls met her; and Gerald politely lifted his hat and made his exit while the gang gleefully threw their arms about her with ecstatic expressions of welcome.

In her room a few minutes later they were telling her the campus news: the new bunch didn't look particularly exciting; Jim's brother Robert was not so tall but had a more dashing appearance than Jim; the new professor was very friendly—maybe a little bit queer—and wasn't married; and there was an interesting new girl from Michigan who knew how to dress and was sweet-looking and could sing. They planned their first "midnight spread" for which Georgia and Phyllis, their daring adventure-lovers, were to climb down the fire escape during study period to smuggle in the refreshments.

On Tuesday night, a week after school began, there was to be a musical recital in Madison, a small city some fifteen miles away. Every one of the gang had dates and missed supper to "doll up."

Georgia was a little bit shy of Gerald. He talked to her about his courses, spoke with admiration of a pokey old professor the gang had always laughed at, and had the air of some one who had ideas of his own. When she began telling about the gang and the fire-escape conspiracy, he remarked quietly, "That behind-the-back stuff is what I want to be saved from this year."

At the reorganization of their literary society he took such a quiet business-like interest that he was elected president. In their class meeting the same thing almost occurred. Jim was there, though, so Gerald became only vice president. In every phase of school life he bore himself with such a new dignity that every one began asking, "What's happened to Simp?"

Georgia felt that she lived on a plane far below Gerald; and she couldn't understand all his talk about psychology and Chaucer and Babylonia—and what did she care about them

(Continued on page 269)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIV

SCOTTDALE, PA., SEPTEMBER, 1932

No. 9

TOMMY

By Leona Yoder



"E D, I declare that pup is a nuisance; he drags in something every morning; looks like a bundle of dirty rags and papers. Please go and pick them up and burn them before they get all over the yard," exclaimed Mrs. Perry as she emerged from the house, water bucket in hand.

"Naw," drawled Ed slowly, rubbing his wet face on the towel, "I penned Fritz up last night 'cause I was afraid he'd get over in the gypsy camp with their dogs and—"

"Then I suppose it was one of their hounds; I thought I heard something last night; I haven't felt comfortable since. Ed, I wish you would order them away."

"They've gone. I noticed they weren't there any more when I went after the cows this morning. They left an awful mess of trash and ashes down there; guess I will have to go and clear it away."

"You can make a beginning by gathering those rags and papers out of the front yard. You had better—"

"What was that?" exclaimed the two people in alarmed surprise.

A faint wail came from somewhere in the direction of the rags in the yard. The two old people stood stock still and stared at each other. Presently it came again, fainter as if some one were in great agony. The bundle moved slightly and then was perfectly still.

"Ed, there's something wrapped in those rags and it is in awful pain. What do you suppose it can be?" whispered Mrs. Perry.

"Probably a puppy or some kittens somebody wanted to get rid of; nothing to be excited over," Mr. Perry said in a not very reassuring tone.

"It didn't sound like a pup or a cat; it sounded like a—a—go and see what it is, please."

"Let's both go."

Ed and Martha stared down at a queer package of paper and dirty rags. Filth in the worst degree. Ed shoved it slightly with his foot. It moved and uttered a pitiful wail.

"It's a baby!" cried Martha, and casting aside her horror for filth, dropped on her knees beside the forlorn object. Carefully she pulled aside the paper and rags until a little form came into view. Mr. Perry gasped at the sight. In the midst of the rags lay

a tiny baby. He was so thin that his little bones seemed to be piercing the rough skin. His eyes were large and sunken. His skin was rough and covered with sores. A glance showed him to be suffering from starvation and neglect. Martha took off her apron and wrapped him in it. Her mother heart was touched. No one need to tell her what to do. She carried the little waif into the house and laid him on the lounge while she hurriedly warmed some fresh milk. The baby was too weak to drink and as she put some in his mouth with a spoon it required all his energy to swallow it. Then she bathed him in warm water. It seemed to make little impression. The dirt and grime seemed to be a part of the hard, rough skin. Mr. Perry looked on in bewilderment.

Suddenly he exclaimed, "Where did it come from?"

Martha shook her head. "I have been wondering too."

"Do you suppose those gypsies might have left it here? I heard a baby crying in one of their wagons almost continually the other day when I was plowing in the west field," remarked Ed meditatively.



MOTHER, HOME, AND HEAVEN

There are three words that sweetly blend,
That on the heart are graven,
A precious, soothing balm they lend,
They're Mother, Home, and Heaven.

They twine a wreath of beauteous flowers,
Which, placed on memory's urn,
Will e'en the longest, gloomiest hours
To golden sunlight turn.

They form a chain whose ev'ry link
Is free from base alloy,
A stream where whosoever drinks
Will find refreshing joy.

They build an altar, where each day
Love's offering is renewed,
And peace illumines with genial ray
Life's darkened solitude.

If from our side the first has fled
And Home be but a name,
Let's strive the narrow path to tread
That we the last may gain.

—Mary J. Muckle.

Martha drew back. "Is it a gypsy baby? Oh, Ed!"

"Well, he can't help it; looks like he needs something rather badly. Guess I better call the doctor."

The doctor arrived and was even more horrified than the Perrys had been. A careful diagnosis showed the little baby to be suffering from no special disease. He was slowly dying from starvation and neglect. With the doctor's help, Martha gave the baby more nourishment and again bathed it in warm water. The faint wailing had stopped and the child was resting more comfortably than it perhaps ever had before.

"What do you expect to do with him now?" the doctor inquired. Martha looked shocked; it appeared not to have entered her mind before. Ed was grave.

"I don't know," he said. "I have been thinking of that while you and Martha were caring for him. Those gypsies left last night. We probably will never be able to find them, and if we did, we could not prove it was their child. They would throw it away again. We can't keep it. Martha isn't strong enough and we have our own children and grandchildren," said Mr. Perry sadly.

"I fear he cannot stand the shock of last night's exposure," the doctor said, "but if he does, he must have a home somewhere."

"Doc, do you know of any young people who might want to adopt a baby?"

"No, I don't, but you might advertise his story in the papers and in the meantime you had better place him in the county home."

"Poor little baby!" sighed Martha.

"Doc, how old do you think he is? Just by looking at him he might be a week and he might be five years; he really looks more like a dwarfed old man than a baby."

The doctor examined him carefully. "He is more than a few weeks old because his skin couldn't get in that condition in a few weeks. See, he has some teeth; I judge he is a little over a year."

"And no name; isn't it awful!" Martha said.

"I'll get a bite to eat and then see the trustees and have the Superintendent of the county home come and get him; poor kid," Mr. Perry remarked.

All during the warm spring afternoon Martha divided her attention between the baby and watching the road. What made Ed so long in coming? Surely the Home was not overcrowded. They would certainly take the baby.

Dusk was falling as Mr. Perry returned. Martha did not see him until he entered the

room. Then she asked in an anxious tone, "Are they coming for the baby this evening?"

"How is the baby?" Ed asked rather gruffly.

"He seems to be resting quite comfortably, poor little fellow; life seems cruel to some. And, Ed, why do you talk so; is anything wrong? the Home isn't full, is it?" Martha asked in alarm.

"No, Martha, there is plenty of room at the county home and I dare say many homes have empty trundle beds; but all are closed to our tiny gypsy."

"What! won't they take him?"

"No; you see, they take only the children of the county and besides they require knowledge of the child's parents. Little gypsy has none. I tried at Greendale and all the counties around. I even asked a lawyer's advice, but he can do nothing. Poor little baby! I put a notice in several of the papers asking for a home for him."

"I wish we could care for him, but we can't. We'll ask God to provide a home for little Gypsy. He sees even the sparrows; He will not forget this bundle of suffering humanity."

Days passed into weeks, but no one would take the baby. Martha was not strong; the doctor said she dare not lose any more sleep. The baby must go, but where? He clung on to life with a bulldog determination. Had God forgotten the little baby? One morning Martha was too tired to get up. One of the children came home to care for her, but there was no one to care for the baby.

Ed paced slowly back and forth; something had to be done. A knock was heard on the door. Ed opened it and found himself looking into a pleasant, smiling face.

"Good morning, sir. Are you the people who are looking for a home for a little, homeless baby?"

"Oh, yes sir."

"I am the superintendent of the Mennonite Orphans' Home. We would be glad to open our doors to the baby. No one is too low for our Savior's love and so we care for any of His precious little ones who need us."

A new day dawned for the baby. He was given what is the birthright of every child, love and care. The sweet-faced nurse sat by the hour bathing his rough skin and feeding him, a little at a time, until he was strong enough to sit at the low table with the rest of the babies. The superintendent's own little daughter hovered over his little bed singing softly and amusing him until one day he laughed outright. The news spread and soon the little children and workers were rejoicing because Tommy, as they called him now, had learned to laugh.

Months passed in rapid succession. It was a beautiful spring morning. Great activity was being manifested at the Home on the hill. Dozens of bright little children were being dressed for Sunday school. The older ones were helping the younger ones with troublesome buttons and shoes. Some were repeating their new scripture verses;

others were lustily singing songs they learned in Sunday school. The workers were going among them, arranging clothes, inspecting ears, combing hair, and spreading love and happiness everywhere. Soon the big car would be at the door to carry the tiniest worshipers to Sunday school, leaving the rest to follow the short distance on foot. Greatest activity seemed to come from the nursery. A sweet-faced woman was dressing the babies. What nice babies they were, but one outshone all the rest. He was a sturdy little fellow of about three. Thick black curls framed a face of rare beauty. His black eyes sparkled with mischief. His rosy lips were always smiling, showing two rows of pearly teeth. A glance showed him to be the favorite with every one. His winning smile had won many friends, and he seemed to feel himself safe in their love.

"Time for Sunday school," called the superintendent, "let's all stand on the porch and sing, 'Jesus Loves Me'." Forty happy voices were raised in praise to the One who loves the little orphans.

"Are all the babies here? Where is our little Curly Locks? Tommy, you ready?"

"Sure, I put on my suit myself," answered Tommy proudly as he came trudging carefully down the steps.

Every one smiled. Can it be possible that only a little over a year ago little Tommy was the homeless gypsy waif nobody would have?

"It pays, oh it pays!" exclaimed the matron.

"Yes," breathed the superintendent softly, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

West Liberty, Ohio.

IS IT A GOOD POEM?

By John Umble

Most of us enjoy good poetry. Few of us can tell why we enjoy a certain poem. Usually we are satisfied when we say, "I don't like that," or, "I like this." We fail to recognize that a careless, indiscriminating estimate of a poem is likely to reveal more about our own cultural limitations than it does about the writer whom we praise or condemn. When Charles says to you, "I don't like *Paradise Lost*", what does that tell you? Does it add to your knowledge of *Paradise Lost* or does it make you conscious of Charles' mental, spiritual, and cultural shortcomings? From his frank statement we know a number of things about Charles. Either he has never read the poem, or his appreciation of the classics has never been awakened. He may not enjoy Christian themes in poetry, or he may be too mentally indolent to master the difficulties of Milton's style. Or his cultural horizon is too limited to afford him an advantageous view of the great Puritan poem.

But, how does one go about having reasons for liking or not liking a poem, do you ask? Well, that is an intelligent question. Let us discuss it for a moment. First of all, however, let us read together one of Thomas Hardy's poems entitled "To The Moon."

TO THE MOON

"What have you looked at, Moon,
In your time,
Now long past your prime?"
"O, I have looked at, often looked at
Sweet, sublime,
Sore things, shudderful, night and noon
In my time."

"What have you mused on, Moon,
In your day,
So aloof, so far away?"
"O, I have mused on, often mused on
Growth, decay,
Nations alive, dead, mad, aswoon,
In my day!"

"Have you much wondered, Moon,
On your rounds,
Self-wrapt, beyond Earth's bounds?"
"Yea, I have wondered, often wondered
At the sounds
Reaching me of the human tune
On my rounds."

"What do you think of it, Moon,
As you go?
Is Life much or no?"
"O, I think of it, often think of it
As a show
God ought surely to shut up soon
As I go."

Is it a poem to the Moon? No, a glance at the first line shows us that some one is asking questions of the Moon. Each stanza begins with a question. What has the Moon looked at all these thousands of years, what has he been musing on away off there in space? Has he been wondering about what he saw, and what does he think of human life on the earth as he observes it from the sky? The person who asks the Moon these questions is the poet himself, Thomas Hardy. The poet says to himself one day, "What stories the Moon could tell of what goes on upon this earth! I will ask him what he has seen and what he thinks about it." This is a pretty little device, certainly, and highly imaginative. So he asks his four questions in the four stanzas, and imagines that the Moon replies. Hardy builds up in his mind's eye a picture of what the Moon sees in his ceaseless wanderings and what he must be thinking about the terrestrial drama. The poem, therefore, has one of the first essentials of good poetry; it is imaginative.

The poem has compression, also. Observe how much meaning is packed into these four short stanzas. They are not cluttered up with needless detail. Whole ages, millenniums, the grand panorama of history, flash before the reader's mind from such an expression as "growth, decay, nations alive, dead, mad, aswoon." Here we have the swiftness and force that come from compression. The poem holds interest because it is not diffuse, not padded out with unnecessary material. It is compact.

Another merit of the poem is its power of suggestion. Take that first question with the phrase, "now long past your prime." "You, Moon," it suggests, "you are beginning to be one of the gray-heads of time; your opinion should carry weight." The Moon's answers are full of powerful suggestion. "Growth"—

mountains, glaciers, lakes, forests, cities, empires, civilization; "decay"—coal, earthquake, tornado, Nineveh, ancient Rome; "nations alive"—England, Germany, Canada, America; "dead"—Babylon, Carthage, Troy, Inca, Moundbuilder; "mad"—Paris Commune, Red Russia, militaristic Japan. All these the Moon has seen or still sees. Then note the force of the expression "the sounds . . . of the human tune" and the impression of the hollowness of life in "As a show."

A fine bit of suggestion is conveyed through the lazy, sleepy, listless repetition in the Moon's replies, "often looked at," "often mused on," "often wondered," and "often think of it." These words suggest that the Moon finds the whole performance so monotonous, so uninteresting, so meaningless that he almost falls asleep talking about it. The Moon's answers, slow, dreamy, deliberate, are in marked contrast to the quick, eager inquiries of the poet.

Not only do we have contrast, but also suspense. Until the very last, the author keeps the reader wondering what the Moon's conclusion will be.

Not only do we have contrast, but also suspense. Until the very last, the author keeps the reader wondering what the Moon's conclusion will be.

"To The Moon" has, then, many of the marks of a good poem. It has imagination, compression, suggestion, contrast, and suspense. But it has more than that. The poem abounds in the smooth, "poetic" consonants: the labials, b, p, and f; and the liquids r, m, n, and l. The gutturals, g and k, and other harsh sounds are almost wholly absent. The rhymes "ime," "ay," "ounds," and long "o" are well-chosen, not only for their strength and sonorousness, but also for their beauty. And what could be a more beautifully poetic word than the soft, crooning syllable m-o-o-n, accompanied by the equally soft "une" and "oon" rhyme-words. Read the poem once more (but read it aloud this time), the poet's inquiries in a quick tempo and the Moon's replies in a smooth drawl (except the last, which should be read in an irritable impatient tone).

Is the poem not a gem of mechanical perfection? Shall we decide, then, that "To The Moon" is a perfect poem? Just a moment! We have so far examined what Matthew Arnold calls the "manner," or how it is written. It remains for us to consider what Arnold calls the "matter," or the message of the poem. What does Hardy actually say in "To The Moon?" In the poem the eager inquirer puts the question, "You, Moon, have had centuries in which to observe what happens on the earth; Is life worth living?" The Moon, suppressing a yawn, drawls out that he has seen a great many things in his time; and then in answer to the direct question, "What do you think of it?" he snaps out in sharp impatient, staccato-like monosyllables.

"O, I think of it, often think of it
As a show
God ought surely to shut up soon
As I go."

I don't know what you think of it, but I prefer to label that a nasty thought, a slimy, groveling sentiment, unworthy of so beautiful a dress as Hardy puts on it. The poem lacks

inspiration; it embodies neither faith nor hope. It casts aside the dignity and beauty of human existence. Moreover, it is not true. It would teach that there is no God, and it denies that God's plan for the ages is beneficent and good.

I have one other indictment against "To The Moon." A poem, to be great, must be sincere. We have a right to doubt the sincerity of a poet who professes to have this moonish philosophy about life, but who takes such good care of his digestion that he lives to be nearly ninety years old, as Hardy did.

Now you understand, do you not, what I mean when I say that I do not "like" "To The Moon?" The beauty of a cobra is no antidote for its poison. I admire and enjoy the exquisite mechanical beauty of the poem, but I deplore the prostitution of such superb poetic talent to the promulgation of infidelity and pessimism.

Goshen, Ind.

IF INSECTS WERE OUR SIZE

By Ernest Harold Barbour

It is a wise provision for mankind that insects are limited as to size. Experiments carried out by scientists show that if insects were as large as men, we should have a war on our hands beside which the World War would seem like a Sunday-school picnic.

If they were our size we should have, in no time at all, the most tremendous famine that the world ever saw, for insects are enormous eaters. A dragon fly has been observed to eat forty house flies inside of two hours, which is about the equivalent of a man sitting down to a whole roast turkey every five minutes, and eating one after another, bones and all. A sexton beetle will eat the whole carcass of a mouse in an afternoon, which is much as though a man were to eat a whole elephant.

In the insect world we find the huntress-wasp eating spiders, spiders eating flies, and darning needles eating mosquitos. This tendency of insects to eat each other is made good use of by science, and when a pest like the

A POEM

Just a smile when the road seems hard,
Just a laugh in the gloom;
Just a hope, when the soul seems scarred,
Like a light in a darkened room.
Just the touch of a tender hand,
And a song, and a bit of prayer;
Just the courage to understand—
And the heart to truly care!

Just these things—and your life may be,
A perfect poem to the world;
Just these things, and the earth can see,
Your mind like a flag unfurled.
Just as the touch of a tender hand,
And a message from God above—
Just the courage to understand,
And the heart to truly love!

Never a man will pass you by,
That does not take of your cheer,
Never a woman will meet your eye,
That does not hold you dear.
Poets and artists, they do their best,
But yours is the better part—
For you give of a friendship Christ has
blessed,
And the love of a helping heart!

—Margaret E. Sangster.

gypsy moth invades our orchards and farms, one of the first things done is to import another insect that feeds upon the pest.

If we were as proportionately strong as a beetle, we would have no trouble whatever in loading and pulling a wagon holding about one hundred and fifty thousand pounds. If we could jump as far for our size as a flea, we could dispense altogether with automobiles. A flea can jump something like two hundred times its own length. For man, this would be something like a thousand feet at a jump. The magot of the little black fly does not do as well as the flea, but even this little insect has been seen to jump out of a box six inches deep, which is as though a man stood on the ground and in one leap, without any running start, jumped to the roof of a ten-story building.

When it comes to building, the insects leave us far behind. Even our magnificent skyscrapers, like the Empire State Building in New York, would be only of moderate size when compared to the nests of the termite ants of Africa. These are more than a thousand times as high as the insects that build them. If man could build like that, we should have cities the size of New York and Chicago, all under one roof, with the highest floors running eight or nine thousand feet into the clouds. An English army aviator is said to have attained a speed of something like four hundred and eight miles an hour. This is a terrific speed, and he did it only the once. It may be many years before our planes can fly that fast on an average. But the common house fly can go five feet a second, and even faster when in danger. If a man could go that fast for his proportionate size, he would be buzzing about at four hundred miles an hour as a usual thing. This would mean that he could leave London at breakfast time, and be in New York in time for dinner in the evening.

If a man were as hard to kill as an insect, many of us would live for centuries. A mite has been stuck to the head of a pin and was alive twelve weeks after, without having any food or drink of any sort. Grasshoppers that have fallen into boiling water have been fished out and went right on living. A dragon fly will stay quite quiet on a pin, if it is fed constantly. They seem to have no feelings whatever.

If we were like some insects, it would be no ill fortune to lose a leg or an arm, we would soon grow another. The insect known as the "walking-stick" does this, and so do others. And if something happened to cause us to grow in the same proportion as an insect does, what a terrible thing that would be. A silkworm grub increases ninety-five hundred times its own weight in the first month of life. If one took an average baby of ten pounds and the baby grew in proportion as the silkworm does, it would weigh about forty-seven and a half tons when it was a month old. And if it ate as much in proportion as the insect does, it would, in that month, consume about three hundred pounds of food.

It is a good thing that God has decreed that insects should be the smallest inhabitants of the earth.—Christian Youth.

Time heals all heartaches.

SELF-SATISFACTION

By H. A. Brunk

It is human nature to get into a rut of some kind. We get into the habit of thinking in certain channels and of doing certain things our way until we can think and do in no other. When this is true of us, it can be said "habit gets us." It is then that we are genuinely satisfied with our present environment, friends, and knowledge. Young people quite early in life may acquire this feeling of self-complacency. They feel entirely satisfied with their now-existing place, position, and associates. They are wholly, completely satisfied.

This feeling of self-complacency is not a good one. It is not commended by our Lord. The disciples of Christ came rejoicing in their accomplishments, in that demons had been subject to them. Christ did not commend this attitude in the disciples. He told them that they should not rejoice in their works, but rather in this that their names were written in Heaven. This complacent attitude, also, manifests the better-than-thou spirit, found in the prayer of the Pharisee who thanked the Lord that he was not like the publican.

Did it ever occur to you that our church schools, situated as they are, may help us to get out of the rut of self-complacency? They take us out of our customary environment. Here we make new contacts. We come in contact with the thinking and doing of others.

To come a little more definitely to the subject in mind, we will try in a few words to answer the following question: How can the Eastern Mennonite School help me to overcome the attitude of satisfaction and complacency that may come into my life? In answering this pertinent question I intend to speak frankly from experience in, and observations of, church schools.

The first thing that I have in mind deals with table etiquette. At first thought this may seem quite trivial. But we eat regularly three times a day. As families and as communities, we have our way of eating. For some of us table manners may be quite commonplace, for others, quite rigid and formal. And what is really serious about the matter is this, that we are inclined to think that our way of eating is just the ideal, and any one who fails to do just as we do is very odd. This feeling in the life of the individual may be removed by daily experiences in the school dining room. It is true that the etiquette is quite simple and homelike. But despite all this we will likely find that a number of things are done differently here. This experience will be helpful, for day after day the lesson will be stamped upon the mind that there is more than one way to live and let live.

We may get into a rut in our thinking. Certain thought processes are rightly developed in the home circle. Other thought processes are added in the elementary and high schools. Some of the ideas that are implanted in the mind of the child in the schoolroom may be unlike those that he

has received in the home. Our boys and girls must choose for themselves one set or the other of these ideals. And as the youth of the middle-teens, it seems, has more respect for the counsel of the teacher than the parents, he will likely take that of the teacher. As a result of this the thinking habits of the boy or girl may be fixed for life. In the church school, however, the teaching will more nearly correspond to that at home, so that the home training, instead of being supplanted by something else, will be stamped upon the mind of the individual for life. In a great majority of the cases when the boys and girls return home from school they have a greater love for their parents and their ideals and standards. This is a matter of first consideration for the parents in seeking school privileges for those for whom they are directly responsible.

The Christian life is the abundant life; it is the overflowing life. Every Christian must testify for the Lord who has redeemed him by His precious blood. It may not be necessary to give this testimony verbally; it may be given by an appropriate act or look. All must agree that one of the most effective ways to testify for our Lord is to speak in public. Many of our good and sincere brethren and sisters have never been known to give a testimony for God in public; they were never heard to utter a word of praise or prayer. I am not condemning this group for their silence, for they may, as was said, give their testimony in some other way. On the other hand, I am inclined to think that those who do not speak for God in public are missing a great blessing. The reason for their silence may be found in this that they never had the opportunity to speak for God when young. To put it more bluntly we may say that they never got started to testify openly.

The church school is an excellent place to get this start. There are many activities here in which the student may engage in order that he may exercise his God-given faculties. The prayer circles, the devotional meetings, the young people's Bible meetings, and special meetings give ample opportunity for testimony. Let me speak more definitely of the daily prayer circles. The student boys and girls each have their meetings. Topics are discussed, Scriptures are read and studied, and sometimes two or three of the group are asked to lead in prayer. At times sentence prayers may be asked from each one, or every one present may be asked to give a testimony. The ice is broken, so to speak; the student has begun to testify for our Lord in the presence of others. And the important thing about it all is this, that here is the beginning of something that may contribute mightily to the spiritual growth and happiness of those who speak.

It is right and proper that we should have associates. We were created social beings; we naturally crave association. Young people choose their associates quite

early in life. The individual is inclined to become like his friends. Soon he finds himself thoroughly satisfied with the life of the group, whether good or bad, of which he is a part. Attending the church school will require that one breaks, at least temporarily, with many of his customary friends. But just think what it will mean to find and make new friends in school. As a result our group of friends is much enlarged. The forming of new friendships may be an invaluable experience in the life of the individual. Especially is this true when the home community associates are not what they ought to be morally and spiritually.

Many are the blessings and experiences that one receives in the church school. Personally I can testify to this fact. I would not take anything in the world for my many rich experiences in our own schools. Others can testify to the same thing. So if you have the opportunity, or if you can make the opportunity to attend the Eastern Mennonite School this fall or at any other time, take advantage of it. You will never be sorry for your coming.

Harrisonburg, Va.

AMERICA'S FEEBLE-MINDED

That there are about 5,000,000 feeble-minded persons in the United States, of whom only 60,000 are confined in institutions, was the rather startling statement of Dr. Leon F. Whitney before a recent meeting of the Population Association of America. Dr. Whitney is a sociologist and writer and secretary of the Eugenics Society of America. He indicated that the number of feeble-minded was growing rapidly, the increase being largely through parents who, although feeble-minded, were a high enough type to escape notice. They are able to get along independently and seldom get into institutions. But in times of adversity they are among the first to appear among applicants for public charity. "The greater part of our charity," says Dr. Whitney, "goes to bolster up this group." But the sociologist told his audience that in his opinion the primary cause of feeble-mindedness in America was the past unrestricted immigration. A little later he showed that there was vastly less feeble-mindedness among German, Austrian and Jewish people than among native-born Americans! The immigration alibi is often amusing in our own country also. We are too ready to blame the New Canadian for everything that is amiss in our civilization. But there is no need to go across the seas for an explanation of America's five million feeble-minded persons. A great part of the cause may be found not only nearer home but right in the home. In the home, and on the road, and in the mart. The jazzy, hustling rah-rah daily—and nightly—existence of large populations on this continent to-day is not calculated to develop any very strong mentality.—New Outlook.

We must cultivate such a spirit of trust and obedience towards God that we shall put Him first whether the times are smooth or rough.—The Wonderful Word.

TWO PICTURES FROM REAL LIFE

By Mary Sidney

It is evening: a woman sits by the fire waiting. She is quite young, and would be beautiful only the spoiler Discontent is plainly visible in her countenance. The needle is abandoned, her work is neatly folded, even the book she picks up fails to interest, and her head droops, and her arm rests idly upon the table. The room looks cheerful and bright; carpets, furniture, curtains, and all things about her have a new look; she is a housekeeper of only a few years. In the cradle a baby of eighteen months is sleeping. Once in a while a little leg is lifted and brought down with a thud, disarranging the carefully adjusted covers, or heavy breathing, or a murmured "papa" from the baby lips show that he is sleeping the sweet sleep of innocence and totally oblivious of the waiting, watching woman at his side. The young mother's hands are idle, but not so her mind. She feels timid and lonely with no company but the baby. Her mind wanders back to a time not very remote when she had no lonely evenings. She was the pet of the paternal home. Society, amusement, books, music, and all that go to make life attractive were hers. Albert came and carried her away a willing captive. He was so good, so gentle, so tender-hearted and true; how could she help but leave the merry home roof for the deeper joys of love and wedlock! She remembers the first month of their housekeeping, that delightful period that can only be lived once. Albert was so kind, so anxious to help her, and hastened home to spend the evenings with her, to read, to talk, to play and sing, and she really thought getting married was all that it is thought to be by those who do not know about it.

She wishes they could live that way now, and she doesn't see why they can't, but her husband has so much more business nowadays, he has to go out every night to see some man about some business, and he gets tired and cross and doesn't seem like he used to when he comes home. "Oh, I wish he would hurry and get here!" she said, half aloud, and yet almost afraid lest he would be cross again when he did come home. The midnight hour is almost reached, the door opens, and Albert, the wished for, is home. He, too, is young, and nature planned him for a handsome man: a tall, well-proportioned figure, with fine black hair; but his gait is unsteady, his face is flushed, his eyes have lost their luster, his appearance is not winning. He glances around the room hastily, sees the cradle, and with a scowl growls out, "Why haven't you had that young one in bed long ago? What are you up for like a spook at this time of night?"

She hesitated, and then tremblingly said, "I thought you would come home soon, and I don't like to go to bed when there is no one in the house but me." He threw a stump of a cigar into the fire, and without another word left the room with an air that said as plainly as words, "I'll teach you there is no use in waiting for me." She set back the chairs

and righted up the room, and then with aching heart gathered up the precious baby, almost too heavy for her to carry upstairs, and followed him. She found her husband on the bed with his clothes on, already in a deep stupor that it takes something more than "seeing a man on business" to cause.

* * *

The other picture presents a man harvesting corn. It is almost night and he is tired. He has worked from sunrise to sunset without ceasing, and now he must stop. He lifts his hat and wipes the perspiration from his brow, and with a careworn, sad look starts for home. He is a prosperous farmer if not a happy man. He has always been industrious, honest, and thriving. His debts are all paid; his farm is his own; why then this cheerless look? Nobody points a finger of doubt at him; his character is above suspicion; his word as good as his bond.

He stopped at the barn and assisted the men in caring for the stock, and making all comfortable for the night. Then he washed, combed his hair, and left his boots and working coat in the pump house and went in. He was in the condition men sometimes get into when they need a little petting, a little sympathy indoors, and a good supper to touch the spot that brings sunshine to the face. He sat down in the kitchen—there is where the family always gathered for the evening—everything scrupulously clean; you could see your face in the stove; the tins were scoured; the windows polished and the floor spotless. His wife was busy setting supper on the table, and had no word for him. Then she remembered, something was wanting, "John," she asked, "did you bring that pumpkin from the field as I told you to?" "Why no," said he, "I forgot it somehow; must you have it to-night?" "Why of course I must, you old pumpkin head, why can't you remember anything anyhow?"

"Well, I'll go get it yet," and putting on his boots he started for the field, and heard her growl out as he left that he would wear out more shoe leather than his empty pate was worth with all his forgetfulness. By the time he got back supper was nearly over, and there was only a small remnant left for him, of a meal that was scanty to begin



THE ROAD OF LIFE

'Tis not an easy road, this Road of Life,
That we are given to travel day by day,
There is so much of pain, and needless
strife,

So much to wear our feeble faith away.

We try to climb so bravely, endless hills,
And as we struggle to the crest of one,
While joy of victory our bosom fills,
We find our climbing is but just begun!

Those enemies, distrust and doubt, and fear,
Lie ever ready to ensnare our feet;
New battles must be won with every year;
Ah, may we win them all, and still keep
sweet!

—Grace H. Poffenberger.

with, for—tell it not in Gath—this woman was afraid to use her cookstove too much for fear of taking the shine off it. Cookstoves were made to shine more than for service, some women act as though they thought. The house was a large one, all furnished comfortably and with a good deal of taste, but it was not for the use of him who had earned it all. She never could think of sweeping a sitting room every day just for pride, the kitchen was plenty good enough. So the good man had no easy chair by a bright light away from the bustle of the kitchen, where he could read or write or doze or romp with the children, and find loving sympathy and companionship in her who was all sweetness and all thoughtfulness for his comfort in the old courting days.

As he sat gloomily by the stove, shoving first one way and then the other to get out of the way, as the evening work progressed, his little two-year-old Jamie came to him and put up his hands with an affectionate look, "Papa, tate me," he said, and papa did "tate" him, and as he sat on his knee and reached up his little chubby hand and stroked over papa's face and talked in his broken words, more delightful to the parent's heart than the choicest diction, the good man felt there was something yet left for him. "I will bear it all for your sake my little man," he said in his heart, "But God help me when you are gone."

Thus the family life was marred. These two pictures are not of the imagination; one house is made wretched because the husband and father has chosen to let appetite rule, and the other by over-nicety and cross words of the wife and mother. Can the fair young wife always bear the defilement of her home? True, she married him knowing he was addicted to the cigar and glass, but they had not the grip on him then they have now. How could she foresee the consequences? Trained as she was in a pure atmosphere, in a home founded on the rock of virtue, how could she realize what it would be to share the bed and board of one steeped in the weed, with brain crazed by strong drink? Can she bear it to the end? Or will the divorce court have a case before that is reached?

Dear girls, be watchful of your associates and have a care how you make a contract for life with one who has habits that increase and strengthen, and will poison all your life. And while you require good behavior on the part of your life partner, just consider if you can afford to be cross and inconsiderate of his comforts and happiness after the orange blossoms have faded and the real life sets in.—Farm Journal, January, 1896. Selected by J. B. M.

The Lord's collars are yokes fashioned for two, and He Himself is always one of the two. And thus the significance of our Master's appeal is this: "Take off that single collar! Exchange it for this yoke, and let me share the burden with you!" The offering of a yoke is the gracious offer of a partnership; we work in a single collar, and our necks are galled and our strength is broken.—J. H. Lowett.

Editorials

Concerning the Depression

In our school histories the recurring periods of hard times were referred to as panics. Depression is a better sounding word, but it has been used so much that some people are tired of it and wish they might not need to hear it again. Some one has suggested that we should call it the period of adjustment. This might be all right, for as soon as people in general adjust themselves to the changed conditions the depression will probably be over. However, since during the past few months a decided change for the better seems to be evident in business circles a few thoughts on this subject may not be inappropriate.

The popular impression seems to be that the bottom of the depression has been reached and that from now on there will be a gradual return to more normal conditions in business and industry. Prices for farm products have been climbing slowly, stocks have been gradually advancing, and industries are calling back more men into steady employment. The press hails the upward trend with joy, politicians make much or little out of it, depending upon how it suits their own purposes and advantages, and people in general seem more optimistic and hopeful. All in all it would be hard to find any one who does not rejoice at the seeming prospect of better times ahead.

The depression has had many and varied effects and results upon people of all classes. As an extreme example among the ultra-rich we have the case of Samuel Insull, the power magnate of Illinois. At the height of the recent period of prosperity he is said to have controlled power interests amounting in value to four billion dollars. His system of utilities had spread into thirty-two states and two provinces of Canada. His political power was so great that United States senators were practically made according to his dictation. But now all is changed. The man who controlled such vast interests and who had a personal fortune of many millions has been broken financially and has left the country. None of his great estates were saved, and he has to depend for a living upon a small pension that was granted him by his former associates. It is said that he lives in a cheap hotel in Paris, where he cleans his own room and does as much of his own washing as he can. Many other rich men have felt the effects of the depression very keenly, although Insull is an extreme case.

But the poorer classes have suffered most. It is said that there are more than eleven million wage earners entirely out of work, with probably as many more on part time. Many of these have had to depend upon charity organizations for support for the past year or more. It is hard for self-respecting people to accept charity, and no one can tell of the mental agonies and discouragements that millions of these people have suffered. And then there has been a terrible effect upon the morals of people. Some who always tried to live honestly and pay their bills have resorted to deception and trickery in order to get things to eat and wear and to try to get by on some scheme to avoid paying rent. Petty stealing has increased greatly, along with robberies, hold-ups, and organized theft on a large scale.

Also the increasing tendency to beg and live as para-

sites upon others is damaging to self-respect and general character. This tendency is somewhat reflected in the bonus armies and other movements of the unemployed that seem to demand that others provide them with the necessities of life. The swarms of people who are on the road "bumming" their way on freight trains or thumbing the passing motorists are also largely a product of the depression and bid fair to lay the foundation for a generation of hoboes or tramps. It is estimated that about 200,000 young men under twenty-one are on the road at the present time. They present quite a problem, and certainly are doing anything but laying the foundation for good characters and useful lives. Besides, in the wake of all of these regrettable conditions there is a constant lowering of sex morals which at best have been deplorable.

But the depression is not without its good and wholesome features. Indeed, if the right attitude is taken toward it, the depression may result in great good to our nation. If people will learn to live more economically and to stay within their incomes, instead of recklessly spending all their earnings for luxuries, great good will have been done. If business will be run on a sounder, pay-as-you-go basis our nation will certainly be much better off. And if people have taken time to think into the causes of things, and have learned to trust the Lord rather than the uncertain riches of this world they will have learned the greatest lesson that any one can learn. The greatest Teacher who ever lived said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Most people no doubt think that the depression has lasted long enough—in fact, entirely too long. But we seriously wonder if it has lasted long enough for us to learn the lessons which God intended that we should. How sad it would be if, as better times return, we should go on in the same old ways that brought us into the mire from which we have vainly tried to extricate ourselves for the past three years!

And let us not forget that the Church of Christ has a distinct mission to perform in connection with the conditions that exist because of the depression. Every true Christian will no doubt agree that it is all the result of sin. And although it carries with it certain judgments that should lead people to think of their evil ways, the world will still go on in its sinful ways and possibly sink to fouler depths than ever—unless they accept the only remedy for sin, the Lord Jesus Christ, the Savior of the world. And to the Church is committed the ministry of proclaiming the good news of salvation from the blight of sin that is fastening itself with increasing tenacity upon a perplexed and sorrowing world. There is rest and peace for the perplexed and distressed who are suffering so keenly because of the readjustment that is going on all over the world; for Jesus has said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In Him alone can we find a satisfactory solution to the cares and problems and perplexities of life—in prosperity or adversity.

School Days

School days will soon be here again, in fact they may have begun in some places by the time this reaches the reader. Whether we look forward to them with pleasure or dread they will come just the same, and all of us will be

affected by them in some way or other. No matter whether we are in the role of pupil, parent, teacher, fellow member in the home with some of these classes, or taxpayer, every one of us is interested in our schools, their personnel, and their product.

The public school system of America has assumed vast proportions, entailing the expenditure of stupendous sums of money. Now that financial conditions are such as to make it impossible to raise sufficient money to carry on the work as it had been planned by ambitious educators, retrenchment has been necessary, and in many places the school teacher has had to suffer through heavy cuts in wages, or in some instances almost no wages at all. But the retrenchment was necessary, and in due time it will no doubt find a proper balance. In Pennsylvania alone it is said that the appropriation for normal schools has been reduced one million dollars. It is probably well that a system that was becoming topheavy and out of bounds in a number of ways is having a check which will cause it to be reorganized and put on a more sane and sensible basis.

The public school system has its advantages and disadvantages, and school life presents problems in the home that cannot be evaded and which require much wisdom and prayer in order to find the best solution. It is not our aim to go into these problems here, but we would say that our church schools offer advantages that should be given prayerful consideration by all parents who have the highest welfare of their children at heart. Our church schools were founded with the idea of helping our young people to acquire a higher education under Christian teaching and environment and to fit them for better service in the cause of Christ and the Church. A number of articles will be found in this issue of the Monitor in which some of the good things they have to offer are pointed out. We bespeak for these articles a careful reading.

Satan's Devices

"We are not ignorant of his devices" wrote Paul to the Corinthians, when speaking of Satan, the archenemy of our souls. "Device" in this instance means a scheme intended to deceive. Paul, unlike many modern Christians, was convinced of the existence of a real, personal devil, who is the source of evil, and who opposes the work of God and seeks to overthrow and destroy the souls of men. It is his business to blind the eyes of men to their own sinful condition and their need of a Savior. And judging by all appearances he is quite successful in his task. Men yield their lives to him, carry out his fiendish designs, at the same time denying that such a being exists. All of which shows that as a deceiver he has no peer.

However, his work does not stop when he fails to keep people from turning from sin to a life for Christ, their Savior and Lord. He still follows them, tempting them to sin and trying to get the advantage of them. Even Jesus was not exempt from His plans to entrap and overthrow, but He came forth as more than Victor in the conflict. Paul realized that he was subject to temptations from Satan and armed himself accordingly with the whole armor of God that he might be able to withstand the archenemy. Satan has many schemes in his repertoire. His bag of tricks seems never to be exhausted. What might succeed with one person would utterly fail in the case of another. And so he

adapts himself and his devices to the person whom he is seeking to overthrow.

As Christian people we do well to take to heart the words of the great apostle. We should be on the lookout for the snares of the devil. Our hearts are saddened as we hear from time to time of the downfall of people who had been faithful in the service of the Lord and were used in the work of the kingdom. We cannot tell just where the fault lies in such cases, but we do know that all such became the victims of some device or trap of Satan. Perhaps they were unaware that they were being led into a snare; they were ignorant of the devices of the enemy. Let us be on the watch for the traps of Satan, and look to God for help and strength to withstand every temptation that he may throw into our way. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

"Systematic Support of the Missionary Cause"

The cause of missions is a great one. In it we have the sum total of activities in the great work of the Church in bearing the Gospel message to all nations of the world so that every creature may have an opportunity to accept God's remedy for sin. The work is great and has many ramifications. One may be a missionary without being in any way connected with a mission board or having any public recognition in organized missionary activities. The person who testifies for Christ in the home, who prays for the lost and those who labor with them, who faithfully supports the work of the home church in prayer, attendance, and otherwise, or who, because of bodily infirmities, is limited to an intercessory ministration alone, is just as definitely engaged in missionary work as some one who is duly appointed to such work by some acknowledged organization. The mission of the Church is to bring the Gospel to people who are lost in sin, and any one who contributes to this work, whether at home or abroad, is helping to support the missionary cause.

On the other hand, if the Church is to perform her task in its fullness some one must go to the far corners of the earth to bear the Gospel message. And this can best be done in an orderly way, with proper organization and authorization from the Church herself. That is why we have mission boards who appoint and send workers to rural fields, to cities in the home land, and to foreign lands. But if the work is to succeed it must have adequate support. Such support can not be given if people are taught to give only when they are specially moved by some strong appeal. The support must be systematic and continuous. Missionaries must live from day to day, like other people. They can not continue their work if their support does not come regularly. Let us support our organized mission work regularly in a financial way, either as individuals, congregations, Sunday schools, sewing circles, young people's meetings, or in some other systematic way. And in the same way may our prayers ascend to the throne regularly in behalf of the mission cause.

The young people's meeting topic for August 21 was the same as the head of this editorial, and from it we received our inspiration for what we have written here. We trust that all our readers realize their responsibilities along this line just a little more keenly than ever before and that they will do all they can to discharge them in the days to come.

Christian Life

THE LIGHT OF LIFE

IX. Jesus and Poise

By Geo. J. Lapp

In this discussion we mean by poise the balance of the faculties or the symmetry of the mind and of the expressional life. It seems well nigh if not altogether true of the human race that we are all in one way or another "deformed in spirit." It seems impossible to keep our faculties in even balance. If we are strong in some one direction we are weak in another. When we become very enthusiastic and emotional we are liable to become fanatical and hysterical. If we have a strong imagination we tend to become flighty, visionary, and impractical. If we are very practical we become dry and dull. Let one become over courageous and he will be found to be reckless, and if he become over prudent he manifests cowardice. If one become "unique" and original he will be found to be eccentric and exclusive. One who is very sympathetic becomes sentimental; if over pious he becomes sanctimonious; if over critical, then cynical and destructive; if over indulgent or appreciative he becomes flattering and superficial. If we take a look at the people we know and let them take a look at us we and they will be able to truthfully say, "If he were not thus and so he would be ideal;" "If she were not thus and so she would be a princess among women." There seems to be a little something lacking in all of us to make us perfect in every possible manner.

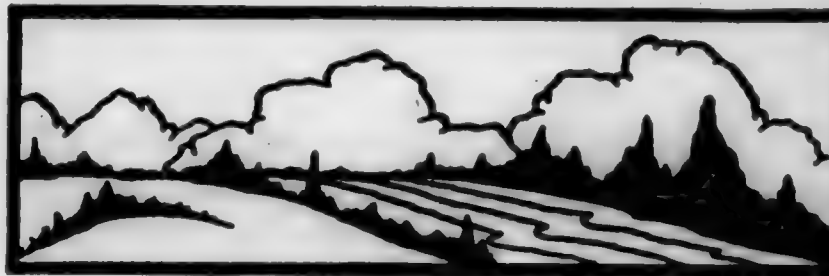
Carefully study those with whom Jesus formed contacts and note their freakishness, impetuosity, fickle-mindedness, fanaticism, caprice, deceit, hysteria. Even His disciples, whom He chose to be His most intimate companions, possessed characteristics which needed correction. They, as well as the general populace, possessed many grades of minds and temperaments. George Matheson, the great Scotch blind writer and preacher in his "Representative Men of the New Testament" characterized the followers of Jesus thus: Peter the Emboldened, in contrast with his former timidity and fear; Thomas the Convinced, who before had doubted; Matthew the Exalted, who once was self-assertive and bigoted; James the Softened, who was once hard and unsympathetic; Paul the Illumined, who had been in darkness and stubborn; Zacchaeus the Conscience-stricken, who was once ruthless and oppressive, etc. How true it is of us that we have some of these same imperfections due to weakness or sin or deliberate attitude.

Now study the poise of the Master. Do we find any flaw in Him? Can we say of Him, with one eminent author, that He was a man of unparalleled common sense and balance? None would question His holiness, His superiority, His piety and patience, His sincerity, nor His, what we might state in nautical terms, ever riding on an even keel. If one will care-

fully read the four Gospels he will soon note that the word "life" was often on Jesus' lips. He was no doubt saddened that men's lives were often so barren and unproductive of good will and sincerity. He gave as one reason for coming into the world that "They might have life and might have it more abundantly." He directed men and women to the real source of life by stating that, "I am the resurrection and the life" and, "I am the way, the truth, and the life." He knew the longing of the human heart so well expressed in the words of Tennyson,

"The life of which my nerves are scant,
More life and fuller that I want."

But man has through the centuries done the things that would lessen his capacity for fuller living and the wellsprings of vitality have become dry. We have taken on the habits of those around us to our hurt. We have allowed ourselves to be cheated out of those things of



MY PRAYER

"Hold thou me up" (Ps. 119:117).
"Hold Thou me up," O Lord,
Or else I shall not stand,
For enemies in dark array
Press hard on every hand.
My safety lies in Thee alone
Who didst for me in death atone.
"Hold Thou me up."

"Hold Thou me up," O Lord,
The gales of Satan's breath
Sweep fiercely down my desert path,
With poisoned germs of death.
My only safe-guard in the race
Is Thy protecting mask of grace.
"Hold Thou me up."

"Hold Thou me up," O Lord,
The world's alluring call,
With power that conquers multitudes
Upon my ear doth fall.
Without Thee, Lord, I cannot stand,—
Sustain me with Thy mighty hand.
"Hold Thou me up."

"Hold Thou me up," O Lord,
The flesh would Thee betray;
It would accomplish Satan's will,
And win for him the fray.
From Thee, O Lord, I must have power
To count it dead each passing hour.
"Hold Thou me up."

"Hold Thou me up," O Lord,
Until the waste is past,
And till within the harbor bright
My bark is safe at last.
There storms and conflicts all are o'er,
And I shall need to pray no more—
"Hold Thou me up."

—C. C. Crowston.

life which would bring us our highest satisfaction, and we have bartered away the richest treasures of coming years. We have allowed our doubts and fears and the requirements of a foolish world to handicap us. Jesus came to break the fetters and to show us our unreasonableness in bartering our souls for worldly gain. To bring us to our senses Jesus often asked the question, "What think ye?" which is an equivalent of the words of Isaiah, "Come, now, let us reason together." He challenged the thinking, the reasoning powers, of the people, and every sentence in the Sermon on the Mount is packed with unadulterated truth, which, if carefully pondered over, will bring any person into the life that is adjusted to the will of God—a productive, richer, fuller, more worth while life.

His every teaching was sane, and it is this sanity that held. Read His teaching on swearing, on right and wrong praying, on true fasting as an exercise of the burdened spirit, His delving into the whole region of moral action, and how He pricked the bubbles of earthly vanity by the questions, "Is not the life more than food? . . . than raiment?" How sane His teaching on Sabbath observance, yet how He preserves its sanctity! Is there any wonder that one verse of this superb sermon has been voted golden: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." Jesus' attitude toward evil, His wonderful challenges to live the Truth, and His corresponding revelation as to the sources of power for such living are most reasonable. In short, He taught us that if we want to know the Christian life we must work at it and if we want to know the truth we must live it. He tells how to do it, and His perfect poise under every circumstance, however trying, was an expression of what He Himself knew and taught.

As we read and reread the life of Jesus in the Gospels we feel His enthusiasm, but we are never impressed that He was at any time fanatical. We feel the throbbings of His emotions, but never find Him hysterical. His imaginative mind, born of truth and love, brings to us in His word pictures the inspiration of a master poet's dream, but He was not flighty. He was intensely practical, but His life possessed the tender touches of romance. The great streams of love that flowed from His heart became streams of consuming fire upon the workers of iniquity, and yet how tender the touch to the fallen, how gracious His every attitude toward the weak, the downtrodden, and oppressed. A bruised reed He would not break, neither would He quench the smoking flax, but He was not sentimental. We recognize His piety, but none can picture it. Our conceptions are too limited to do it justice with either pen or brush, but who would call Him sanctimonious? He was religious, but at the same time He challenged superstition. He ever turned His face toward the Father and was never outside heaven's radiant light. He was so balanced, complete, symmetrical that every man upon coming to Him finds in Him his every need. Not one of His virtues, and He had them all in their perfection, seems overdone.

Jesus' poise not only stands out in His own attitudes and teachings, but also at the times

when He was most bitterly attacked by His enemies. They dug pits, they laid traps, they sought to catch Him in His words, they threatened, they sought to incriminate Him, they held Him up to scorn, but from the time of His appearance in the Temple at the age of twelve His trial before the Jewish leaders and Roman authorities He maintained His perfect poise. Near the close of His earthly career repeated attempts were made to undo Him. One recalls the question, "Is it lawful to give tribute unto Caesar," and His sane and silencing reply. The parable of the Good Samaritan was immediately recognized as the correct illustration of, "Who is my neighbor?" That is, "To whom am I to be neighbor?" The time came when He was arrested and brought before judges and magistrates. He stood erect, dignified, calm, firm. His visage, although portraying the deepest humility, was not that of a timid, shrinking, guilty criminal, but showed nobility, honesty, earnestness, power, and conscious possession of Truth in its every aspect, therefore a certainty of the ultimate outcome of the present issues which He was facing. No need to answer, and if an answer was forthcoming it was in manly speech and with authority.

Oh, you say, His poise was divine, therefore He could withstand every form of opposition with the most perfect confidence, and His perfect knowledge enabled Him to manifest an equanimity which none of us dare ever presume to possess. While this is true, it is also just as true, as the men of the first century saw, that in Him was the "ideal figure of what a man should be." Men and women of every walk in life, whether it be in intellectual or industrial or business life, look to Him to find the perfect pattern. Men of intellectual power, or with deep springs of feeling or of high aspirations, sit at His feet and are replenished with the Words of Life and have in their inmost souls the priceless possession of the living Word counterbalancing their every tendency to extremes and lending them a poise in their life which carries with it a completeness and perfection which in its very essence is divine and in its working renders the individual a boon to society. The charm in Him woos and wins the heart and we crown Him Lord of all.

What a priceless possession individual poise is! Having it, we carefully weigh every problem, every difficulty, every reaction in our thinking and in the movements of society, and also carefully evaluate every solution in the light of human need. This balance is needed in missionary endeavor. In our individual interests we are liable to strike out on a line that most appeals without giving due consideration to the manner in which all phases of mission work can be so correlated as to make one united movement for the saving of souls. Our interests in the economical, intellectual, physical, and social welfare of the people are all related to the general program of evangelism and should be operated in relation to each other toward that end. We must maintain a poise in our understanding, our attitude and in our active interest provided that the end of it all is to bring the message of eternal salvation to lost and straying humanity. The secret of it all is to have the joy of the Lord

in the life. A child rightly said that JOY is Jesus (J) at one end and You (Y) at the other with nothing (O) between.

This balance or poise is also highly essential in our preparation for life's work. Every individual is a member of a group or groups, be it church, missionary society, or some other worthy organization, with their multiple interests all so correlated as to work toward a definite end. One should strive to fit into the program of the organization and regard the working of the body as a whole of more importance than mere individual interest. In this a balance in understanding and attitude are necessary.

There is no contradiction between a balance in life and attitude and walking according to the will of God. His will is a perfect balance for our will and the more we come to know and do it the greater the poise. I would heartily recommend the splendid book, "Borden of Yale," to every young college man and woman. As heir to a large fortune this exemplary young man chose to do the will of

God among godless students and chose as His calling mission work among the Moslems of Western China. His untimely end came in Cairo, Egypt, during the months of more direct preparation for his work when he succumbed to cerebral meningitis in 1913. His every passion and purpose was to surrender to the whole will of God for him and to give his life for the cause of Christ. Watch his poise as you read the life story and note its source. Watch the poise of every sincere, conscientious, capable Christian leader. You will not find any of them perfect, but their knowledge of and yielding to the will of God for them, along with their consecrated common sense gives them a poise well worth striving for. Jesus and poise! The possession of it in His followers and the great need of it in the Church, in the home, in the neighborhood, in Christian society are a challenge to you and me to seek it, possess it, retain it, and utilize it, emulating our Master who was the perfection of it.

Dhamtari, C. P., India.

THE MEASURE OF INFLUENCE

By John R. Mumaw

"I am a part of all that I have met" was not written in a jest. The force of its meaning is felt in the community life of every social group. Men and women, everywhere, manifest the power of influence by their changing opinions and attitudes and by their varied responses to the appeals of local environment. Some are very susceptible to the demands of new ideas and strange opinions. Others, unlike Reuben, are more stable in their purposes and convictions. The wise but unequal distribution of human capacities and endowments makes it impossible for us to determine the amount of influence either imbibed by the recipient or wielded by the aggressor. In fact some influences are consciously received and others unconsciously. Some are designed and others are wielded incidentally. Fortunately, we are all subject to influence, but not every one experiences the same measure of it. In the same way, we are all units of influence, but we are not all using the same measure of power in it. What is true of individuals is also true of groups and their testimonies, and of institutions and their atmosphere.

Our church schools have been founded with a manifold aim. In conjunction with the noble purpose of safeguarding our youth from error, our church leaders sought to provide a school atmosphere with a strong Christian and church influence. They have found that a school spirit cannot be made up by word and hammer, but that it takes spirit and life, seasoned with submission and obedience.

The policies, standards, and practices of an institution are generally formed by its parental body or bodies. Seldom, however, do they remain exactly the same. The governing body soon discovers certain forces of influence at work. To the church school come the demands of the local community, the desires of the faculty, and the appeals from the student group. These are the outward factors which can be seen, measured, and examined. The quiet, often unconscious, and too often undiscovered,

influence is found in the ideals and practices of its local constituency, in the convictions and aims of its faculty, and in the attitudes and standards of its students.

The ideals and practices of the local community are among the biggest factors to be considered in selecting a location for a church school. The very presence of local patrons whose faith and lives are true representatives of Gospel standards creates an uplifting influence. The sincere criticisms and kind suggestions of a close-up observer performs an additional valuable service.

The influence which radiates from a corps of instructors in the classroom, in social contacts and in religious worship and activities, emerges from their ideals, beliefs and attitudes as revealed both through precept and by example. The mind and character of each teacher have been developed and molded by an intermittent process of training from the home, the church, and the school. Teachers are influenced by parental indulgence and instruction, by church preaching and discipline, and by university or college teaching and scholarship. Consequently, that institution which has had the greatest influence upon our lives as teachers will determine the kind of influence exerted over the students who are under our instruction. It is absolutely unfair to the church and to the students to allow any influence to predominate other than that of the church. The church school is a church institution and whenever any other spirit supersedes the "faith" of its parent an adjustment is needed.

It is likewise unfair for any one to expect a university or seminary influence upon the instructor during his years of preparation to be nihil. The point of most concern is to guard against allowing the former and better religious training to be counteracted and erased by intellectual genius and scholarship. It is the writer's opinion that a departure from the use of our Christian title, as brethren is only

one illustration of a manifest spirit of the wrong institution. To have a church atmosphere in the school does not necessitate a lowering of scholastic standards but continually to inhale an air saturated with scholarship and culture at the expense of loyalty and spirituality tends to lower church standards. Genuine evangelical spirituality thrives best in a purely religious atmosphere.

The influence contributed to the spirit of a church school by its students is a most complicated mixture. Young men and young women who gather at any center from many sections of the country bring with them a variety of ideas. Each has his own religious, social, and scholastic standards. Here is where the matter of influence becomes a live issue. The strong pull which the college-mate feels coming from his fellow student is seldom overestimated. Those daily contacts in the chapel, in the classroom, in the halls, in the prayer circle, and on the campus are a continual means of influence. We need, therefore, to build up our student bodies with the most loyal and consecrated youth. The few disobedient and

unthankful must be assimilated as soon as the power of regeneration is manifested. In many instances there are those who ignorantly and thoughtlessly bring in the undesirable spirit of worldly schools and churches. That element with its forces must be controlled and re-directed. In the main, we should aim to have our schools so conducted that they will have the strongest appeal to the most spiritually minded.

Our aim at Eastern Mennonite School is to encourage the intermingling of students with our faithful brethren and sisters in the immediate locality. We try to have the ideals and standards of the church exemplified in our faculty. We seek to have the leadership of student activities made up of young men and young women who have proved their faithfulness and ability. We are trusting that many of our young people will receive a measure of influence during the coming year which will bring rich blessings to their souls, encouragement and strength to the Church, and honor and glory to God.

Harrisonburg, Va.

THE DESTINY OF MAN

By Viola M. Good

The study of what the human race was created for leads us to the highest and most helpful conceptions of the Christian life. As the "heavens declare the glory of God; and the firmament sheweth his handywork," so man also was destined to be a witness for God. "As nature reflects the glory of created light, so man was to reflect the glory of uncreated light."

God created man with a capacity for fellowship with Himself. He was endowed with free will with which he might choose God, and depend on Him and so become partaker of His goodness and glory. This was God's purpose for man.

In the light of this fact, how shall we account for the ruin and degradation of humanity as we see it to-day, not only in the world around us, but also in our inward nature? The answer is that this nature made a wrong choice at the beginning. When Adam, our representative head, chose to follow self-will instead of the will of God, he gave a wrong bent to human nature and a wrong course to human history.

The subsequent history of the world reveals the fact that self-will is the motive which animated and permeated the whole human race. The outworkings of self-will record a dark picture indeed. But God is still dealing with man, warning him of the ultimate end of the course which he has chosen and introducing a remedy in His own time whereby the true destiny of man may be obtained. All the dispensations of God since the fall have had one purpose in view, the restoration of that life of God which was forfeited in the wrong choice of our representative head.

But before man can be restored to his original state, and attain his true destiny, he must be convinced of the utter darkness into which self-will has plunged him. He must see self-interest as an essentially

wrong attitude and as an enemy of all good.

Even the righteous Job had to learn this lesson. God brought the patriarch to see the real nature of self by drawing him out of himself, and by turning his mind away from his own sufferings to behold in nature the wondrous manifestation of the sympathy and the power and glory of the Creator in the universe around him. Through this revelation Job was brought to an attitude of self-surrender and complete dependence on God. God won his heart and could now abundantly bless him.

The dispensation of the law was designed to bring the people of Israel to a sense of their need as they measured themselves with God's holy standard. The sense of need thus aroused was intended to lead them from trust in themselves to absolute dependence on the Lord their God. Thus the law was to serve its purpose as a schoolmaster to bring them to Christ.

God further dealt with His people through His prophets, those holy men of God whose messages came not by the will of man but by the will of God. God's purpose in prophecy was first of all realized in the prophet himself. Isaiah was qualified to serve in this capacity only after the vision in the temple. The overwhelming sense of the glory of the Lord he received then, brought him to see his great need as he saw himself "undone" before God. The truth thus realized by the prophet himself was then conveyed to the people in the message of his ministry.

The afflicted condition of the nation, which was the result of their self-willed course, called forth messages of warning and judgment. When these divinely inspired messages served to arouse a consciousness of need on the part of the people, words of comfort and hope issued from the lips of the prophets. The prophets saw in

the distant future "a light shining in a dark place." They foresaw the time when the day would dawn and the day star would arise. They prophesied of the time when God would no longer write His law on tables of stone but in the hearts of men.

The purpose of God in prophecy was attained when it brought His people to a sense of their own insufficiency and to a dependence on God, when it turned them from the course they were pursuing and brought them back to Himself, that they might wait on Him for something He would do. Thus Old Testament prophecy served its purpose in the plan of God but the salvation He was preparing was still in the future.

When the fullness of time came God's method of salvation was still further developed. He who had revealed Himself through nature, the law, and the prophets, was about to reveal Himself finally through His Son. Then the reality of which the Old Testament was but a shadow, broke into visibility in the person of the Lord Jesus Christ.

The man Christ Jesus, in accordance with God's original purpose for the race, was now the Bearer and Reflector of the light of God. He was the "Light" which the prophets had seen and announced as the hope of humanity. He only attained to God's holy standard—He alone fulfilled the law. When He emptied Himself and took upon Himself the form of a servant and was made in the likeness of men, it was for one definite purpose, that of creating human nature anew. His denial of self in becoming man was an attitude which He maintained all through His life. He consented to live a human life on the principle of not doing His own will but always the will of God. "Though he were a Son, yet learned he obedience by the things which he suffered." It was thus that Christ fulfilled the law. He refused to let self-will govern His life. He came to do the will of God. As He Himself said, "I came not to do mine own will, but the will of him that sent me."

Because of this attitude on the part of Jesus, His life is a demonstration of a mighty conflict in which the destiny of the human race is involved.

Refusing to yield to temptation Jesus met with the full force of it. It was in this conflict that He resisted unto blood. "Christ Jesus . . . became obedient unto death, even the death of the cross," when He uttered those triumphant words, "Not my will, but thine be done."

The cross is the culmination of the attitude of Jesus. It is also the culmination of the attitude of self-will epitomized in the Pharisee. Through the Pharisees, self-will expressed itself thus toward Christ, "We will not have this man to rule over us. Crucify Him." On the one hand Christ consented to die. On the other hand self-will in its rage slew Him.

The centrality of the cross is strikingly evident at this point. We have noticed that God's purpose through the Old Testament ages was to bring man to a consciousness

of his own failure, in order that he might wait on God for something which He was going to do, something which would change the bent of his nature and enable him to attain the purpose of his creation. This "something" which God had promised to do and of which the Old Testament saint had a very vague conception was accomplished at Calvary.

The attitude of self-will, dominant in human nature since the Fall, was conquered at the cross, and the will of God was reestablished as the governing principle of human nature.

As man had originally turned from God's will to self-will, with the result of losing his true center, in God; so Christ, the new man, turned from self-will to God's will, with the result of changing human nature at its source.

This new human nature becomes ours by our identification with Him. When Jesus went into death, as the representative man, He died so that a similar death might be accomplished in those for whom He died, the death of self-interest and self-will. He rose and lived again so that the spirit of His life might become the spirit of our lives.

With the descent of the Holy Spirit at Pentecost the disciples were united with Christ in a mystical spiritual union which reproduced His life in them.

It was after Pentecost that the disciples entered into the real meaning of the cross. They had been eye-witnesses before, but now they were identified with Christ in the inner experience of the Cross. The attitude which marked His life became the attitude of their lives. They could die to self-interest and self-will and live unto God.

The fundamental fact in identification with Christ is the Cross. Paul says in Romans, that if we have become united with Christ by a death like His we shall also be united with Him by a resurrection like His. The cross must precede the resurrection life. If we share His death of self-will we shall share His everlasting life. It is this phase of spiritual truth that has become exceedingly precious to us. As the inner meaning of the cross has been unfolded to us, the realization of its necessity dawned upon us as well. When we learned that identification with Christ in the cross was not an experience which was at once final, and complete, but an attitude to be assumed moment by moment in continual dependence upon God as often as self-will would assert itself, then the inner experience of the cross became real to us. In this realization we have found the cross to be the gateway into the fuller life. It is not merely a historical fact now, but a living experience.

It is when man is once more "alive unto God" that the purpose of God is realized in humanity. "Salvation itself is the life of God in the soul, that for which man was created, restored 'in Christ Jesus.'" It is only "in Christ Jesus" that the true destiny of man is attainable. He who in the days of His flesh lived and died only to do the will of God must live in our hearts to attain the same purpose in us. The life of

Christ reproduced is the will of God functioning in the nature of man.

When this is achieved in the whole human race, then will the purpose of God for man be finally realized. Then will His kingdom come. Then that kingdom, now begun in the hearts of those who have turned from self-will to God's will, shall at last be manifested in all the world. For even so do we pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Waterloo, Ont.

GEORGIA GOES BACK TO SCHOOL

(Continued from page 258)

anyway! Life is what mattered—each to-day as we reach it.

Georgia knew, though, that Gerald was right—and she was angry with him for being right and for making her feel that she was wrong and for making her sick at heart—afraid—terribly afraid—that he was getting tired of her.

Georgia's fears were not imaginary. The next Sunday afternoon Gerald asked her to walk to the grove with him; and while sitting there under the trees he very gently told her that he feared it was hardly right for him to take up so much of her time during her school life and that he would like to devote himself almost entirely to his studies this year; he had neglected them entirely too much so far. After a great deal of such talk that was meant to be kind but had a torturing effect on poor Georgia who was too dazed and chilled to think or feel or do anything intelligently, he turned to her and with a touching tenderness in his voice asked what she thought about it. After a minute or two during which Georgia wished she could say something, she replied in a breathy, half-audible voice that she "guessed it was all right."

Georgia went up to her room. One or two of the gang met her, looked at her, started to speak, and kept silent. Georgia locked herself in. She didn't cry, she couldn't. She didn't see the sense, though, in time going on—empty, dragging days with nothing to look forward to. Often she had lain awake at night thinking of tender things he had said. Nearly every night she had done that. Now what would there be even to think?

For some time she actually did look wan and pitiful. Every one knew, but no one laughed at her. And after the immediate acuteness of the hurt was easing up a wee bit, the gang gradually and tactfully drew her back into their gay, dizzying round of activity, and before Christmas came the hurt had healed over so entirely that she could see nothing but a glamour of humor in the idea that "Gerald Simpson used to go with her." Gerald has gone on out of her life; and surprising to tell, her ambitions have stayed down on her own level—she still likes, best of all things, a gay old time, pretty dresses, and a gang.

Hesston, Kansas.

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron (Isa. 45:2).

THE SOUL THAT SINNETH

Two little Italian lads of New York City were returning from a swim. They were about fifteen years old. Pietro had picked up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He poked away around the wooden covering of the rail but nothing happened. "That's funny," he said, "I guess I didn't touch the right spot." Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to drop the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away but he was hurled to the ground with a terrific shock. The brave little fellow threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the doctor said, "One chance in a thousand to recover."

The two boys said they knew there was something dangerous about that rail. They had heard older people say so but they didn't think it would hurt any to play with it a little. And so sin scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And there are men and women right here in this meeting to-night who have played with your passion and played with sin so long it looks to you as if your case is hopeless.

But thanks be to God, sin never took anyone so low that Jesus Christ, the God-man, couldn't reach down a little lower and snap the fetters and set him free. That's why He was manifested—to destroy the works of the devil.—W. E. Biederwolf.

HOW TO LIVE IN PEACE

The Chinese have a proverb which says, "If you talk with a soft voice, you do not need a thick stick." If any man desires to live peaceably, this proverb shows the way. The fighting man seldom lacks antagonists. If we carry the big stick, it is sure to be flourished, and it means that other big sticks will appear, with no end of a row in prospect. The man who persists in carrying a gun is sure to pull it sooner or later.

But the soft word has no recoil. It never seems to challenge the other fellow to a fight; in fact, it makes him rather ashamed of his fiery speech and combative attitude. Miles Standish was willing to fight, and he had plenty of chances; William Penn would not fight, and the Indians who fought Standish so fiercely had no quarrel at all with Penn. War begets war; peace produces peace.

If you want to make friends with a cross dog, don't stir him up with a stick!—Publisher Unknown.

Educational

HISTORIES OF LOCAL CHURCHES

XXI. Crown Hill Church, near Marshallville, Ohio

By Orpha Mae Zimmerly

The year 1825 marks the immigration of the first Swiss Mennonites to Greene Township, Wayne County, Ohio. These immigrants came from Switzerland and Alsace, then a part of France. A number moved on land which Jacob Schrock had purchased from the government the previous year.

During the next ten years more Swiss Mennonites came to Wayne County. Some of these immigrants located in Milton Township which is north of Greene Township. Others located in Sugar Creek and East Union Townships, which are south of Greene. The land in Milton was very wet and swampy. For this reason that section was termed "the swamp" by the settlers. The land in East Union and Sugar Creek Townships was hilly. An especially populous section was named "Sonnenberg" after a mountainous region in Switzerland.

The immigration of these Swiss Mennonites was due almost entirely to religious and economic conditions in their native countries. During the time of immigration and settling the people continued, as far as possible, their regular form of worship. For a while it appears that the people of these three different sections worshiped together. Church services were held at one place one Sunday and at another the next. Their communion services, however, seem to have been held separately. Worship was held in the homes. If the house was small the barn was the place for worship. Often the people had to travel ten or fifteen miles to church. If we consider the condition of the roads or trails in those days, we partly realize what an intense desire the people had to worship together.

The first bishop was Daniel Steiner, who came from Switzerland in 1825. Eight or nine years before coming to America he was ordained minister and several years later he was ordained bishop.

Peter Steiner, a brother of Daniel Steiner, was the first minister for the Swiss Mennonites in Greene and Milton Townships. Ulrich Amstutz was the first deacon.

A church house seems to have been built at Sonnenberg between 1840 and 1848. After the building of this church house the people from Sonnenberg no longer went to Greene and Milton townships so frequently. Until 1850 the people in the two northern townships continued to hold church services in their homes. Then a small brick church house was built on a part of the Christian Steiner farm one half mile north and one half mile west of the present Crown Hill Church. The seating capacity was approximately one hundred fifty.

Several years prior to the death of Daniel Steiner in 1852, John Steiner was ordained minister. Shortly after the death of Daniel Steiner, John Steiner was ordained bishop and

Christian Steiner minister. In 1856, the date of Peter Steiner's death, C. B. Steiner was ordained minister.

Around 1865 the form of baptism, especially, became a much discussed question by a number of people. In a few years a group organized an Apostolic Church. They built a church house one half mile from the Swiss Mennonite Church. At present it is still used by the Apostolic Church or German Baptist people.

When John Steiner died in 1871, C. B. Steiner was ordained bishop and D. C. Amstutz, son of Ulrich Amstutz, was ordained minister. Deacon Ulrich Amstutz died in 1881.

In 1883 the roads near the church were surveyed. Since the one along the Swiss Mennonite Church was closed, it was necessary to change location of the church building. Plans were made to build a new church along the surveyed road. In the spring of 1883 the old building was torn down. Part of the material was saved for the new building. That summer church services and Sunday school were held in the No. 7 Milton Township schoolhouse. During that time the new church building was in progress. D. C. Amstutz donated the land upon which the new church was built. The location was very good because it was nearer the center of the congregation and also very near Bro. Amstutz's home. The name "Crown Hill" was given the church because the building is situated on a hill.

In 1883 C. D. Steiner of Sonnenberg and formerly of Putnam County came to the Crown Hill Church. He served as a minister there also. In 1885 many changes occurred in the church. Bishop C. B. Steiner planned to move to Oregon. In the spring before he and his family left, D. C. Amstutz was ordained bishop and A. D. Burkholder deacon. That summer Christian Steiner died.

For the next twenty-one years there were no changes in church heads. Then in 1906 A. D. Burkholder went to the Martins Mennonite Church. Two years later C. D. Steiner died. From that time until 1914 bishop D. C. Amstutz with the help of visiting ministers served the church. In 1914 N. C. Steiner was ordained deacon.

The following year the Crown Hill Swiss Mennonite Church joined the Mennonite General Conference. At the same time E. F. Hartzler was appointed as minister for the Crown Hill Church. Noah Hilty was ordained minister in 1919. No changes followed until the death of D. C. Amstutz in the spring of 1924. The following summer E. F. Hartzler was ordained bishop.

The Sunday School

Sunday school did not have its beginning in the Crown Hill Church but in the old Swiss

Mennonite or Steiner Church (sometimes called the "Amstutz" Church).

A Methodist Sunday school had been started by Will Kieffer in the No. 7 Milton Township schoolhouse, which is on the opposite corner from the Crown Hill Church. Many of the Swiss Mennonites, especially the young people, began to attend this Methodist Sunday school. It was to keep the Mennonites interested in their own church that a Sunday school was proposed for the Swiss Mennonite Church.

At first some of the older people opposed a Sunday school. They did not wish to get away from the German language, and it was their opinion that the Sunday school would bring in the English language. Soon, however, the general opinion favored the Sunday school. Among those who were active in the organization of this work were C. B. Steiner, D. C. Amstutz, and John Amstutz. In 1874 Sunday school was first conducted in the Steiner Church. At first Sunday school was held in the afternoon for those who wished to attend. Later church and Sunday school were held on alternate Sundays.

When the Sunday school was begun, John Horst was asked to teach singing. The purpose was that the children would learn to sing as well as read in Sunday school. The singing also attracted more people than the Sunday school alone would have done.

D. C. Amstutz, a minister, was the first superintendent and John Horst was chorister. The first teachers were Peter Steiner, D. C. Amstutz, A. D. Burkholder, John Amstutz, and Christian Steiner. All five classes were conducted in German. There were four adult classes and a primary and intermediate class combined. The children were started in German A. B. C. books. After they were able to read German, they were given the German Testament and a catechism book to use. In other classes passages of scripture were chosen. The pupils read and then discussed them with the teacher. Since there were no quarterlies or teacher's meetings, the different classes did not study the same passages. When quarterlies were first suggested, many were opposed to them. The Bible was thought to be the proper book for study. It was considered almost wrong to supplement it and also an unnecessary expenditure of money. In 1883 quarterlies were first used.

When quarterlies were introduced, two English classes were formed. By the time the new church was built, there were twelve classes. Four adult and four primary classes were conducted in German, two intermediate and two adult in English.

After 1883 the Sunday school was placed in the hands of the lay members. Among the first superintendents elected by the Sunday school were John, Ulrich, and Daniel Steiner. Some of the teachers and choristers were members of another denomination. However, since they attended regularly, they were used in the Sunday school. At that time the secretary's report was given only at the end of each quarter. The report included the average attendance, average amount of offering, and amount of money remaining in the treasury. Since 1902 the secretary's reports have been given every

Sunday. In 1922 four secretaries instead of one were chosen, one to serve each quarter. This plan has been followed since that time.

Teacher's meetings have been held since 1911. For a number of years they have usually been held in homes. At present there are ten classes in the Sunday school all conducted in English. The average attendance has been approximately 110.

Young People's Bible Meetings

In 1892 a "Bible Reading Class" was urged by the ministers. Many of the young people attended other churches since there was no kind of Sunday evening meeting at Crown Hill. The Bible Reading Class was organized to create and maintain more interest.

Meetings were held every two weeks except during the winter months. The ministers appointed a leader for each meeting. This leader and the minister arranged the program. Usually the topic was a "text word" such as "char-

ity." After singing several songs, any one could give a scripture verse which referred to the text word. Frequently special music was arranged for.

At first the average attendance was about fifty. Several years later interest seemed to be lost. In 1899 the meetings were discontinued. During the next ten years meetings were not held regularly.

Through the interest of J. Hooley and E. V. Steiner, Young People's Meetings were better organized in 1909. Meetings were held every other Sunday evening but only during the summer and autumn months. Since 1915 Young People's Meetings have been held every week.

Program committees are elected every quarter and a treasurer once a year. Monthly offerings are taken for any needy cause. At present a good interest is evident in the Young People's Bible Meetings.

Orrville, Ohio.

WHY ATTEND HESSTON COLLEGE AND BIBLE SCHOOL

Testimonies from Hesston College Students

"Hesston College is calling to me.' Yes, literally calling to me. I sometimes call Hesston my second home. It was there that the Lord gave me a deeper Christian experience. Hesston with its religious, Spirit-filled meetings, with its standards and ideals, has given me a greater heavenward view. My heart is tied to Hesston with cords that will never be broken. Dear young people, do come to Hesston College for your education. Yield to Hesston's call, and let the Holy Spirit lead you, and you will never be sorry, not for one moment. Hesston College's blessings are for you."—Mary E. Yoder, Cherry Box, Mo.

* * *

"Valuable friendships, a keener appreciation of the work of the Church, a fuller realization of the beauty of a life completely separated from the world and 'hid with Christ in God,' and a desire to walk closer to my Lord are a few of the things I gained while attending school at Hesston."—Fannie Schrock, Albany, Oreg.

* * *

"The fear of the Lord is the beginning of wisdom.' Therefore a secular education without God is an unbalanced education; it has no foundation, because Christ is the only Rock upon which we can build for eternity. Hesston College places emphasis on eternal truths, ever keeping Christ in the foreground."—George Kauffman, Kenmare, N. Dak.

* * *

"Where one has his spiritual life strengthened and deepened, is taught the pure Word of God instead of the many false teachings, is given good moral teaching along with the best secular education, and is helped to find his place in God's service is surely the place where our young people should attend. Hesston College and Bible School is the place where I found all this and much more."—Ada Hartzler, (Missionary to India), Limon, Colo.

"A year at Hesston College will help to give you the right perspective of life. You will need the Christian attitude during the coming days as you never did before. The influence of the Mennonite interpretation of Christianity, as one meets it at Hesston College, will be an invaluable contribution to any life. The testimony of many of us is, 'IT WORKS'."—Paul Mininger, Kansas City, Kans.

* * *

"I shall never regret the years spent at Hesston College. . . . I got at Hesston College just what I went for. I wanted book knowledge, but above all my soul was hungry for a deeper knowledge of God's Word. There to a greater degree it was satisfied. I came to know my Savior better and to appreciate more His great sacrifice for me; thereby making me feel very keenly the debt I owe Him. I know of no better way of showing my appreciation to my Alma Mater than by going out and living the principles she has taught."—Rena Balmer, Harper, Kansas.

* * *

"It is largely to Hesston College that I owe my desire to work harmoniously with my fellow Christians, systematically to search and know the truth, and to give my life in ardent, sacrificial service for our Lord."—Philip Kreider, Palmyra, Mo.

* * *

"The results of certain investments are now driving some people to the bitterest of despair. Values in many things thought dependable have shrunk. But most of the 'depression' complaints and worries are not of things connected with the principles of character building, Christian living, and Christian education. Training received amid Christian surroundings has proved to be such a good investment that those who have invested several years in obtaining such an education are eager to invest more time and energy. This year Hesston College will try harder than ever to make your invest-

ment pay big returns. Come and invest nine months' time. Come and you will never regret at least one investment, even though all others become valueless."—Lois Winey, Colorado Springs, Colo.

* * *

"Why go to Hesston College? First, because of its contribution to spiritual growth and development. Second, one is surrounded by students who have a serious attitude toward their studies. Third, a wholesome program of athletics is provided for. Fourth, the advantages of a wholesome social life. The longer I attended Hesston College the better I liked it, and each year meant more to me in a spiritual way. Even last year, with its small numbers, I feel was the best. I am for H. C. B. S., and my prayer is that God may bless her and make her even a greater blessing in the future."—George Holdeman, La Junta, Colo.

* * *

"I will never be able to repay Hesston College and Bible School for what I have received from her. I feel I am much better prepared to face life and its trials after spending a few years in the Christian atmosphere found at Hesston. Jesus seems nearer and dearer to me than before. I find more pleasure in studying my Bible and feel my character has been strengthened. Before I attended our Church school I had a very faint idea of the work of the Mennonite Church. . . . I just didn't know the Church was doing so much missionary work, etc. Well, I had my eyes opened, and how interesting everything seems! Am I wrong when I say that there are hundreds of young people in our church who need a better understanding of what the Church is doing?"—Dorothy Kauffman, Hesston, Kansas.

These are but a few of the many testimonies we have received from our students.

The above testimonies should be argument enough why you should attend Hesston this year, but let us add to that the argument of economy. Do you know that expenses for the coming year have been reduced about one third?

Remember Hesston College opens September 7. Write for catalogue and information, to Milo Kauffman, Hesston, Kansas.

Omnipotence labors for the fully trusting soul, all things working together for his good. There is no known limit to the good that comes to us through prayer. The effectual fervent prayer of the righteous availeth much—not everything, but much—more than we ask or think. But Jesus has made request to the Father for those of the whole age who believe on Jesus through the apostles' word. How saints now should rejoice on this account, and give diligence to promote that "unity of the Spirit in the bond of peace" for which He prayed and Paul pleaded. If we will be "perfected into one" there is hope. Otherwise, nothing on a large scale seems possible. Genuine loyalty permits no trifling now in a matter so serious. The world trembles. I hope to keep in that attitude that insures to me the precious benefit of Jesus' prayer.—B. J. Elston in Christian Leader.

FROM THE HOLY LAND TO THE HEART OF EUROPE

IX. Snapshots along the Road to Germany's Capital

By Anis Ch. Haddad

The sun had passed almost out of sight on that beautiful afternoon as our train dashed from the station of Badgastein. The interest of the road begins immediately on leaving the town. The transition is instant. Soon the narrow plain is passed, the great walls of the

sky. The purple iris was balancing delicately on walls, and pink and yellow roses climbing around doorways.

We passed men plowing late in their fields as though trying to get all their farm land turned up to the weather, before winter should hold it fast in snow. They were shouting to one another and to their horses, whose sides and playing muscles gleamed strangely in the pale light. I passed fields where the corn had been gathered into "stocks" and stood like waving dwarfs among scattered pumpkins. Nearly the whole transportation of hay and grain from the fields to the commodious barns is over footpaths, immense loads being laboriously carried on the shoulders of the people, sometimes in large coarse sheets, sometimes in baskets, and sometimes on a sort of rack,

resting on the head and the back. Then the practice of stripping leaves from the trees as fodder gives a quaint appearance to many of them; the gnarled and twisted branches looked grotesque. A man high up in one of the trees sang as gaily as a bird, while he filled with leaves a sack fastened to one of the branches.

The sky grew darker overhead as we sped round a hill between fields. Here and there the road was bordered by tumbling stone walls. Skeleton branches in silhouette blew and rattled dryly in the north wind. The softer foliage trembled in masses of tangled wickerwork, showing a feather-like outline with bright spots of light peeping through. A ray of light from the rising moon, hidden behind a nearby wood, shone through an opening in the trees and lit up for a moment the dark archway of an old bridge which here spans the stream. The star and the moon took on a sort of glow; not another star was visible in all the broad heaven.

A faint rippling, purling sound of tumbling water issued from the low, marshy jungle and even under the very road, where a stream, flowing over stumps and logs, passed through a tunnel, and dropped, foaming and splashing, like rapids into the depths of a quiet inland pond. On the far side and just outside the fringe of the pool stood a solitary figure kneedeep in water, one leg drawn up against his breast. It is but a few minutes since a party of harvesters passed over the bridge, talking loudly to one another, since when no other noise has disturbed the evening's charm

and solitude. Yet the heron has arrived and taken up his characteristic position, without a sound from his powerful wings, or so much as a splash to tell of his alighting. The road led up steeply out of the hollow, winding away from the pond. Above the black edge of the woods, towered the twin church spires of a beautiful village: against the sky the "Soldier's Monument" appeared almost indistinguishable. The tall, straight pines are trimmed of their side branches to make bedding for cattle, but often branches are left near the top to simulate the cross. These stood in frequent silhouette against the clear sky.

The sky was dotted now with pin points of light, stars that twinkled, stars that glowed steadily in the blue-black of the twilight. The boisterous wind dropped to stillness with the oncoming night, stillness that made the air feel damp and vault-like, yet exhilarating.

The day's duty done, a laborer was wending his homeward way across the brown moorland, his eyes greeting with pleasure the mountain ridges that lie enveloped in a faint mist; from the edge of the woods surrounded by its little home-garden, beckons the cottage, with a homely trail of smoke issuing from the chimney. Just inside the open garden gate his two little curly-headed girls welcomed him, with voices, to a well-earned rest, and with a child upon each arm he stepped across the threshold of home. I could almost see the housewife bustling past uncurtained windows as she prepared supper for the man who just returned from the fields.

The ringing out of a nightingale's opening notes, followed by increasing dusk, the low bark of a fox, the faint cry of an owl from the woods near by—and then total quiet. Night had come. Filmy clouds veiled the moon, giving a transparent grayness to the sky, against which trees, houses, telegraph poles, and all



Scenes on the Way to Berlin

valley draw closer together, leaving at times barely room for road, and river, and railway. The mountains grow higher and steeper as the valley narrows, and we penetrate a deep and majestic gorge, winding abruptly to right and to left—now veiled in the shades of twilight, now bursting again into sunshine, filled always with the river's roar, and rich with a grandeur and beauty which one cannot so much appreciate from the window of a railway train.

Primitive old villages are frequent up here in this country. Here they may be found almost anywhere, where only the blacksmith's hammer breaks the afternoon stillness and tinkling cowbells mark the eventime. We passed a great ravine crossed by an ancient bridge boldly and picturesquely planned, with a little chapel hung as if in midair on an overhanging ledge. Behind the town the road ascended quite a steep hill and at the top the towers of a monastery stood out in bold relief. The situation of this monastery is most enviable. Built upon a cliff near a swift torrent the white-crested foams often throw their spray upward, drenching its foundations, suggesting the incense offerings of the altar boys swinging their censers at the altar steps. Leaving this monastery with the prayer that intelligence may, like a sunbeam penetrate these prison-like dwellings, flooding them in their darkness with the light of God's pure clear sunshine, and thereby quickly dispel their present gloom and sadness, our train dashed through vistas of incomparable beauty.

We followed the river and came out from a curve of meadow into one of the most marvelous valleys we are to see on our journeyings. We liked the villages, the streets of which were just wide enough for one cart to traverse. There were pink and orange houses in jostling disarray, and tile roofs thrust into a clouded



Main Street in One of the Big Cities of Germany

the more solid objects stood out in silhouette. The chilly wind of the day had given place to a warm breeze that made the long night drive a pleasant thing to contemplate, with space to think and muse on other happy times.

What fun to be heading north now, over the Austrian border into Germany; the land of mountains and moors, of rivers and lakes; and on to the modern Berlin! I could not sleep that night. At three o'clock in the morning I stood by the window and welcomed the

breaking dawn. I had until now been looking into a colorless world, where the sky and the grass, the rocks and the trees were only different tones of gray; but now, blue and gold had tinged the sky, and dull green and yellow the grass. The meadow pipits had waked to the new day and from afar down among the trees the cuckoo's call resounded, while a buzzard circling overhead gave his plaintive cry. Looking up to find him, I saw the fleecy clouds above had caught the first rays of the rising sun. The night had ended.

There was a cloud in the sky, and the cool breeze brought us the scent of sweet linden blossoms. This drive is perhaps the most pleasant of all. For miles we sped along the road, upon each side of which were cherry trees, loaded with the most tempting red, white,

and black fruit. This belongs to the town and is sold to pickers who sell it to fruit women. Each of these pickers has a booth under the trees, from which he sells the tempting cherries to travelers and passers-by.

Suddenly we passed through a gorge which soon ended; the bluffs came to an abrupt termination and the brook, a moment ago a cataract, now glides peacefully out into a broad valley. We emerged as from the stony entrance of a cavern into the full sunshine of day, and looking ahead saw Berlin lying before us, revealing glimpses of itself between skyscrapers and smokestacks.

Next month: *My Impressions of Berlin—Once the City of Emperors.*

Jerusalem, Palestine.

FAMILY LIFE IN NEW ENGLAND

III. Child Life and Early Education

By Ruth M. Lininger

Any discussion on family life in early New England would be woefully incomplete if we did not take at least a glimpse at the children of that period.

From the hour when the Puritan baby opened his eyes in bleak New England, he had a Spartan struggle for life. In summer time he fared comparatively well, but in winter the ill-heated houses of the colonists gave to him a most chilling and benumbing welcome. Nor was he permitted even in the first dismal days of his life to stay peacefully within doors. On the Sunday following his birth he was carried to the meetinghouse to be baptized. It is a marvel that tender babies ever lived through their cruel winter christenings, for it is recorded that the ice had to be broken in the christening bowl.

Dressed in fine linen and wrapped in a hand-woven christening blanket—"a bearing-cloth"—the young Puritan was carried to church in the arms of his nurse. At the altar the baby was placed in the father's arms and received his first cold and disheartening reception into the Puritan Church.

In the pages of Judge Samuel Sewall's diary, one can find abundant proof that inclemency of weather was little heeded when religious customs and duties were in question. Judge Sewall thus records: "A very extraordinary Storm by reason of the falling and driving of the Snow. Few women could get to Meeting. A child named Alexander was baptized." It is small wonder that so many infants quickly yielded up their souls after the short struggle of life so gloomily begun.

One old New England custom concerning babies was particularly interesting. The baby was carried upstairs when first moved, with silver and gold in his hand to bring him wealth and cause him to always rise in the world, and he had "scarlett laid on his head to keep him from harm." He was dosed with various nostrums, and Puritan babies also wore medical ornaments, "anodyne necklaces."

Judge Samuel Sewall and Cotton Mather, both instilled in their children, at as early an age as four, concern for their souls and death. No age appeared to be too young for those

remarkable exhibitions of religious feeling. Phebe Bartlett was barely four years old when she passed through her experience of conversion. The "pious and ingenious Jane Turell" could relate many stories out of Scriptures before she was two years old, and was set upon a table to "show-off" in quite the modern fashion. She also asked many astonishing questions about divine mysteries before she was four. It is a truly comic anticlimax in her father's stilted letters to her to have him end his pious instructions with this advice: "And as you love me do not eat green apples."

Besides their religious training, much attention was given to the manners of New England children. The chief thought on the behavior of children at the table was that they were to eat in silence, as fast as possible (regardless of indigestion) and leave both the table and room as speedily as might be.

However, even in those early colonial days, home training was not considered sufficient; consequently, at an early age, both boys and girls were sent to dame schools, where if girls were not taught much book learning, they were carefully instructed in all housewifely arts.

They learned to cook; and to spin and weave and knit, not only for home wear but for the shops; even little children could spin coarse tow string and knit coarse socks for shopkeepers. Fine embroidery was to New England women and girls a delight. Other accomplishments were taught to girls, such as: "cutting of Escutcheons" and paper flowers—"Papyrotamia," it was ambitiously called—and painting on velvet; and quilt-piecing in a hundred different and difficult designs. They also learned to make bone lace with pillow and bobbins.

The boys were thrust at once into the intricacies of Latin grammar, while the study of mathematics was even then a hopeless maze to many youthful minds. Great attention was paid to penmanship. And through nearly all of the education of the Puritan children a religious element permeated. Much of their studying was done in religious books such as the *Bible*, the *Catechism*, *The Day of Doom* and others. The children of wise parents like Cotton Mather were also taught "official and beneficial sciences" such as the mystery of medicine—a mystery indeed, in colonial times.

Of the demeanor of children to their parents naught can be said but praise. Respectful in word and deed, every letter, every record shows that the young Puritans truly honored their fathers and mothers. It were well for them to thus obey the law of God, for by the law of the land high-handed disobedience of parents was punishable by death. That the welfare, if not the pleasure, of their children lay very close to the hearts of the early New Englanders, we can not doubt.

Although one might have enjoyed living in the good old times, he probably would never wish to have been a child in colonial New England—to have been baptized in ice water, fed on brown bread and warm beer, to have had to learn the Assembly's *Catechism* and "explain all the Questions with conferring Texts," to have been forced to commit to memory Wigglesworth's *Day of Doom*, and after all to have been whipped with a tattling stick. What a contrast such a picture presents when compared with the happy, though probably too much pampered, child life of our modern day!

Ann Arbor, Mich.

SCIENCE HERE—AND THERE

By D. Ralph Hostetter

Recently a young girl who had just completed her high school course approached the writer with this question, "What is the relation between the fossil human skulls and the skulls of modern man? What is the history of the human race? I am lost when I go back beyond six thousand years."

Her teacher had told her that the human history began with the Protozoan forms of life, then evolved into the Metazoa, and continued onward and upward until the apes appeared. He claimed that only one skull was lacking to make the line of descent complete from the apes to modern man. This one he termed the "missing link." Parenthetically I might mention that this teacher is several years "old", as modern science no longer recognizes

missing links. The "chain of evidence" is completely forged.

The Teacher

The teacher of this young girl is typical of the science instructors in our high schools and colleges. The average school teacher is today teaching what he or she learned while in college; and if the college students of several years ago were taught evolution and infidelity, that is what they are passing on.

A student who at the present time is receiving science instruction from an ungodly teacher and evolutionist, made this statement: "I think it is a waste of time for me to sit and listen to such stuff. There she sits on her chair, wise and dignified as a judge, handing over this stuff to her students in an attitude of 'I

know it all,' and with a look that would defy contradiction."

It should also be mentioned that it is a little short of robbery to take the Christian taxpayer's money to pay those who are engaged in no more gainful occupation than teaching our young people these destructive, and soul-destroying theories. In reality the rising generation is being robbed of its faith in God and the Church, and in its stead receives a mass of perfectly useless information. And how destructive!

Most teachers themselves are blind to the facts, simply because they gulp down all the hash that is given them, and in order to be "modern," reject the Bible. "So with a faith infantile, and a credulity amazing and vast, they swallow the camel of science, and strain at the gnat of Scripture." How can the blind lead our youths into the paths of truth?

Do the evolutionists know it all? Yes, they know all the theories, but few facts. What does it profit a student if he gain all the useless, soul-destroying theories and lose all the facts of Science! Some instructors know more than they are willing to teach. Here is a case in point. A student who had been taught some theories of science, came in contact with a scholar who had the facts in hand. His eyes were opened to the truth. He went back to his professor and told him that he was shown that the so-called gills (of the human embryo) were not even branchial arches, but pharyngeal arches. The professor asked, "Did he advance this as a new or original discovery of his own?" The student did not know. The professor then said, "Well if he did, please inform him that I knew that two years ago." He failed to teach the truth, as he apparently knew it, for fear of losing his influence in the scientific (?) world.

The Student

This girl is not typical of the average high school girl. Too many are satisfied to let the Bible slip and accept the teachings of unbelievers and scoffers. Oh! that many more would maintain a questionable attitude toward those teachings which throw doubt and contempt on the Bible, and seek further instruction until they are satisfied that they have found the truth! Not all have the opportunity to arrive at the truth in their present educational environment. What shall such do?

One Solution

Any instruction that is worthy of the name science, must be demonstrable to the satisfaction of the student, observed in the laboratory or in nature, and verified by experimentation or practical application. The founders of The Eastern Mennonite School institution were determined that only such science as would be useful to our young people and the Church, shall be taught. Consequently, ample provision has been made to equip the biological laboratory with the necessary instruments, such as microscopes, slides, charts, etc.; and demonstration material, such as preserved animal and plant forms, life histories of animals, skeletons, fossils, etc., in order that the student may see for himself what is true and what is false.

In addition, the library contains many scholarly works on the various phases of bio-

logical science, so we have presented both sides of the question. With the help of the instructor in placing the proper interpretation on the things observed, the student takes a new interest in science, new and useful knowledge is gained, and a new concept and outlook of life is the inevitable result. And what is more beautiful, all this new knowledge is in harmony with the Word of God.

Those who have had the privilege of attending both the public high school and a Christian institution can better appreciate this problem that so many of our young people must face. Many in whose life the seeds of error were sown, were saved from reaping an awful harvest by having received instruction later from those who taught the facts of science.

Testimonies like the following are not uncommon. This one appeared recently at the close of the semester biology examination paper: "I certainly want to thank you for your help, and for the way in which you have made things so clear to me. I am only sorry this has closed, thus bringing to a close the privilege of being under your instruction. One can certainly appreciate the privilege of careful guidance in study after being in a modern high school where other teaching was given me."

When the science department of the E. M. S. is no longer in a position to point out the erroneous teachings in that which is labelled "modern science," no longer capable of giving useful scientific instruction, and no longer interested in directing the study and thinking of our young people into wholesome, constructive, and spiritual channels, it is failing to fulfill its mission.

Another Difference

"Get me that Erlenmeyer flask." "What do you mean?" the student asks. In surprise I remark, "I thought you had chemistry in your high school course." The answer comes, "Yes, but the teacher did all the experiments and we looked on." How interesting and instructive! In some places, on account of lack of equipment and room, it may be justifiable for the teacher to perform the student's experiments. However, there is a view afloat that the students should not do their own, or individual experiments. The argument is that students are careless, break glassware, waste chemicals, become all messed up, and accomplish very little. Therefore, read the textbook and watch the teacher perform. The above illustrates what is true in too many courses of high school chemistry and physics.

How did you learn to swim? Read about it and watch others do the swimming? You may also get wet by going into the water; surely the water will get into your nose and ears; most likely you will have to spit and cough; and it is not impossible for you to drown. It is so much cheaper and easier to read about it, and thereby gain your knowledge of how to swim.

The more logical reason for the teacher's demonstrating all the experiments is that he is too indifferent to the interest of the students, and does not care to bother with the laboratory work, as this consumes much of his time that he should have for recreation. He puts in

sufficient time to draw his salary, and the path of least resistance appeals.

Students can get a thorough knowledge of chemistry and physics only by using a good textbook, supplemented by as many carefully selected, practical experiments, individually performed, as time will permit. Under wise supervision students get a thrill from working out the experiments. In addition, the instructors perform the more difficult and complex demonstrations. In the physics laboratory there is much additional apparatus that is not found in the average high school, so that there is very little discussed in the textbook that cannot be demonstrated and proved in the laboratory. The statement was made by one who was comparing our physics laboratory with other laboratories he had seen, that we had more demonstration apparatus in our high school course than could be found in some colleges. Again our aim is to give the very best instruction.

Chemistry is made more interesting and attractive by the use of exhibits and products obtained from various industrial concerns. The laboratory has now over fifty such contributions from manufacturing concerns, including iron and steel, rubber, coal tar products, petroleum and its products, glass, dyes, organic solvents, paint, corn products, cotton products, cellophane, Duco, etc. These are very valuable in connecting the textbook discussions with the industrial world.

Theory vs. Practice

In school we should learn how to live. To live means to work. In our work we put into practice the theories that we have learned. This is not always practical in the classroom but whenever it is, it should be done. The agriculture and home economics students can testify to this. Those who are fortunate enough to take a course in agriculture will not only read about how to keep a dairy barn clean, but will go to see barns of various types and sizes and observe how the proprietors keep them clean, or why they do not. Visits are made to poultry houses, feed mills, stock farms, etc. The agriculture students would have you know that they actually test milk and soils, and prune shrubs and trees.

No doubt some of you have read a recipe in the farm paper that appeared to be really good. You decided to try it, but made a failure. It probably was something new in which you had no experience. Reading the recipe and doing the work are two different things.

The instructor in home economics is one who believes that the best way for girls to get their information is by actual practice. The girls bake, cook, can, preserve, prepare meals and eat them, select dress materials, cut out dresses and make them, select furniture and other room furnishings and arrange them attractively, etc., under the direct supervision and guidance of the instructor.

Are we too concerned about our young people? Do we trouble ourselves unnecessarily? No, this is our pleasure. We desire to give our best to the students who come under our instruction, that they be directed into a life that is useful, noble, and a credit to the Church and to God.

Harrisonburg, Va.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

VIII. The Job District of the West Virginia Field

By John A. Lehman

Once while visiting in a home I was asked where my parents lived. After giving the desired information I was promptly asked, "Do you know Mr. — who lives there?" The next step necessary was to explain that Ohio was a very large state and that very likely the relative in question did not live near the community with which I was acquainted.

Sometimes similar questions are asked about the West Virginia work, questions which show that a clearer picture of the work is needed. There are several places in West Virginia where mission work is being done, but the two districts usually thought of as the scene of our Mennonite West Virginia work are Job and Roaring.

Roaring is located on the eastern side of the Allegheny Mountain while the Job district is the territory west of the same mountain. My article shall deal with the Job district.

Some facts the Church ought to know about the Job district are—First, the size of the field. Our county of Randolph is almost as large as the state of Rhode Island. Our district of Dry Fork (Job) is as large as many counties east of the Mississippi. Our present working field is Dry Fork district, and it is known in mission circles as the work at Job. The field probably gets this name because the central mission home is located at Job.

The second fact that ought to be known is the condition of the roads. In summer time they are common, rough mountain roads with few improvements. In winter time they are often impassable, because of mud and snow. That at once causes travelers to resort to the oldest modes of travel—that is on your own feet or horseback. An example of meeting two appointments (in the winter time) one in the morning and one in the evening is the following: Lambert Schoolhouse is located on Middle Mountain (Large), a distance of thirteen miles from Horton. The minister who would meet these appointments in the storm of winter must make a thirteen-mile walk or horseback ride through snow and mire. This at once causes preaching services to alternate in the winter months until Sunday school reopens in the spring. The Job and Horton Sunday schools are conducted during the entire year.

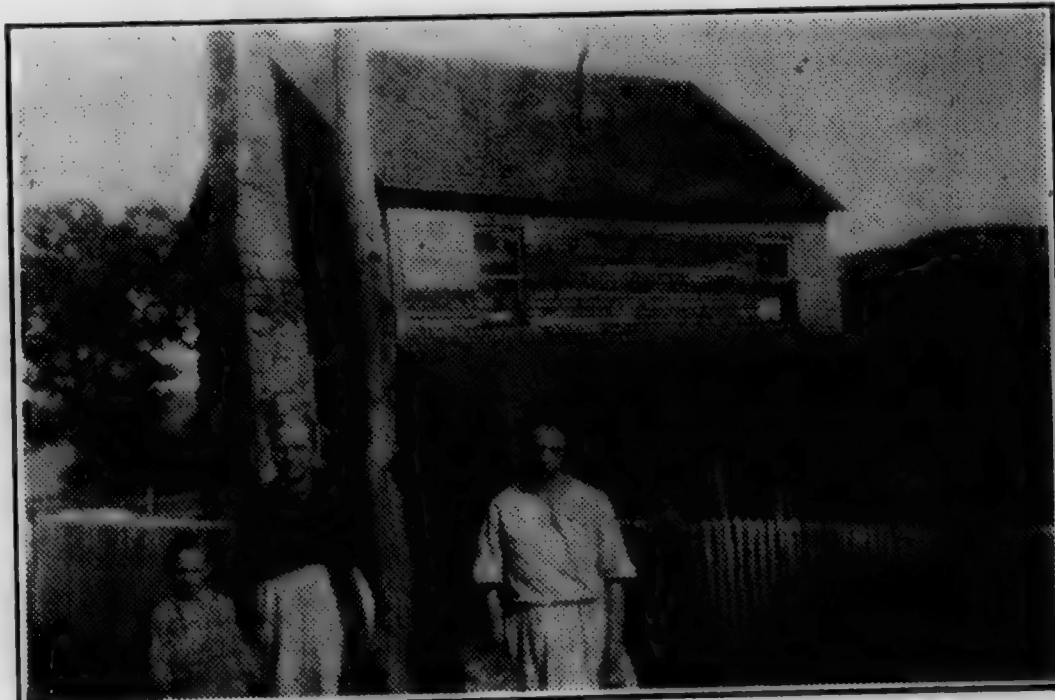
The third fact is the people. All of us are influenced by our environment. The lumber camps, because of their hard work and low pay, did not attract the most stable of people. As one camp closes and another opens people

wander in search of work. Whole communities sometimes leave on short notice and with them goes the church and Sunday school that diligent workers of the Lord have built up through difficult and prayerful labor.

If the whole community would move to the same new community the workers could go with them, but they are scattered to the four winds. Some move near enough to another Sunday school and attend services there; others often move to neighboring states and in a few years are lost to the Church.

The people have developed a dependence on public works so that they are at a loss to know what to do when camps close. Some of these then become dependent on the Church, if members, and weaken her strength.

Then again others turn to the soil or other



A Typical West Virginia Mountain Home

useful occupations for sustenance. These will likely prove to be the solid foundation of the future Church.

A fourth fact of interest is the present work. Five Sunday schools are conducted each Lord's Day. They are: Horton at Whitmer; Little Dry Fork on Rich Mountain; Job; Lambert on Big Middle Mountain; and Pennington north of Harman, and a preaching station at Big Dry Fork near Red Creek.

The present Horton work is an amalgamation of the old Italy, Birch Grove, and Whitmer work. Altogether there is an enrollment of about three hundred and fifty people in the district. And we come in daily contact with many more people who are not enrolled in the Sunday school. So even though our work is rural it is not a small work.

This Sunday school work is done at present by only eight people from the home base, the rest of the help being given by the Christians from the district Sunday schools.

Visitation work is not like that of a city mission in that the people are widely scattered.

To reach some homes a rough twenty-mile drive is necessary, while to reach others several good mountain climbs are required.

Even though some of the Sunday schools are small that does not make the work less encouraging. Why is it necessary for a hundred thousand people to be crammed together before it is (supposed to be) necessary for the Church to open work? We are a rural people; then why not work among these large churchless areas? Some at once say it will cost too much. That brings me to my fifth fact.

The workers must live with the people, and it is best to be self-supporting. One can live an honest, upright, Christian business life while earning a livelihood and teach the Gospel at the same time. Sinners in the rural places are not interested in the message of the white-shirted, sit-around type of workers. They will listen to a Christian's message if he is not afraid of manual toil—the hoe and the plow. Perhaps more workers are needed who will labor for their own livelihood and locate in various communities and take up the leadership of the Lord's work in that district. To a wide-awake Christian this is very possible. The church needs building up as well as sinners need conversion. That phase of our mission work in West Virginia needs more emphasis.

The next point I shall mention deals with our Christians at home. I would that when fellow Christians visit the field they would come in the spirit of equal Christian fellowship and in an exemplary way. I have already heard Christian workers say that they wish visitors would stay away if they could not come in the full spirit of obedience to God and the Church. A spirit of humility is needed when you fellowship with fellow Christians from the West Virginia field rather than that of lordship. Adjust yourself to the community in which you are visiting. I do not mean of course the giving up of principles.

Through labor, prayer, and consecrated service from the Christians from the home base and the mission field the future cannot help but yield a harvest blessed of the Lord.

Whitmer, W. Va.

CHRIST'S LOVE FOR US

A faithful preacher was lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would preserve him to them. In doing so, they made mention of his tender watchfulness in feeding the flock, making use of the expression, "Lord, Thou knowest how he loves Thee." At this the sick man turned to them and said, "Ah children, do not pray thus! When Mary and Martha sent to Jesus their message was not: 'Lord, he who loveth Thee,' but, 'Lord, he whom Thou lovest is sick.' It is not my imperfect love to Him which comforts me; but His perfect love for me."—J. A. Clark.

"The more highly I esteem Christ, the more humbly I esteem myself."

WORLD EVANGELIZATION

By C. F. Derstine

"Go ye into all the world and preach the Gospel to every creature"—Mark 16:15.

These words were the last words of our Blessed Lord on Mt. Olivet before His ascension to glory. The Cross of Calvary and His spotless life were now completed, the door of heaven was again open; justice was meted out on Christ; mercy is written on the door of heaven; "whosoever" is engraved on its portals, Sa'an's power is brought to naught, he met a conqueror. "Peace on earth, good will to men" was God's message now. Jesus launched the greatest program ever launched, the World Evangelization is now up to His followers.

This Missionary Program calls for *Intensive Livers*, *Extensive Lookers*, and *Expensive Givers* of men and money. Since the forward work of the Church is affected by its fountain head, we will first consider the source of all missionary beginnings, the Home Base.

I. Home Base

1. *Holy Ghost Leadership*.—In a missionary Church the ears of all need to be open. "The Holy Ghost said" was an apostolic Church utterance. Where the love of God is shed abroad in the hearts of the people, you have the identical spirit that caused God to give His Son for the world's salvation. The need of the hour is yieldedness to His direction. Will we send? Will we go? Answer to Him.

2. *Conservation of a Saving Gospel*.—The salvation of the Cross may be preached with such perversion as to be damnable heresy. The message of works through self-effort will be equally destructive. Christian morals may be imitated. The ordinances may be exactly and mechanically observed, and still death may be in the pot. But the true meal of the Word will chase away death and create life. A certain bishop remarked that he would not go across the streets to give China a better code of morals, they know more than they live up to already. He would not go across the street to give Africa Christian ethics, but would at the command of Jesus go around the world, and tell them that Jesus Christ died in their stead and that thus they could be justified from all things. Praise God for so great a salvation. Waft it to the winds and rolling tide, till the last son of Adam may hear and be saved.

3. *Christlike and Unselfish Living*.—The nations that to-day are called Christian, are misrepresenting the Christ of God. The heathen ask "Why so much fighting?" Their question is reasonable.

England forced upon China the opium traffic because of financial greed, and a Chinese statesman remarked, "Take away your opium and your Jesus." Unselfish living is sadly absent; vanity of people's persons and houses; extravagant living and careless expenditure of God's money is everywhere apparent.

In Canada the Deposit Banks contain \$600,000,000, the interest alone being 45 times more than Protestants give for foreign missions. America is doing no better. Billions for Uncle Sam, millions for Jesus Christ, Canada took

from God's orchards, reaped from His fields, sheared wool from His sheep, caught fish from His waters, dug minerals from His mountains to the enormous sum of \$475,000,000 in one year, and gave God less than one half million to carry this Gospel which Jesus commanded to preach. Oh, how selfish and indifferent!

4. *Sympathetic Coöperation*.—To cease giving donations because a Demas loves the world, or that Hymenaeus preached that the resurrection is past, is not wise. To criticize missionaries takes no superior intelligence. But to coöperate is Christlike. One says, "Is mission work all that you do?" Another says, "You'll wear out." Which helps the most? Which is you? "Charity covereth," Paul states.

5. *Eclipsing the Lord's Work*.—The cry of the market, the kitchen's daily routine, the buying and selling enterprises, the coming taxes, the many calls of service often dims the Christian's vision of world evangelization. Let nothing get between us and the soul-saving program of Jesus Christ. Seek first the kingdom of God and its interests and the flocks will increase and the fields yield their increase.

6. *A Running Sore*.—A running sore is sadly apparent in the local treatment of foreigners by Christian professors. As long as the Church speaks of Dagoes, Ikies, Niggers, Wops, and 49-cent street, her missionary work will be seriously hampered. Not caring for the unsaved neighbors of the homeland breeds careless indifference to those in foreign countries. "Thou shalt love thy neighbor as thyself" is law, yet it is a true Christian experience. Let us with respect deal with the foreigner at our door.

II. The Forward Work of Missions

The Church needs to conserve the trenches, but it needs to be working beyond or die of

THE HANDS OF JESUS

He put forth His hand to the leper,
Despised and forsaken and mean;
He touched him in tender compassion
And straightway—the leper was clean.

He touched the hot hand of the mother
Who was moaning with fever and pain;
And there in the home of one Simon
She took up her labors again.

He took the cold hand of the maiden
Whom death there had claimed for his prey;
And the spirit came back to its dwelling
And the home was rejoicing that day.

He laid His kind hand on the woman
Bowed down by the evil one's power;
She was straight! And she gave God the glory
For the healing of that blessed hour.

Oh, the wonderful hands of the Master!
Now as potent to heal and to save
As when o'er the hillsides He wandered
Or walked upon Galilee's wave.

Oh! To feel now the touch of the Savior!
To silence our murmurs and strife;
To soothe and to heal and to comfort
In the fever and fret of our life.

—Dinnie M'Dole Hayes.

stagnation and internal dissensions, and troubles as numerous as Egypt's lice.

1. *Extensive Looking*.—There is a call from a thousand million throats if you look out on the fields. "There are one hundred and fifty million souls waiting for the Gospel, no, not waiting, but marching to Christless graves." It is estimated, if those who never heard the Gospel were put into a hall, seating capacity of one thousand, hearing their first and last sermon, one hour in length, and twenty-four groups a day, it would take twenty-three years till the last group would leave the hall, and then the next generation would be there to hear. The doors of all nations are wide open. The word is opportunity.

A certain man who was seriously bothered by sleepless nights, accidentally overheard on a railway train how his fellow passenger was cured. It was through praying for mission stations and workers; so he decided to try the same cure. This experiment failed the first evening, since he knew none by name. This led him to investigate, and investigation led to interest, and interest opened his pocket book, and this interest in prayer had the desired result of promoting sleep at the proper hour. "Go and do thou likewise."

2. *Realizing Individual Responsibilities*.—The Lord had a job on hand to start Ezekiel on his fruitless mission of preaching, till he told him of his responsibility if he failed to warn.

One farmer remarked, he believed in preaching to his neighbors, but did not believe in going to foreign fields. He was questioned as to how deep in the earth his farm descended, "Half way down I suppose." To the query who owned the other half, he acknowledged, the Chinaman did. Thus he realized for the first, his new neighbors, and thereafter became a mission supporter.

3. *Definite Action*.—To talk missions is good, to go, send, and give is better. Speech and action should go hand in hand. Not what should be done, but what I can do. Mr. Shue, a retail dealer in shoes in Tyrone, Pa., works for Jesus in daytime, then gets on his knees and asks God to bless his substitute in China, thus he works 24 hours a day, since he supports a worker there.

A certain church in Wichita, Kans., on the verge of bankruptcy took God at His Word and supported a foreign missionary, then cleared their debts, supported another, until they had four foreign missionaries on the field.

4. *Consecrated Parentage*.—There is a dearth of mothers like Hannah who pray for posterity to give them to the Lord. Dr. Duff's sad appeal was, "Has Scotland no sons to save the lost of India?" If not, he said he would carry back his tottering frame to die there, so that India might know that Scotland had one. Oh, the picture of such a man!

Praise God for the mother of Florence Cooper Friesen, who in a farewell meeting for her own girl, remarked, "We thanked God for the day He gave us Florence, we thank God for the day we can give her back, may her service be blessed." God bless her parents with the rich dew of heavenly blessings.

5. *Christian Stewardship*.—We are not owners, nor proprietors of anything in this

world; we are stewards. That is God's way of putting it. Some day He will look into our service and will approve or disapprove. Everything, from a farm to a Wyandotte chicken belongs to Jesus Christ. Every shingle on our homes came from God's forest.

Bro. Dahlgren of Chicago had some chickens that were Christian workers, for he asked his wife to distribute some to the neighbors then preach Jesus to them.

Everything is of divine ownership, and the sooner we come to it, the richer our own experience as Christians will be. "And if ye have been faithful in that which is another man's," who will commit unto us the true riches?

6. *Christian Giving*.—"Upon the first day of the week, let every one of you lay by in store, as God has prospered." That is the only rule of Gospel giving; not one tenth. Many that would give one tenth would still be robbing God. The call is for every one. The way is to lay by in store, not to reach for the spare change. The amount is always "as God prospers." Very simple and very practical. How the coffers of mission treasuries would fill were 1 Cor. 16:2 the rule, as Paul puts it, "every one of you."

The Moravians are supporting one missionary to every fifty-eight members, and can show two heathen reached to every member at home. That takes self-sacrificing givers.

7. *Intercession*.—Last, but not least, comes laying hold of the throne of the Eternal God for men, money, and power. Pray for laborers, that is our daily duty. One church prayed for missions and then gave six out of one hundred to engage in special work for the Master. Another church did not pray for missions, she gave no man out of seven hundred. I would not want to give account at the judgment day for the latter.

Samuel said, "God forbid that I should sin in ceasing to pray." Note it, *sin in ceasing to pray*. Ponder that statement until it moves you, and then move God. Pray for money. Mueller spent thousands in his orphanage work, and never asked a man for one cent. He got all his cash via wireless prayers to the grand central in glory.

Finney often claimed that much of his power was the result of a certain praying old man. The query of a brother to a missionary, "Did you feel we were praying for you?" was worth values beyond comprehension. An evangelist of power whom I met in the Union Depot of Chicago was accompanied by a man who prays while he preaches. Such spirituality as those two men enjoyed is scarcely ever seen. Why? Prayer and God are linked.

III. A Closing Warning

We are not holders of the Gospel only, but disseminators. The Jews tried to monopolize the truth of God, and a wrecked nation was the result. The church that only holds its own will soon not have much to hold. Jesus Christ speaks to all the Church, for all time, "Go!"

Napoleon has said, "The army that stays in its trenches is beaten." The Church at ease, will soon give the devil ease. The so-called Christian nations of to-day are a picture of selfishness, and are now suffering for it, since a-

mong other things they failed to be self-denying and missionary.

In Africa where once those beacon lights shone such as Clement, Augustine, and others we have the dark continent. As C. B. Keenlyside writes, "The land of Moab once full of Gospel light and its blessing, is to-day the haunt of the buzzard and the home of the wild

Bedouin. Their neighbors, the Saracens, whom they neglected and failed to reach, swept down upon the land and blotted out their civilization and self-centered Christianity. May we go preach and teach the all things, that our candlestick may not be removed. Speed away! Speed away! Speed away!

Kitchener, Ont.

THE BIBLE COACH

By Wm. G. Lauver

The Bible Coach is always in demand when new fields are to be canvassed, special meetings to be held, or new stations to be opened.

There are several reasons for this. First, because the Coach has a kitchenette and dormitory, it saves hotel bills while the work is being started. Then also, the Bible Coach always creates interest wherever it is taken. Everybody is anxious to know the purpose of this house on wheels. This curiosity helps to get people to the meetings, where they hear the Gospel.

Different ones of the missionaries have charge of the Bible Coach at different times, according to circumstances, the district to be canvassed, etc.

During January of last year the Coach was used in the Pehuajo district under the direction of Bro. Litwiller.

The first week in February, the writer, with Bro. Zagami as helper, left Pehuajo with the purpose of holding a number of meetings in Maza, a town southwest of Tres Lomas.

The first night was spent in 30 de Agosto where we worshipped with the happy group of believers there. After spending the night in the movable dormitory, the writer was up early and started the Coach in the direction of Tres Lomas, where we planned to have our breakfast.

Bro. Zagami, who had planned to spend this part of the journey in bed, in order to get a little more rest and sleep, however changed his mind when he found that it kept him busy to stay in the narrow bed because of hard springs and rough roads.

After a short stop-over in Tres Lomas we continued on our way, arriving at our destination in good time to make propaganda and get ready for the open-air meeting in the evening. Because of our limited time to reach our destination, very little canvassing could be done en route. Nevertheless some literature was distributed.

The meeting was held in the evening with good attendance and interest. This was the first Gospel meeting to be held in this town. Because of an overbearing police officer we were not allowed to hold more than one meeting at that time. But work was started in Maza later.

The unsettled condition of the government made it difficult to get permission to hold open-air meetings during the past year. Such meetings were not prohibited, but permission had to be secured in each case. And petty officers, taking advantage of the situation, in some instances refused to grant permission. A Permanent Permit has recently been secured, from the Central Police headquarters in the Capital of the Province, for holding open-air meetings anywhere and at any time.

Following our meeting in Maza, the next day was spent in canvassing country homes and small towns. Some who heard received the Word with gladness, while others had their hearts hardened to spiritual things. At a small station, the station master was eager to possess the Bible. He had heard of this wonderful book of God, but never had the opportunity of seeing it. He received it as a wonderful treasure. It was a pleasure to talk to one who was really hungry and thirsting after righteousness.



The Bible Coach at Santa Rosa, Argentina

At night another meeting was held in a small town, where the station master was present in our meeting and invited us to his home for supper. We had a pleasant visit, his wife being a member of a Protestant Church in Buenos Aires. The young man was deeply touched, and not far from the kingdom. We trust he has found salvation.

The Coach was later used to canvass the districts of Santa Rosa, America, Carlos Casares, and Bragado, with the brethren Litwiller, Rutt, Lauver, and Lantz in charge respectively. All had blessed as well as trying experiences while out with the Coach.

The Coach was used in the hottest part of the summer and the coldest part of the winter, through sunshine and rain, to sow the blessed Gospel Seed. We look to the Lord of the Harvest for the increase.

Carlos Casares, Argentina.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"Knowing the time." It is too near daylight to drop to sleep. "The night is far spent, the day is at hand." A great and important day is ahead. We cannot expect to make a success by letting the day catch us sleeping. We ought to rise up and put on the equipment for a day of activity. The call has come to us "to awake out of sleep;" and with our waking, to put on the armor of light. The soldier who puts on his armor expects to meet the foes and put up a valiant fight to gain the victory. Night clothes of sin and ungodliness cannot be tolerated longer in the life of the awakened soul. Jesus Christ is the true clothing of the Christian. He is our "armour of light." If we have Him, we have an equipment that will make our way a success. Again let us remind you that you ought to **know the time**.

There is truly much darkness. There are many who are clad in sleeping clothes of lust and sin. The world is wrapt in the slumber produced by the narcotic of sin's deadening power. Even the Christian is inclined to get under the spell and fail to awaken to the fact of sin's darkness and that at the darkest hour we should remember that the day is at hand. It is time for awakened souls to rush to the rescue. Many souls are to be awakened and the Master is calling His servants to awake. The fight with the enemy of souls is the strongest just now. The awakening of souls is hardest in the time of the night, when it is darkest and when it is hardest to awake ourselves and prepare for the work. Nevertheless, as servants of Christ, we have an understanding of the "TIME" and know that the future has in store the return of the blessed Lord for His ready children. Also with that return there shall be many who will be unprepared if we are not diligent in sounding the alarm.

What has all this to do with our Young People's Meeting work? Well, since the question is asked, Will you not try to give the answer yourself? I will help you by asking a few more questions. How many unsaved souls do you meet every week? How much effort is put forth to awaken them and to show them the need of being ready every moment to meet the Lord, whether at death or at the return of the Lord Jesus? How many of the young people of the Church who profess to be Christians are truly awake and are clad with the armor of light so that their life is shining in the night to show the way to those who are in the darkness of sin? Will the topics which we study help you in bringing the message? Are you so nearly asleep yourself that you can see nothing in these questions that stir you? Then may God grant that some awakened one may come and arouse you. If you feel yourself awaking, arise! Shake yourself, and put on your armor!

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.

"Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

After you have read the above will you look over the topics for the month before us? There will be opportunities in these topics and their discussions to exercise your mind and heart and tongue and hand in fulfilling the duties concerning the time in which we live. Remember we have a Christ of power. He has opened to us a way for prayer. We need not make excuses. Let us fulfill the work He has left us while we watch and wait for His coming.

III. MIRACLES OF CHRIST—POWER OVER NATURE (Jr.).—Jno. 2:9; Matt. 8:26; Jno. 6:19; Matt. 14:15; 15:32

Topic for September 11

MOTTO

"Upholding all things by the word of his power."

MEDITATIONS ON THE TOPIC

I. **Miracles Controlling Nature.**—It is but reasonable that the Creator of nature should have the power to control nature and even to order natural things in a supernatural way. Jesus was the Creator of nature. "All things were made by him, and without him was not any thing made that was made." When Jesus was made flesh and dwelt among us, it did not make His character or

being any the less the nature and character of God. But we see Him humbling Himself as a man in order that He might reveal God to us and might become our Savior. Jesus did not use the fullness of His power while in the flesh. He submitted to human limitations for our sake. He was hungry and thirsty and tired just as other human beings often are. He suffered pain and felt the pangs of sorrow. Yet at proper times and in a proper occasion, He needed to reveal to men that He was the Son of God. On these occasions He used His power over nature to express that higher character that might ordinarily have been hid from men. Men needed to know Him as more than a man like themselves if they would believe in Him and receive Him as a Savior.

It is very helpful to note how Jesus tried always in all His miracles to lead men to seek the higher things. And while He did His miracles for the purpose of bestowing

kindness upon people, He wanted them to get spiritual benefit as well. And His motives reached farther than the material benefit and spiritual benefit of the persons toward whom He wrought the miracle. He desired that the influence of the miracle should lead others to grasp the fact of His Deity and to reach out for the heavenly blessings He so much desired to bestow. Whenever He saw that mere earthly fame and selfish human interests were the prominent results, He sought to curb the publishing of the matter; Himself often withdrawing from the multitudes to talk with His Father.

II. **The Text** (See above) has been selected to illustrate some of the forms of miracles which Jesus performed over nature.

III. **Junior Program Suggestions.**—A miracle is always of interest to boys and girls. There is sometimes a period in life when it is natural to question things and to discredit that which cannot be reasoned out. But if we are careful and prayerful in teaching, there should be no difficulty in associating the miraculous with the character of Jesus and to bring them to understand the great kindness and love by which He did all that He did whether in the ordinary way of life or by miracles. It was the devil who tempted Jesus to do miracles that were aside from the purpose for which He came. Jesus would not do wonders just to be seen of men or just to satisfy men's curiosity. He lived in the ordinary way that we might have His example in humility as well as to believe on Him as having all power at His command. He could have called the hosts of heaven to assist Him against wicked men who put Him to death, but He refused to use such power because it was contrary to His mission. These facts will save us from the fanaticism of our times as well, and are important to impress upon the juniors with reference to what they ask of God in prayer. The material furnished in the outline is practically complete on the subject and can be used for assignment in whatever way seems most suited to the juniors.

OUTLINE STUDY

- I. **Recorded Miracles of Christ over Nature.**
 1. Water made wine.—Jno. 2:1-11.
 2. The first miraculous draught of fishes.—Luke 5:1-11.
 3. Stilling the tempest.—Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25.
 4. Feeding five thousand.—Matt. 14:15-21; Mark 6:35-44; Luke 9:12-17; Jno. 6:5-14.
 5. Walking on the sea.—Matt. 14:22-33; Mark 6:45-52; Jno. 6:14-21.
 6. Feeding four thousand.—Matt. 15:32-39; Mark 8:1-9.
 7. A fish with money in its mouth.—Matt. 17:24-27.
 8. The fig tree blighted.—Matt. 21:17-22; Mark 11:12-14, 20-24.
 9. The second draught of fishes.—Jno. 21:6.
 10. Entering a room without opening the door.—Jno. 19:19, 26; Luke 24:36.
 11. A breakfast of fish.—Jno. 21:9.
 12. Ascending to heaven.—Acts 1:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Select a Memory Verse from Scriptures in the Outline.

2. Relate a Recorded Miracle over Nature.
3. What Jesus' Power over Nature Teaches Us.

For Seniors.

1. The Purpose of Miracles over Nature.
2. Some Lessons These Miracles Teach Us.

PERSONAL THOUGHT

There are lessons Jesus wanted to teach by His miracles over nature. Let us seek to receive the lesson for ourselves.

The Master of the Sea

Master, the tempest is raging;
The billows are tossing high;
The sky is o'ershadowed with blackness;
No shelter or help is nigh.
Carest Thou not that we perish?
How canst Thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep?

Master, with anguish of spirit
I bow in my grief to-day;
The depths of my sad heart are troubled—
Oh, waken and save, I pray!
Torrents of sin and of anguish
Sweep o'er my sinking soul;
And I perish! I perish! dear Master!
Oh, hasten, and take control!

The winds and the waves shall obey Thy will
Peace, be still! Peace, be still!
Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be;
No water can swallow the ship where lies
The Master of ocean, and earth, and skies!
They all shall sweetly obey Thy will.
Peace, peace, be still.

Master, the terror is over,
The elements sweetly rest;
Earth's sun in the calm lake is mirrored,
And heaven's within my breast;
Linger, O blessed Redeemer!
Leave me alone no more;
And with joy I shall make the blest harbor,
At rest on that blissful shore.

—Selected.

THE SERVICE OF PRAYER.—Rev. 8:3; Eph. 6:18; I Sam. 12:23

Topic for September 18

MOTTO

"Praying always with all prayer."

MEDITATIONS ON THE TOPIC

I. The Need for a Service of Prayer.—

In the selection of this topic it was felt by the Committee that there should be laid upon our young people a feeling of responsibility to engage in seasons of special prayer. Whether this should be done on this particular date or whether it be more fitting to appoint some other time, there should be a willingness on the part of all to take up the responsibility. And while it is very appropriate to have a special appointment for prayer with some definite and outstanding purpose in mind, it is also fitting that we meditate upon the duty of serving in the capacity of prayer in private and in the home circle.

There come to our attention at times some special dangers in which the Church or her institutions or her leaders or individuals are at a crisis. They may need special guidance. There may be threatenings of compromise with the world that may call for special consecration to combat. The world is far from being at peace among the nations. God's people have a high call to uphold in a special way the standards of peace. This will require more than ordinary courage. Some of our brethren will be at the front of the places of trial. Can we share the responsibility with them by a faithful labor of prayer?

The mission fields have peculiar problems. Some of our missionaries will need special courage and faith to press on. What contribution can we make for them in the service of prayer that shall sustain them in their trying hours and bring the blessings of heavenly power upon them and their work? May the Lord direct each of our meetings to His glory.

II. The Text.—Rev. 8:3.—This text indicates that the prayers of the saints are not lost. They go up as incense before God and are effectual in the moving of God upon the great tasks before Him.

Eph. 6:18.—This text is an exhortation to the fully armored Christian to pray **always** with all prayer and supplication in the Spirit.

I Sam. 12:23.—Samuel the prophet considered it a sin if he should grow negligent in prayer for Israel. It suggests that the same may be true in us.

III. Junior Program Suggestions.—Juniors, especially where they have made the good confession, should also feel that they have a very definite part to play in the service of prayer. God's answers are not limited to the large, or the learned, or the old. Sometimes the very youngest child of faith and consecration is rewarded by an outpouring of blessing in answer to prayer. And here is the place where we can impress the conditions for acceptable prayer to God. It is "the effectual fervent prayer of a righteous man" that counts in the sight of God. This righteousness is in the reach of all who accept Jesus Christ regardless of their age or station or race or sex. Two general heads have been suggested for the junior assignments: **How to Pray That God May Hear**, and **What to Pray For**. This will furnish material sufficient for a profitable meeting for both the young and the old, or for both. Either make assignments for some capable juniors to bring their thoughts or have some adult draw out the thoughts. Then lead the juniors into a real prayer service where definite prayers are offered for the things agreed upon in the meeting. Teach them also to look forward with expectation for the blessing concerning the things for which they have asked. If we would follow up our prayers with watching and inward searchings and thanksgivings for blessings, there would be less aimless praying to a God who deals with us in wisdom and in compassion.

OUTLINE STUDY

I. A Service of Duty.

1. To ourselves.—Phil. 4:6.
2. To our ministers and missionaries.—Eph. 6:18-20; Rom. 15:30-32.
3. To our brethren.—Col. 1:9-11; Eph. 3:14-19; Rom. 1:8-12.
4. To the lost about us.—I Tim. 2:1-4.
5. To the lost in other lands.—Rom. 1:14-16.
6. To God who gives us all.—Heb. 13:15.

II. How to Make This Meeting Serve in Prayer.

1. Come together in the name of Jesus.—Matt. 18:19, 20.
2. Agree as touching what ye shall ask.—Matt. 18:19.
3. Prepare your hearts beforehand that your prayers be not hindered.—Jas. 4:1-10.
4. Ask for definite help and blessings and seek to glorify the Lord in the answers He gives.—I Jno. 5:14, 15, 16; I Jno. 3:21, 22.
5. Let the Holy Spirit direct your prayers.—Jude 20.
6. Give yourselves to prayer.—Acts 6:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. How to Pray That God May Hear:
 - a. Get Right with God.
 - b. Pray Unselfishly.
 - c. Let God Have You for His Servant.

2. What to Pray for:
 - a. For Ourselves.
 - b. For Our Associates.
 - c. For Saints and Sinners.

For Seniors.

1. The Need of This Meeting for Special Prayer.
2. How to Make Our Service To-day a Success.

PERSONAL THOUGHT

Have we a comprehension of the field of service before us through prayer?

SEED THOUGHTS

Three things the Master hath to do
And we who serve Him here below,
And long to see His kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the praying heart,
To work together and to weave
A threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To speed the message on its way;
But young and old, or rich or poor,
Or strong or weak—we all can pray."
—Annie Johnson Flint.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.
—Open Door.

The prayer that begins in thankfulness
and passes on into waiting, even while in
sorrow and sore need, will always end in
thankfulness and triumph and praise.—Sel.

DEALING WITH EXCUSES.—Luke 14:16-24

Topic for September 25

MOTTO

"Inexcusable."

MEDITATIONS ON THE TOPIC

I. Excuses that are Inexcusable.—Excuses are never excusable if they are given in place of the real reason for refusing to do our duty. Every false pretense is a sin and cannot stand before a holy God and ought not to be acceptable to us. Back of many excuses is the real reason which causes people to refuse. That real reason may also be a sinful fault which they do not care to face and hence present something that looks better on its face were it not a real lie. Satan has a way of deceiving men and women in their hearts so that they act queerly in their reasoning faculties. They can be made to believe that they are too tired or too sick to go to church service on Sunday, but suddenly get very alive and well on Monday when worldly affairs call them out. But if a Christian worker steps in to ask the reason, they at once get a pain in their head or side or somewhere else, or remember how sick they felt at the time they should have come to Church. This is a sample of the excuses that are hatched up for rejecting the plan of salvation or for not doing the duties known. If such individuals will not get angry when you press them down to the real reason, they will either come out and acknowledge their lie and say, "I didn't want to," or they will surrender and yield to the invitation. Often such dishonesty will resent being too closely pressed and declare that you had better tend to your own business. But there is a wise way to deal with all

inexcusable excuses. We may deal with them as Jesus did in the text (Luke 14:16-24), in which the character of the excuses are shown to be so small in comparison with the great blessing in store that the excuse-maker is shown to be foolish and standing against his best interest. Or we may deal in some other Gospel way that may fit the individual case when we have prayerfully sought the guidance of the Spirit. There is usually Scripture light that can be used to overthrow all false excuses if we search for it and faithfully apply it in the spirit of meekness.

II. The Text.—Luke 14:16-24.—Here excuses were founded on one reason: "They all with one consent began to MAKE excuses." The excuses took three forms: Business interests, social interests, and commercial engagements. By the excuses made they declared that these interests were more important than the accepting of the invitation given by their friend. Jesus' friendship is often thus lightly treated as secondary to our affairs of earth.

III. Junior Program Suggestions.—The ideals of obedience and service in behalf of every good work and righteous cause should be before the boys and girls. Duties toward parents, duties which parents enjoin, the obligation to do right, the danger of neglecting bodily health, soul health, Christian service, all should be clearly before the mind and conscience. Then the excuses for not being true to what ought to be should be shown in their full inexcusableness, and the Scripture that shows it should be sought out and read. Capable boys and girls could be assigned some phase of the subject to prepare. The Text in Luke 14 should be fully learned so as to relate the parable with its application to the people of Jesus' time, and, to the present. A number of living illustrations could be found to make the excuse-making practice, as it applies to present conditions, a thing to be avoided and condemned. By a little observation these can be found in the conduct of boys and girls themselves and presented in a way that will be self applicable. The importance of honesty of heart should be emphasized. It is impossible for us to live a life of blessing if we are making excuses for things which an honest heart will show us to be inexcusable.

OUTLINE STUDY

I. Excuses That Do Not Excuse.

1. Excuses for sin:
 - a. Adam and Eve.—Gen. 3:9-19.
 - b. Aaron.—Ex. 32:21-24.
 - c. Saul.—I Sam. 15:21.
2. Excuses for not accepting or serving Christ.
 - a. Weakness.—Ex. 3:11-4:10.
 - b. Poverty.—Judg. 6:15.
 - c. Inexperience.—Jer. 1:6, 7.
 - d. Slothful fear.—Matt. 25:24.
 - e. Preoccupation.—Luke 14:18-20.
3. Present-day excuses for refusing Christ.
 - a. "I know I ought,—but."—Luke 12:47, 48.
 - b. "I am afraid I can't hold out."—II Cor. 12:9; Jude 24.
 - c. "I don't understand enough."—Jas. 1:5.
 - d. "My near friends object."—Luke 14:26.
 - e. "The way is too hard."—Matt. 7:13; Psa. 9:17.
 - f. "I expect to some other time."—Heb. 3:12, 13.
 - g. "I don't know what Church to join."—Jno. 7:17; 10:27, 28.
 - h. "My parents didn't."—Ezek. 18:2-4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Excuses Are Pretended Reasons:
 - a. Excuses for Disobedience.

b. Excuses for Not Accepting Christ.

c. Refusing to Serve.

2. The Real Reason Condemns the Excuse:
 - a. "I will not do it."
 - b. "I love my own way."
 - c. "I am too lazy or too proud."

For Seniors.

1. The Hypocrisy of Excuse Making.
2. Finding the Cause Back of the Cloak.
3. What Will Men Do When the Hiding Place Is Swept Away?
4. Excuses Answered.

PERSONAL THOUGHT

Let us renounce in our hearts the hidden things of dishonesty and yield our lives to the truth without seeking self-justification.

SEED THOUGHTS

Don't hunt through the Church for a hypocrite. Go home and look in the glass. Hypocrites? Yes. See that you make the number one less.—Sel.

A man who hides behind the hypocrite is smaller than the hypocrite.—W. E. B.

Excuses are a refuge of lies that shall all be swept away before God's judgment and leave the foolish maker of excuses without hope.

Remove the last semblance of an excuse from the excuse maker and he will still refuse to do his duty.

The excuses of Adam and Eve did not save them from the loss of Eden, and excuses will not deliver us from the consequences of neglect and sin.

I. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 13:1-38

Topic for October 2

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. Hours Alone with the Twelve.—Jesus was conscious before the feast of the Passover that His time was near that He should leave the world to go to the Father. He had twelve men with Him. He had loved them. The near approach of death and the fact of His departure did not change His love.

When the Passover supper was in progress, Judas was present and had already received in his heart from the devil to betray Jesus. Jesus also knew that He had received all authority from the Father and that He was from God and would soon go back to God. In the full consciousness of His great power He rose up from the table and began to gird Himself with a towel. He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel. As He passed from one to another, He came to Simon Peter. Peter asked with astonishment, "Lord, dost thou wash my feet?" Jesus replied, that Peter did not know now what He was doing, but would know hereafter. Yet Peter refused and said, "Thou shalt never wash my feet." But when Jesus declared that he could have no part with Him if He did not wash him, Peter was ready to submit, asking that his hands and his head might be washed as well. But Jesus did not need the washing of these for the lesson He wanted to teach. Cleanness was not needed since they had already washed. Feetwashing alone was enough for His purpose. He hinted that it was an inner cleansing that was more in question and that not all of them were clean, for He knew what Judas had in his heart already.

He finished the washing of all and sat down again and began to teach them the meaning of His action. Although He was their Master and Lord, as they called Him truly, yet He

had washed their feet to give them an example that they should do to one another as He had done to them. They could not complain of the command, since they were servants while He was Lord, and the servant could not claim a greater place than his Lord occupied. But if the servant knew what his Master had done and commanded, he would be happy if he followed his Master's example.

After this Jesus told the disciples that one of them should betray him. This sad fact troubled Jesus. It also disturbed the disciples and they wondered who it was. Jesus revealed to some that it was Judas. Judas soon took his leave and went out. Jesus then was free to speak of His going away and how He desired that they should love one another. They could not follow him now, but would follow afterward. Peter wanted to follow now. But he did not understand what it meant and could not know how easily he would be led to deny his Master, when he felt that he could lay down his life for Him.

II. Junior Program Suggestions.—This story of Jesus alone with the disciples in the upper room is ever an interesting event to the juniors. Here we have the Master not only talking but acting. He makes His lesson the more impressive by act of washing the disciples' feet. And we make the same fact more impressive in our own experience and in impressing the truth upon others by following His example in washing one another's feet. The literal observance of this ordinance is rarely ridiculed, even by those who have never seen it before, unless it has first been ridiculed by those who have seen it enough to reject its message and have ridiculed it before light-minded persons who come to the house of God to laugh at the service our Master commanded and practiced.

Jesus' foreknowledge in all these events makes His actions all the more impressive and our view of Him as the Son of God more convincing. It would be well to picture the scene and conversation about Judas, and about Peter, and about Jesus' going away as clearly as possible. See how the work of Satan and the work of the Son of God may be present in the same solemn meeting. Seek to impress each with appropriate discussions.

OUTLINE STUDY

I. Love Manifest in Humility.

1. Conscious glory holds faithful love.—13:1-3.
2. Humility demonstrated in feet washing.—13:4, 5.
3. Peter protests against the humiliation of one who is superior.—13:6-8.
4. Peter's love leads to submission.—13:8, 9.
5. The washing of feet is enough.—13:10, 11.
6. The meaning of feet washing is taught and its example is commanded.—13:12-17.

II. The Betrayer Revealed.

1. Why Jesus tells it.—13:18-20.
2. One of them will betray Him.—13:21.
3. Who is it?—13:22-27.
4. The betrayer goes out.—13:28-30.

III. Glory of the Son of Man.

1. Glorified in suffering.—13:31, 32.
2. He is going away.—13:33.
3. He gives a new commandment.—13:34, 35.
4. Peter would follow at any cost.—13:36, 37.
5. Jesus knows Peter's frailty.—13:38.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from Chapter 13.
2. A Lesson in Humility.
 - a. The Example Jesus Gave.
 - b. The Meaning of Jesus' Lesson.
 - c. The Command He Gave.

(Continued on page 283)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

EVILS OF INTEMPERANCE.—Isaiah 5 Lesson for Sept. 4, 1932

Golden Text.—Do not drink wine nor strong drink.—Lev. 10:9.

The Parable. Vs. 1-7. This parable of the vineyard is about the only one in the Old Testament and compares with the vine and the branches of John 15. It illustrates, in figure, how much God did for His people, and then shows the reason for failure to bear fruit of the right kind as in a debased human heart. See the seven woes. Vs. 8, 9; 10-17; 18, 19; 20; 21; 22-25; Chap. 6:5.

Woe number 1. Greed for the acquisition of property. People can become land poor. The agrarian problem of Mexico, the United States, the United Kingdom, or of any modern nation, finds its roots in the same greed, for owning the world and having a fence around it, that possessed Israel in the days of Isaiah. That which Moses had prohibited (the enlargement of individual estates at the expense of the many) had become a dead letter law. But the more land they had the poorer they became. And not in years was there greater need to cry woe to the wealthy who foreclose mortgages and strip the poor of their possessions. Prov. 11:24, 25.

Woe number 2. The curse of self-indulgence. No slavery is so galling as that of appetite. Narcotics destroy nerve force, especially will power. The first taste of that which is hurtful to the body is disagreeable. Finally it creates an appetite for itself. As the desire grows, resistance is diminished until at last all other duties are discarded and drink, drink, drink, with ever-increasing thirst, takes control of the man and drags him to a drunkard's hell. He loses step by step as alcohol gets control. First, regard for God (vs. 12); second, reason (vs. 12 last clause); third, freedom (vs. 13); fourth, knowledge (vs. 13); fifth, necessities of life (vs. 13); sixth, life itself (vs. 14); seventh, character and reputation and honorable position (vs. 14). We gain mastery through self-control, but become slaves through self-indulgence.

Woe number 3. The curse of sinful abandon. Vs. 18, 19. Our bodies are like a mettlesome horse. As a result of greed and self-indulgence he takes the bit in his teeth and goes ever faster and faster. But the thrill of fast travelling will soon give way to the horrors of an uncontrolled runaway.

Woe number 4. The curse of confusing issues. Vs. 20. Mike Carr was a drunkard. Whenever things went wrong he always

said, "Blame it on prohibition." He finally died of delirium tremens. Others blame that on prohibition.

Suicides are getting more numerous. A minister of the gospel in a New England Conference recently blamed it to the singing of such songs as "Nearer My God To Thee." The poor man did not know that suicide means eternal separation from God. Why not blame it on the runaway horse where the blame belongs? We blame the government if we fail morally. Look in the mirror, brother, and you will see the culprit.

Woe number 5. The curse of being unteachable. Vs. 21. You will soon become an untouchable.

Woe number 6. Vs. 22-25. See woe number 2. Drink and bribery go hand in hand. The vendor of strong drink, being unprincipled, will bribe; and the lawyer and judge have weakened their moral fiber by drinking and so they debase themselves by taking bribes. This is true in other than prohibition times. The man who is not strong enough to say, "No," to appetite is not strong enough to say, "No," to bribery.

Woe number 7. Chapter 6:5. Judging others is a common pastime of the weak; judging self is a practice of the virtuous.

ISRAEL JOURNEYING TOWARDS CANAAN.—Num. 10:11-36

Lesson for Sept. 11, 1932

Golden Text.—Come thou with us, and we will do thee good.—Num. 10:29.

Egypt to Sinai. Israel left Egypt in a hurry, but at Sinai they took time. We are to be in haste to forsake sin but to take time to learn of and to worship God. All of these events were picture lessons of God's dealings with His children of to-day.

Here Israel was saved by the blood, violently thrust out by Pharaoh, and just as savagely sought to be brought back again into slavery. Then came the baptism in the Red Sea and complete deliverance.

But to an unregenerate soul the experiences of the godly life taste bitter. Far better to the palate of such a one are the leeks and garlies of Egypt. So they came to Marah, but a stick sweetened the waters. So a stick (the cross) sweetens Christian experience. By it we are crucified to the world and the world to us, and tastes change.

Then the Manna and the smitten Rock. Man does not live of earthly things in his

spiritual life. This food and drink must come from God through Christ. Spirit life is of God and sustained by God.

The Cloud. Jno. 1:5; 8:12. Egypt comprehended not the light but Israel walked in it. Psa. 48:14.

Sinai. Man by searching cannot find out God. If He is to be known to men He must reveal Himself. This He did in a thick cloud at Sinai and again in the thick darkness of Calvary. There a law perfect and just and good was given, regulating man's attitude towards God and his fellow creatures. There is nothing I can do on earth but will have its reflex effect upon my relationship with God, and nothing I can do in my personal relationship with God but will likewise have its effect on my relationship to my fellow creation. Heb. 4:13; Prov. 12:10; I Jno. 4:20.

The Standards or Banners. Psa. 60:4. The congregation of Israel was divided into four groups of three tribes each, and each group had its own banner. Judah to the east had a lion; Reuben to the south had an ox; Ephraim to the west had a man, and Dan to the north had the eagle. These four symbols stood for their king (Christ) and the kingdom (the full body of believers). See Ezek. 1:10 and Rev. 4:6-9. You will find the fourfold picture of the king in the four gospels.

Hobab. Were the good things only for the descendants of Jacob? They were intended for all nations, but to be made known through the seed of Abraham. We are His spiritual seed. Let us give a similar invitation to all men.

The appeal. First to self-profit. Hobab rejected this. You say he was foolish. Perhaps, but I have observed that those who come to Christ for the loaves and fishes do not endure when hunger, nakedness, peril, and sword are their portion. The second appeal was to God's need of him. This could not be refused, and while Hobab went along for the good he could do, he also shared in the benefits. God always does more for us than we can do for Him.

The silver trumpet. It called to war, to the march, to the council, but every morning and evening it called to prayer. So the Spirit calls. The morning prayer was one asking God's help in daily conflict, and there is not a day without conflict, though some days the struggle is more desperate than others. But with His blessing we can always have victory.

The evening prayer was for protection while at rest. As a bird hovers over her young so the Lord hovers over His children. Isa. 31:5 (R. V.); Luke 13:34.

THE REPORTS OF THE SPIES.—

Num. 13:1-14; 45

Lesson for Sept. 18, 1932

Golden Text.—The Lord is the strength of my life; of whom shall I be afraid.—Psa. 27:1.

The twelve spies. The sending of the spies was not an act of unbelief but of obedience. Numbers 13:1-3. But didn't God know the effect of their report? Surely, but this was to be a test of their fitness to inherit the land. And if among the leaders ten were found unworthy, how about the rank and file? Neither the fact that they had been delivered from a far greater power (Pharaoh) than that of the inhabitants of Palestine nor the promise of God to be with them, had aroused any faith in their hearts. Surely they were not worthy. Heb. 3:19. And so they suffered the penalty. Num. 14:37, 38. Judgment begins with the leaders but does not escape the followers. Num. 14:29.

Their reports. The twelve men all had the same kind of eyes, but not the same kind of spirit. Num. 14:24. So they saw the same things but did not see them the same. To Caleb the giants and walled cities were neither so big nor so impregnable (Josh. 14:6-14) for he saw God (Heb. 11:27); but to the ten who saw only the difficulties these grew ever larger as they spoke of them until they, retaining the physique of men, had only the courage of grasshoppers. Compare vs. 27 and 32. A man of unbelief is neither fit for leadership nor counsel, and the seat of the scornful is unblest.

The crowd can be, and often is, stampeded, but a man worthy to be a leader of men never is. See Moses, Caleb, and Joshua. Num. 14:5, 6. Choose another leader and go back again to booze, but the Lord will not be with you (warning to American politicians). Not surrender to organized vice but to combat it to the death is the duty of society's leaders. "But it can't be done," is the cry. "Can't" is found only in the dictionary of unbelief.

Mob madness. One day they refused to go when God offered to go with them, the next they insisted on going without Him. Can such conduct be explained? No, but it can be understood when we look into our own hearts.

Moses' intercession. Not his own good but the good of the many and the glory of God, was his prayer. Such prayers are always answered.

God. Vs. 18. Here we have God's attitude towards sinners described. (1) Longsuffering. Had He not already borne with them longer than human patience would allow? (2) Of great mercy. Although they had rebelled and had not repented, yet His mercy was extended to Israel in answer to Moses' prayers. (3) Forgiving. He delights in mercy. (4) By no means clears the guilty. Psa. 99:8. I may receive pardon for my sin, but cannot escape the earthly consequences. The multitude's bitterest tears of remorse could not unlock the doors of Palestine after their unbelieving rebellion had closed it. Moses' faithful service of many years could not undo the consequences of dishonoring God once.

The back trail. Years ago a brother minister told me that he was putting obstacles in his own way so that he would have good excuses not to engage in evangelistic work. Many a time since has he longed for the privilege of preaching and it has been denied. He locked the door to a life of great blessing and has taken the back trail. Many a worker has taken the back trail through rebellion and so, alas! has, many a time, the church. Don't lock the door to opportunity and throw away the key.

REVIEW: MOSES HONORED IN HIS DEATH.—Deut. 32:45-52; 34:5-8

Lesson for Sept. 25, 1932

Golden Text.—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Human perfection and goodness are relative, divine perfection and goodness are absolute. Of only One who was clothed in human flesh could the latter attributes be ascribed. All others have sinned and come short of the glory of God. In the house of this perfect Master Moses labored as a faithful servant. Heb. 3:1-6. Well he earned the Master's praise. Rom. 14:4; Matt. 10:25; Deut. 18:15. But that perfect law given by Moses at Sinai found never a being who fully kept it until the Master, through whom Moses received it, took upon Himself flesh. Even Moses needed the atoning blood. But let us not throw stones at Moses (John 8:7) but rather thank God that such nobility and worth can be found among men. The son of a slave woman attained to heights such as Mt. Everest is among the mountains. Let us thank God who has given us such men, and yet the least in the kingdom is greater than he. Luke 7:28. Man is great in nature, but greater through grace.

Moses' parting message. In reviewing his

life a criminal on the chair often sounds a note of warning to those inclined to follow in his steps; but Moses (Psa. 90:17) had but one small regret. Instead he rehearsed his life's work, besought Israel earnestly to follow his teachings, and turned the reins over to lead Israel unto Canaan.

One regret. Better to look through your life and find only one thing to regret, than to search and find nothing worthy of praise. But what was the regret? He couldn't enter Canaan because—. But he saw it with his natural eyes from Mt. Nebo and then entered into a fairer Canaan which the Lord gives to them that obey Him.

Moses' burial. No kings were his pallbearers. In his lifetime he kept converse with God and received the law through angels. The tent of meeting was his home. God spoke with him as with a friend. But in the midst of the camp he was alone. His brethren misunderstood and hated him. Acts 7:39. His friends and peers buried him. As he had lived above his fellows he was buried higher than they. Angels turned the sod and God buried him.

Monuments. Men build themselves houses while they live. Their heirs build them monuments after their death. Nations erect monuments to honor their heroes. Some egotists erect such to their own memory like Cheops and Absalom.

But nobler than any statue, even though engraved on a mountain of stone, is the impression left upon the pages of history, and especially on the moral life of the ages. Here only is a worthy monument. Monuments of granite will crumble, but the discovery and dissemination of religious and moral truth is imperishable in its results. Generation upon generation shall be benefited, and in heaven we shall sing the Song of Moses and of the Lamb.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

VIII. The Making of a Teacher, by M. G. Brumbaugh

Reviewed by Jacob E. Martin

The author of "The Making of a Teacher" was a man of many experiences. In addition to his scholarship, he possessed the special "sixth sense," common sense, as Henry Houck used to say. We shall endeavor to give some of the impressions from the reading of this valuable book.

The masses of the Sunday school teachers do not have the advantage of technical training in the higher institutions of learning. It is this class that the author has steadily kept in mind. Some works on pedagogy use technical terms and language not familiar to the average Sunday school teacher. This is not true of "The Making of a Teacher." We may be called upon to consult the dictionary only in a very few instances.

The opportunities and obligations of the teacher are stressed frequently throughout the book. To quote the author: "Good teaching is generous giving. No one can teach well who is not perfectly willing to devote his best energies and all his energies to the work. I see so much listless, careless, half-hearted, indif-

ferent teaching that I sometimes wish I had the power to regenerate the spirit of some teachers. They ought to be taken and shaken and awakened to a realization of their true obligations and opportunities."

As we went through the book, chapter by chapter, our interest seemed to increase until it reached a climax in chapters 22 to 24, which center around principles and methods used by "Jesus the Ideal Teacher."

At the close of each chapter there is a group of questions and suggestions for discussion in teacher training classes. I feel confident that it would be time well spent to use a chapter of this book as a basis for study and discussion at each meeting of a teacher training class until the entire book is studied.

Chambersburg, Pa.

I was with you in weakness, and in fear and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and in power.—Paul.

THE SPIRIT-FILLED SUNDAY SCHOOL

By Edna Swartzentruber

In about the year 1840 the need of a Sunday school was revealed to Bishop Nicholas Johnson, through prayer. If this noble work was begun with such divine guidance truly we ought to try to carry on the work in the same spirit.

When we speak of a Spirit-filled Sunday school we mean a powerful school. The subject is indeed a very important one, for we are living in the age of spiritual power. A Christian, a Sunday school, or a church destitute of this spiritual power is behind the age. When Christ ascended to perpetuate His work in heaven the Holy Spirit descended to perpetuate His work on earth.

It is possible to have in our Sunday school too much organization, or machinery, as we sometimes call it. But we can never have too much spiritual power. If we wish to have a Spirit-filled Sunday school we must have men and women who are Spirit-filled.

How do we get our Sunday school? Is it not through a uniting of efforts and talents in study and worship for an hour or an hour and a half each week? How then do we get a Spirit-filled Sunday school? Truly there is no significance in the place where we worship. Let me say the kind of Sunday school is determined altogether by the individual walks or lives of the members of the Sunday school, especially of the officers and teachers. Perhaps it has been the experience of the majority of us, that some time we visited a Sunday school where we felt that the Spirit of God prompted everything that was done. The superintendent seemed to be one who had met Jesus face to face. There seemed to be perfect union between superintendent and teachers. Everything passed along without any commotion or excitement. We left that Sunday school and thought that perhaps we could take with us that atmosphere into our own school the following Sunday but we were very much disappointed. We discovered this was not possible. "Wherein lies the secret?" was the one question in our mind, when all at once it dawned upon us that the officers and teachers of that certain school did not take upon themselves that spiritual glow only as they entered the school on Sunday morning, but they lived in it during the week. Naturally on Sunday morning they felt right at home and at ease as they imparted to others the message of love.

Spirit-filled superintendents and teachers have wonderful opportunities to lead the rest of the school into the same spiritual realm in which they are living. The officers need not think that the Sunday school can be lifted to a much higher appreciation of spiritual things than what they themselves are enjoying.

Sometimes we say that we may know the congregation by knowing the pastor, although it is not an altogether fair statement. Yet it is true to a very large extent. The same can be said of the officers and teachers of a Sunday school. We may partly know the school by knowing them.

You will allow me a personal experience. A short time ago I was asked to give a talk to children. I found these children showing a

very unusual reverence and interest. After the service I remarked about the remarkable attention. I was told by different ones that the superintendent of the Sunday school had a very striking influence over his pupils, and that this accounted for their deep interest and respect for the Word of God. This superintendent had a very outstanding love for the entire school.

Let us think for a moment how such a love can best be brought about between the officers, teachers, and pupils. All officers and teachers should meet once a week (with the pastor if possible). Have this meeting when there is no other meeting in progress. Then come together with the one aim in mind—to study, pray over, speak over difficulties, and here learn not only to give advice, but to take it from your fellow workers. I want to emphasize the fact that the officers and teachers should pray for each other and for each other's classes, and not become so narrow as to think only of your own class and its problems. If the teachers first become interested in each other's classes, the pupils naturally will too. This will make considerable difference in your Sunday school.

"All fruitfulness and power for God is the result, not of what we do but of what we are." Whether you are a superintendent, teacher, or pupil, it is not so much what you say or do in Sunday school that counts, but what you are before and after Sunday school. Paul says, "I was with you in weakness, . . . and my preaching was . . . in demonstration of the Spirit and of power." Our weakness, then, may be our highest fitness for the power of God. It is to be admired in any superintendent, teacher, or pupil (and in even the pastor) that they have a little of the inferiority complex rather than the superiority complex. One or more in your Sunday school who have too good an opinion of themselves are enough to take considerable spirituality out of it. Some time ago the President of the United States spoke for half an hour at a certain gathering and never used the pronoun I. The lesson every Sunday school worker should learn is that speaking about self too frequently takes the strength out of the message and the real spirit out of the school. To enjoy a Spirit-filled Sunday school we need unity in the Spirit. It was necessary for the Israelites to be spiritually intact on their march from Egypt to Canaan. To have a spiritual school it is equally important that you and I as Sunday school workers be likewise spiritually intact on our march.

Then we need unity in teaching. Let me tell you there is nothing more detrimental to a Spirit-filled school than for the parents to allow their children to know that they do not agree with the teaching or methods of the Sunday school. It is altogether possible to bring about this needed harmony. It may mean the exercising of more love and forbearance for our brethren, but this will all tend to make a more Spirit-filled Sunday school.

Have you ever thought of the task of the Sunday school superintendent? How may he conduct the Sunday school and not offend any

one? The aim of the Gospel is to stir men, whether it is preached or taught in the Sunday school. There are certain Sunday school workers who are not satisfied unless their dealings with pupils—their teaching week after week—brings about convictions, and rightly so. Perhaps we have lost sight of the real work of the Sunday school. Surely it was never intended to amuse or entertain the children and adults.

If we wish to have a Spirit-filled Sunday school our workers should be:

1. Persons to whom people naturally go to get help.
2. They must have a deep concern for the Sunday school, evidenced by prayer.
3. They must realize and confess their imperfections and weaknesses.
4. They must be those who appreciate the difficulty of their task.
5. They must rely on God for success.
6. They must be persons who act.
7. They must have a vision of Christ.

With a staff of workers like the above mentioned, surely the Sunday school will be nothing less than a soul-winning station, and under such conditions the Holy Spirit can be present in His fulness.

Tres Lomas, Argentina.

Y. P. M. TOPICS

(Continued from page 280)

3. The Betrayer:
 - a. Jesus Knew Him.
 - b. Satan Possessed Him.
 - c. The Mischief He Did.
 - d. The Glory Jesus Kept.
4. Peter's Self-confidence.

For Seniors.

1. The Ordinance of Feet Washing.
2. The Blessing in Its Observance.
3. The Sorrows of Jesus.
4. The Glory of Jesus.

SEED THOUGHTS

Our petty ambitions close the door and windows of our souls, and the heavenly light can find no entrance. We turn Gethsemane into "a place of strife," and we carry the clamor even to Calvary itself. From this, and all other sinful folly, good Lord, redeem us!—Sel.

It is God's will that rich and poor, old and young, educated and uneducated, weak and strong, all should consider themselves on a common level, brethren and sisters in the fullest sense of the word, members of the happy family of God, at peace with one another, serving one another. There is nothing that more beautifully and forcefully typifies this happy condition in any church than the humble ordinance of washing the saint's feet. No wonder that Paul in enumerating a number of things belonging to a servant of the Church, should see fit to say, "If she have washed the saints' feet."—Doctrines of the Bible.

"Is it I?" Some one is a traitor at heart and is only waiting the opportunity for the deed. The Master knows him. I do not always know him unless it is really myself. It is well to search my heart to see if the loyalties there are all true to Him.

A traitor and eleven men who were about to forsake Him before the night is over. One of these eleven would deny Him outright. They could not believe it of themselves. But the Master knew them. And He knows us too. "Master, keep me in the hour of trial and lead me to the way of deliverance and victory."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE IMPERIAL ECONOMIC CONFERENCE AT OTTAWA

Likewise . . . they bought, they sold . . . but the same day . . . it rained fire and brimstone from heaven, and destroyed them all.—The Lord Jesus Christ.

The momentous conference now in session as we write is of great importance to the economic recovery of that part of the world under the British flag, in other words one quarter of the world's area. Delegates from the four quarters of the world, from the British Commonwealth of Nations are gathered at Ottawa, the Capital of Canada, as we write. The entire world is interested in the Conference. The success of this assembly will help world recovery, especially that part which has sponsored the Conference. The other part of the world somewhat fears the outcome. Undoubtedly there will be a loss of trade for some countries near by. The United States may be somewhat of a loser of a very fine export trade to Great Britain and Canada. What extent this loss of trade will amount to, none of us can tell. British and Canadian statesmen, as well as the press, have learned the fine art of silence. These statesmen, the pick of the nations represented, are here for business, and as one of them said, "We don't care who scores the most, just so all of us will make as many runs as possible." The United States cannot blame these nations for getting together, the prime cause of such a conference is the high tariff of the American nation. For her own protection she has raised the tariff. To protect themselves equally other nations must erect similar barriers. To show how far-reaching this conference is in its scope the following fourteen points will be enlightening.

1. Nearly every commodity of International trade is bought and sold by British nations trading amongst themselves within the Empire.

2. The volume of Canadian export and import trade in most commodities, excepting wheat, tea, beverages, fibres and textiles, is much greater with foreign countries—mainly the United States—than within the Empire. (Trade records fiscal years 1929-30-31-32).

3. There is obviously plenty of room for expanding intra-Empire trade when considered on the volume basis alone. Stabilized currency within the Empire would greatly facilitate such development.

4. The importance of trade with foreign countries cannot be ignored. A British statesman declares they cannot enter into agreements to cut off foreign trade.

5. The same official warns, "We must not in the discussions there (Ottawa) forget we have a great farming industry to take care of at home."

6. The fact that practically all Empire markets are protected or liable to protection by high tariffs, and are therefore on the same basis, places the delegates to the Imperial Economic Conference in a position to do effective bargaining with each other.

7. Despite the warning that the Ottawa Conference must not be turned into a tariff poker party, there must be some bargaining and dickering, if you will, if the volume of intra-Empire trade along all ready established lines is to be increased.

8. Given acceptable quality, price is the all-controlling factor in selling farm products in Britain or elsewhere. Sentiment is of little or no importance.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

9. Canada's greatest hope for selling farm products in Britain would seem to be in the products of extensive-farming areas and large-scale operations requiring the minimum amount of labor per unit, such as cereals (mainly wheat), live cattle, and possibly apples. Cheese is another product that has a good foothold amongst British consumers, though it belongs to the intensive-farming class.

10. Products of intensive-farming methods, small farms, and low-priced labor in Continental European countries, whose farms are right at the door of the British market, provide serious competition for similar Canadian products, unless preferential tariffs in favor of Canada are continued and permanently increased.

11. There seems little common sense in Canadian farmers producing a small exportable surplus of products that meet the low-priced European products, and thus depress prices on our home market where the great bulk of that same product is consumed.

12. The policy of encouraging the production of exportable surpluses of all farm products in Canada is not well-founded. In future more regard must be had for the consumptive capacity of the market and the production costs of competitors.

13. The important consideration in marketing farm products is the welfare of the men and women and boys and girls who produce them. It is not enough to build up a great export industry in agricultural products at the risk of, and in some cases actually exploiting the individual farms and farmers of the country.

14. And finally, it is imperative that Canada finds a market in Britain and elsewhere, for approximately 300,000,000 bushels of wheat annually, taking one year with another. There is no escaping or side-stepping that fact. All ideals and theories respecting intra-Empire trade must stand the acid-test of that necessity.

All this rivalry for trade reminds us of the statement of our Lord, that not only would normal buying and selling continue, but that there would be an increased emphasis on buying and selling. The mighty trade conferences of the world all tell tales of that which our Lord foretold. To us Christians we would say that such trade rivalry must not be allowed to grip our lives, lest we be found guilty of covetousness and grudging, the very spirit of a world under the driving lash of Satanic influences. May we pray that the spirit of "live and let live" may prevail in the counsels and conferences of the nations. The spirit of looking out for number one is the cause of the breakdown of civilization. May God from heaven send us a revival that will again make men to say, as they did in the days of the dawn of the Christian Church, "Neither said any that ought of the things which he possessed was his own, but they had all things common." This was Christian generosity, not communism. Not "Yours is mine," but "Mine is yours." THERE IS A MARKED DIFFERENCE.

THE LAUSANNE CONFERENCE AND A FEW OBSERVATIONS

Look not every man on his own things, but every man also on the things of others.—The Apostle Paul.

To what extent the Conference at Lausanne, whose sessions concluded on July 8, practiced the above Christian injunction, remains for time to declare. Statesmen of the allied countries dealt with the German reparations largely. In this direction they have at least shown some common sense. For thirteen years they maintained the bluff that Germany could be made to pay in full all the war losses and damages sustained by the conquerors, as well as to pay its own. They formally decided that Germany must pay the colossal sum of sixty-four thousand million dollars in reparations. Gradually they scaled down this sum. To date Germany has paid about one thousand million dollars. At Lausanne they fixed the balance at \$714,000,000, with a three-year moratorium even with that sum, which means that it is doubtful if Germany ever pays another cent. This is proof positive that Sir Norman Angell was right twenty years ago when he contended "that war is unprofitable to winners and losers alike."

There is great rejoicing over all in Europe at this show of friendliness, but there are some flies in the ointment, and soon after the Conference was over it became known that Premier Herriot of France and Premier Ramsay MacDonald alike admitted that the treaty was a mere scrap of paper unless the United States does some tall reducing of its own. In other words, the treaty will be a success if Uncle Sam pays. It is known and well known that there is very little chance of the United States ever collecting their eleven billion dollar war debt from Europe. What President Hoover to-day is seeking to do, is to hold this debt over the heads of European statesmen to compel them to scale down their huge armament expenditures. If they are ready to do this, then the United States is ready to talk reduction and cancellation. Any one with a small degree of common sense can know that the President is right. What right does any nation have to ask for reduction of a debt or its cancellation, while on the other hand it is spending huge sums for senseless armaments, which only engender more wars? On the other hand, the proposal might take with better grace if the United States would reduce its own war expenditures, now among the highest of all the nations. Reparations, debts, and disarmament are connected, and must be settled together, the way matters look. One of the chief barriers to the success of the Disarmament Conference was the Rhine and Alpine frontiers. France fears a rehabilitated Germany on the one hand, and a war-like Italy on the other.

The European Press speaks a great deal about the successful side of the Conference. The American Press says that the Conference was a sugar-coated pill, with a bitter inside. Yet many American writers gleefully remarked, "At last the war is over!" Others said that the Conference was a "League of Debtors," all ready to pay Uncle Sam a visit.

Looking at the matter from a Christian viewpoint we come to several conclusions.

Germany cannot pay what was demanded of her. The European Nations and the United States were to blame with Germany for conditions that brought on the World War. On the other hand both Europe and America ought to reduce their military expenditures. This hopeful note is worth penning:

The Conference is by no means a closed chapter, but we have seen enough of it to know that it is already certain to provide some of the most thrilling pages in European history. There is a possibility now, after years of despair, that the European situation will clear up definitely. As we look back we are amazed at the thing that has happened at Lausanne. To bring the clashing interests into even a semblance of harmony and reconcile "the rival claims of self-centred nations," was almost a superhuman task. "If it has been achieved," says Everyman, "the success is due to the patience and wise statesmanship of the British delegation. We never put such a powerful team into any international conference. To the Prime Minister is due the chief credit at Lausanne," continues the London weekly. "He is its spiritual father. After a short convalescence he threw himself into the work of the Conference. He sounded the right note at the beginning: an international call to peace and restoration." Mr. Ramsay MacDonald has many fine achievements to his credit, but none so brilliant and amazing as Lausanne. That he had the qualifications for the task goes without saying. His friendship with M. Herriot, of France, with President Hoover, of the United States, and with other world figures, and his lifelong passion for international understanding, were all factors in his triumph. That this once persecuted pacifist, this Labor-Socialist head of a Government that is overwhelmingly Conservative, should lead the world nearer to peace than it has been since the Armistice would have seemed an absolutely impossible miracle a few years ago. But the miracle has happened, and the world has seen it happen, and is already looking for even "greater things than these." For, after all, as some philosopher has announced, "the world do move."

THE CRYING NEED FOR THE RETURN OF THE PRINCE OF PEACE

He maketh wars to cease unto the end of the earth.—Psalm 46:9.

The present world situation cries loudly for the return of the Lord Jesus Christ, who in His day will show who is the only Potentate, King of kings and Lord of lords. May the Christian Church pray anew, "Thy kingdom come, thy will be done on earth as it is in heaven."

Just a casual survey of conditions that face us at the present time:

Japan is still fastening its clutches slowly upon Manchuria, as she did on Korea—all the while disclaiming any attempt of taking over the country.

Military expenditures are the highest in the history of the world. This is no enviable record, and is a stirring call for good will, common sense and peace.

There are more men under arms to-day, and in training, than in the days prior to the Great War.

The strong man of Italy is a man of moods. He has two at least. In one of these moods he is found cooing like a woodland dove, and in the other he snarls like a tiger of the jungle. Just now, after two years in the glades of peace, he seems to have slipped into the jungle again. He dismissed the peace-loving Dino Grandi from the post of Foreign Minister and resumed the functions of that office. And then he broke out—in a blood-and-thunder newspaper article—lauding the nobility of war and pouring contempt upon the ideals of peace. "Fascism casts aside pacifism," he writes, "Only war brings human energies to their full force, placing the seal of nobility on people who have the courage to face it. . . .

Fascism does not believe in the possibility or utility of perpetual peace." There you have the old Mussolini, in his glittering armor, fashioned after that of the ex-Kaiser. There also, perhaps, you have the true voice of "Fascism" the world over. Newspapers are busy with explanations of this latest outburst of the Italian ruler, and some are inclined to blame a recent series of articles in British newspapers which openly accused Italy of secretly starting the building of two new warships. Italy denied the allegations, but the British newspapers in question proceeded to amplify them after the denial. That may have incited Mussolini to start the song of the sword again. The incident is just another illustration of the terrific danger to which Europe is still exposed, and of the vital and unending need for well-disposed people and nations to press, even fiercely, for the speedy abolition of war.

To the shame of all of us, the East cries out that it is the Christian West that makes war. East of the Suez they say that they have tried peace for a thousand years, but it is the West that is stirring the East to fight. As we write it is said that twenty-six warships from so-called Christian nations have their guns ready for action in Shanghai harbor. Those machines look ugly to the nations east of the Suez.

Our testimony as a Church against war is being effective, and other denominations are beginning to bear testimony along the same line. The Presbyterian Conference, held at Denver, consisting of 914 official delegates, representing 292 presbyteries, and 2,000,000 communicant members even went as far as to request status in the eyes of the Government for their conscientious objectors in time of war. May the testimony continue, and the practise in wartime harmonize: The following was part of their testimony:

We abhor war. We believe that aggressive warfare is contrary to the will of God. As a Church, we seek peace and will pursue it. We are opposed to compulsory military training in educational institutions in times of peace. We would lift the oppressive burden which war places upon our people in days of war and days of peace. We believe that this can be done only by dealing effectively, by means of Christian education, with the causes of war.

We, therefore, pledge our undivided support to all efforts and agencies which make for peace and international good will. We work and pray for the success of all undertakings which seek through conferences, peace pacts, treaties, and courts of justice to outlaw war and to establish among men international understanding based upon mutual respect and Christian good will.

In a day when forces are at work undermining the constituted and historic authority of our nation, we register our unequivocal support and undivided loyalty to the Constitution of the United States.

22. In response to Overture No. 18, on "Conscientious objectors to war," from the Presbytery of Milwaukee:

(1) That the General Assembly be advised that the Board of Christian Education has taken the following steps in accordance with the instruction of the General Assembly of 1931 "to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends": (a) The action of the General Assembly of 1931 in this respect was transmitted by the Office of the General Assembly to the President and to the Secretary of War; (b) the Board of Christian Education has transmitted copies of this action to the presidents of universities in which our Church carries on religious work, and to Presbyterian pastors in such universities.

(2) That the General Assembly re-affirms the actions of previous General Assemblies in opposition to compulsory military education in educational institutions.

(3) That the Board of Christian Education be instructed to secure the approval of the General Assembly on any further steps

proposed in carrying out the instructions of the General Assembly of 1931 in this respect.

THE ROLLS-ROYCE REBELLION

Recently a young man, scion of a distinguished house, went off with his father's bootlegger. This lad took an adventure trail that had been given the sanction of his own parent.

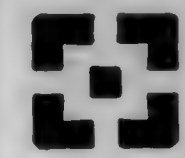
Certain of the rich and privileged have made commerce with the underworld. In doing so they have invited future trouble for themselves with possible disaster for America. Society will not have finished with this bootlegger if and when the Amendment is repealed. Already the fellow regards himself as a good citizen by the test of those he serves. His self-esteem equals the respect in which he holds his patrons. And he does not distinguish his lawlessness. Our friends on the other side may get the Amendment out of the Constitution, but they can never vote out this particular demoralization of law and order. The characters of the underworld who have tasted the sweets of a certain respectability, will never surrender quietly their top hats and walking sticks. We shall find that when we engaged them, for their own purposes they bought us.

Without judging any man, without indicating the morals of those who believe that "personal liberty" justifies commerce with the underworld, we do say that we are bound to pay a great price for this particular freedom. We have sown to the whirlwind. Already we begin to reap accordingly. Presently, we shall need to fight against general lawlessness, be compelled to protect our property and to battle for the safety and lives of our children as civilized man has never fought before. The howls of rage, the veritable shrieks of intolerance with which the galleries of the Republican National Convention greeted Mr. Garfield's reading of the Prohibition plank, carried an ominous warning to America. That demonstration smashed many an illusion for the respectable opponents of the Eighteenth Amendment. We do not believe that Mr. Rockefeller's famous letter would have contained some of its sentences or at any rate some of their implications had he listened to that Chicago broadcast before he wrote. What a testimony that bedlam was to a certain efficiency of the Eighteenth Amendment, and how naive is Mr. Rockefeller's suggestion that repeal should not be coupled with an alternative, because it would be difficult to agree in advance upon a substitute for Prohibition! Here is the confession of a vital weakness of the wet program. Repeal without an adequate substitute would invite greater lawlessness and threaten the very existence of representative government. Negation is not enough. Nature abhors the vacuum and in government anarchy would fill it. Until Mr. Rockefeller and those who agree with him, achieve the maturity of a constructive plan they can not make for any cause a charter of success though they may write its slogan of defeat. No wonder the Harrisburg Patriot, a daily journal, declares editorially, "Mr. Rockefeller errs grievously." Commenting then at length upon the grave fallacy in this distinguished and sincere gentleman's contentions that drinking generally has increased, that there are more speakeasies than there ever were saloons and his suggestion that Prohibition is primarily responsible for law-breakers, the paper continues: "Yet Mr. Rockefeller would invite that tragedy" (old conditions under the saloon and its attendant evils) "by repealing the Amendment and leaving the rest to chance in the states. We can not believe the country is ready for that kind of a flop—from the frying pan into the fire." Nor can Christian Herald.

But never before in the history of the (Continued on page 287)



BIBLE STUDY



TABERNACLE STUDIES

VII. Heathen Altars

By the Bible Study Editor

Before we enter upon the study of the Tabernacle and its furnishing as given by the Lord to Moses, it may be a matter of interest to note somewhat the forms of worship and the furniture of the nations that knew not God, with whom the people of Israel had been in contact.

In the first place, but little is known of the worship of the heathen nations prior to that time. Abraham had come from Ur of the Chaldees. He brought no formal religious rites with him. He offered sacrifices of his herds. His son and grandson erected altars and offered sacrifices and called upon the name of the Lord. The altars were places where the flesh of the sacrifices was burned.

During the sojourn of the patriarchs in the land of Canaan no mention is made of their forms of worship. Melchizedek brought bread and wine and feasted with Abraham, who paid tithes to him of the spoils taken from the kings of the East. Recent explorations seem to discover the remnants of the temples and altars in the ancient Canaanitish cities. Relics of altars of stone have been found, or what resembles altars. These are so formed as to hold the sacrifice and receive the blood offerings. But we recall the commandment of the Lord to His people, that they should make altars of earth or of unhewn stone. The blood was to be sprinkled upon the altar and burned or was to be poured under the altar.

We know that in later history a temple had been erected to Dagon, the god of the Philistines, but there is no description given of his temple and altars. In four hundred years' time the elaboration of the forms of worship were quite possible, and the appeal of such worship to the people of Israel was so great that they repeatedly fell away to that and other Canaanitish forms of worship.

Among the idolatrous forms of worship which later misled many of the Israelites was the worship of Moloch. He was both god and altar. The sons of his admirers were often devoted to him in sacrifice and were burned in the lap of the god. Altars of human sacrifice were frequently found in the lands of the heathen.

When Moses endeavored to persuade Pharaoh to release Israel he used plagues which were said to be directed against the gods of Egypt and their worship. The ashes of the furnace which Moses sprinkled toward heaven are said to have been the ashes taken from the furnace or altar of human sacrifice. Temples and altars were common in the land of innumerable gods. The river was sacred, frogs,

crocodiles, beetles, bulls, the sun, and constellations, were all objects of worship; and Moses was versed in the knowledge of Egypt regarding these deities, yet he used his power against every god of Egypt as he became the minister of Jehovah to his own people.

In the heart of the great pyramid of Egypt is said to be a secret and sacred chamber patterned after the plan of the temple of Jehovah. Sketches of this sacred chamber (if it is sacred) are available. Yet, when one compares it with the tabernacle and temple of the Lord the distinctions are as great and the discrepancies are as marked as the passage way and rooms of a house differ from the temple of God. One may fancy things, if one allows his imagination to have unlimited control. It may be that the Jews were the servants of the Pharaoh who built the great pyramid. But those servants were as yet uninstructed regarding the worship of their God, and the house in which He would be worshiped.

Another important feature of Israel's sojourn in Egypt is the fact that they were not permitted to worship their God with sacrifices required of them while in the land of Egypt. They could not sacrifice of their cattle without incurring the displeasure of the Egyptians, who would slay them for doing so. There was no occasion for their elaborating their forms of worship and no permission for doing so. All that they might have learned in Egypt was that which they attempted at Sinai, when they made and worshiped the golden calf. In that worship the people "sat down to eat and rose up to play." Egyptian worship was distinctly fleshly and passionate, while the worship which God later revealed to the Israelites by Moses was spiritual and holy.

It is evident that neither in form nor in character did Israel copy from the Egyptians in the worship which they afterwards established. It is said that any description of the religions of Egypt that does not mention their polytheism, many religious ceremonies, and indecent religious rites, was not a true description of its religion. This is indeed in great contrast with the forms of worship established through Moses. He did not adopt and refine the worship of the Egyptians for the use of Israel; but rather received from the Lord a system which was new to the world, exalted in its spiritual character, pure in its worship, and prophetic in its aspects. It was a religion revealed and inspired by God Himself.

In Egypt, as well as in other lands, there were temples and altars and ceremonies of worship, as well as particular occasions for special wor-

ship, such as special feast days. This required many temples, many altars, and many places of worship, with special groups of priests who ministered to their particular deity. Let us note that Israel was taught to worship one God, at one altar, and at one place. One cannot but recall the idolatrous and sinful worship of the people of Israel in the land of Canaan when they later built them altars in groves and on "every green hill," and participated in the worship of the heathen and in their vile customs. Separated from the Sanctuary where was the presence of Jehovah, and from the ordinances of His house, and from the ministration of His appointed priesthood, the worship of the Lord soon was estranged from its significance and from its sanctity, and it was thus merged into the idolatrous forms of the heathen who worshiped in the groves and on the green hills. How like the modern places of worship which seek to worship the Lord separated from His house and His people! The groves and green hills may reveal God's handiwork, but they do not speak of His sanctity and of His redemption through the blood of His cross. God knew the benefit of His one tabernacle, one altar, and one place of devotion to keep His people separated unto Himself and away from the unholy alliances of those heathen nations who worshiped "they knew not what."

In the early days of Israel in Canaan, there were three places of sacrifice, as in the days of Samuel: Bethel, Gilgal, and Mizpeh. Here altars were erected and sacrifices offered and Samuel judged the people. It seems that Samuel was accustomed to offer sacrifices on various occasions, as at Bethlehem when he anointed David, and at the time of the battle with the Philistines. But God had appointed Him one place for worship, that of His Sanctuary, and later in Jerusalem.

Jeroboam appointed two places of worship for his kingdom—Samaria and Dan. The people had departed from the Lord and from His place and never returned to the Lord who was their only God.

It is necessary to note these facts in connection with the true Sanctuary in order to appreciate its significance. There were many sources from which Israel might have derived religious ideas and forms of worship. There were many temples and much temple paraphernalia. Many types of altars and many forms of sacrifices had surrounded them in their earlier days and experiences. Yet from none of these were they permitted to adopt their worship, and none of these were they allowed to copy at any later date.

Jacob's pillar at Bethel and the Israelites' memorial heap at Gilgal never became altars for sacrifice. Their forms of worship were not developments. What God gave to Israel was a new order of special significance, with

out which neither they nor we would have been able to know God and Jesus Christ whom He has sent. God's house is the only place where we may know and worship Him.

WORLD NEWS

(Continued from page 285)

American people has the upper avenue, in the proportions of the present Rolls-Royce rebellion, gone deliberately to the underworld to achieve its personal liberty. A youthful Communist, addressing a sympathetic audience just across from Cooper Union on the Bowery in New York City in October, 1930, said: "I have been a bootlegger in this town for six years. I have the best trade in Park Avenue. I get them what they want—for a price. But I get them what they want because they help me get what I want." He was speaking not against the Eighteenth Amendment but against the whole Constitution. He was not for repeal—repeal for a single article—he was for overthrow. It is here that the issue joins to-day. And those who speak with the greatest influence for repeal to-day are the ones who stand to lose the most in property and privilege if the policy they advocate becomes established as a principle of American government.

As for us, with Evangeline Booth, we "refuse to surrender to any underworld." We declare for personal liberty subordinated to public welfare, and reaffirm that now is the time to move forward all along the line.—Daniel A. Poling in Christian Herald.

FROM MOUNTAIN TO DITCH

Samuel Insull has been a name which stood for vast financial power. He was worth, we are told, one hundred million dollars. He was the builder of vast public utilities. Now all that mountain of wealth has gone, and he is in a ditch, with ten million dollars' indebtedness on him. After fifty years of labor, planning and scheming, he is a man without a job, and debts he can never pay. He has returned to his native England. What a career!

THE SEAWAY GOES THROUGH

Final terms of the St. Lawrence Waterways treaty have been settled and formal announcement of the fact was made from Ottawa and Washington. The document, signed at Washington on Monday, July 18th, reveals the scope of the agreement about to be submitted to the appropriate legislative bodies of the two countries for ratification. The project, which is the biggest of its kind in the world excepting the Panama Canal, will open harbors on the Great Lakes to ocean commerce. The total cost of the waterways and associated power developments will be proportionately divided between Canada and the United States. The New Welland Canal, which has cost Canada \$130,000,000 and is now ready for formal opening, will be included in the waterways project and the Dominion will receive credit for the cost. For eleven years Canada and the United States have had the seaway under serious consideration and news of the final agreement will be welcome on both sides of the border just now. Thousands of men and hundreds of millions of dollars should return to circulation along the St. Lawrence during the next five years. And, incidentally, the world should have a striking demonstration of international co-operation. According to The Citizen, Ottawa, "The agreement on the part of the United States to employ Canadian engineers, labor and material on work to be financed from United States funds to an extent of more than fifty-four million dollars should surely be noted as a substantial measure of good will toward Canada by a great neighbor. At the same time," con-

tinues the Ottawa editor, "by agreeing to supervision of the entire work on the international section by a joint board, consisting of an equal number of Canadian and United States representatives—even though far the greater part of the cost is to be borne by the United States—neighborly co-operation is manifest in this treaty as it perhaps has never before been anywhere at any time in the world's history."

CHRISTIAN INVESTIGATORS HOME FROM SHANGHAI

The group of Japanese Christians and missionaries who went to Shanghai last month to meet with a similar group of Chinese Christians and missionaries for fellowship and study of the factors making for peace in that distraught community, are now back in Japan and are reporting their unofficial findings. Surprised at the cordial reception given them by the Chinese, the group from Japan lost no time in ferreting to the bottom of conflicting reports and opinions. The secretary of the Japanese National Christian Council reports as follows: "We found little difference as to the facts, but the interpretation of the facts differed. Nevertheless, no one will deny the tragedy of the modern war system in looking over the devastated area in the Chapei district and seeing the thousands of victims of both nations. . . . We are convinced anew that the Christians, and perhaps only the Christians, can well serve as the medium in such a delicate situation to bring about mutual understanding between different nationalities."—Selected.

THE DRYING UP OF THE EUPHRATES

Older students of prophecy were wont to see in the gradual atrophy of Moslem political power the fulfillment of the prediction in the Revelation of the drying up of the Euphrates (Rev. 16:12). The decline of Moslem hegemony, now so nearly complete, has been succeeded by an inner atrophy of Moslem religion. Recently in Turkey when the government asked for candidates to the hodjaship, or Moslem ministry, only five offered themselves for the required education. Yet there are 27,805 mosques in Turkey. The stipends given these Moslem priests is only thirty dollars a month. The muezzins who toilsomely climb the minaret steps five times a day are allowed the mere pittance of two dollars and fifty cents monthly. The hodjas are permitted to preach only government sermons in the mosques, sermons taken up chiefly with the eulogies of the present Kemalist regime. What that regime thinks of Mohammedanism is obvious from the fact that Kemal Pasha himself on one occasion publicly kicked the Koran across a room. A correspondent of The Jewish Missionary Intelligence reported not one worshiper in the Mosque of San Sophia when he visited it and on the streets of Constantinople not one veiled woman nor fez to be seen.

From Persia similar stories. Regulations against outcries in the streets have eliminated the call to prayer and in this way an almost universal custom has been removed. Great numbers of the moulvies have been unfrocked and priestly influence is on the wane. Meshed is the holiest place in Persia and behind its famous shrine is a vast cemetery where the faithful have been brought for generations for burial. Any disturbance of their bones would have, in the past, led to unbelievable riots. At present the government is ripping up this old and sacred burial place and handling its contents in the most ruthless manner, and the people care not enough even to protest.—S. S. Times.

He who is "in Christ" now, and he only, will certainly be "with Christ forever."

WHEN FIRE BURNS UNDER WATER

By Earle W. Gage

Only a few years ago who would have believed that fire could be made to burn under water, spurring so intense a flame as to melt flinty steel? Yet to-day this is a very common feature in the work of men who salvage sunken ships, repair wharves, and work about harbors. The unique apparatus was developed from the discovery that flame from the gas given off when liquid touches calcium carbide would burn on water. But this was only the first step, several difficulties being encountered before the excellent device now in use was perfected.

By means of compressed air, a pressure sufficiently strong to hurl aside the water at the end of the pipe, the flame is forced down to the desired level where from an adjustable nozzle of the oxy-acetylene outfit it is able to burn. A displacement creates a vacuum, in which, were it not for the fact that oxygen is pumped out to fill this space, the flame could not burn. Fed by the oxygen, the acetylene flame gushes forth, and under the directing hand of a diver, may be made to cut the steel plates of a sunken vessel easily and quickly.

As a result some otherwise impossible salvage work has been made possible and much of the more difficult work simplified. One notable case was that of a ship lying on the sea-floor stern uppermost, into which a way was cut by means of this flame. Another serious obstacle was presented by a steamer with its decks buried so deeply in ooze that it could be entered only by cutting away some of the side plates. It is now possible to reclaim cargo that only a short time ago was abandoned because of the difficulty of getting into the ship.

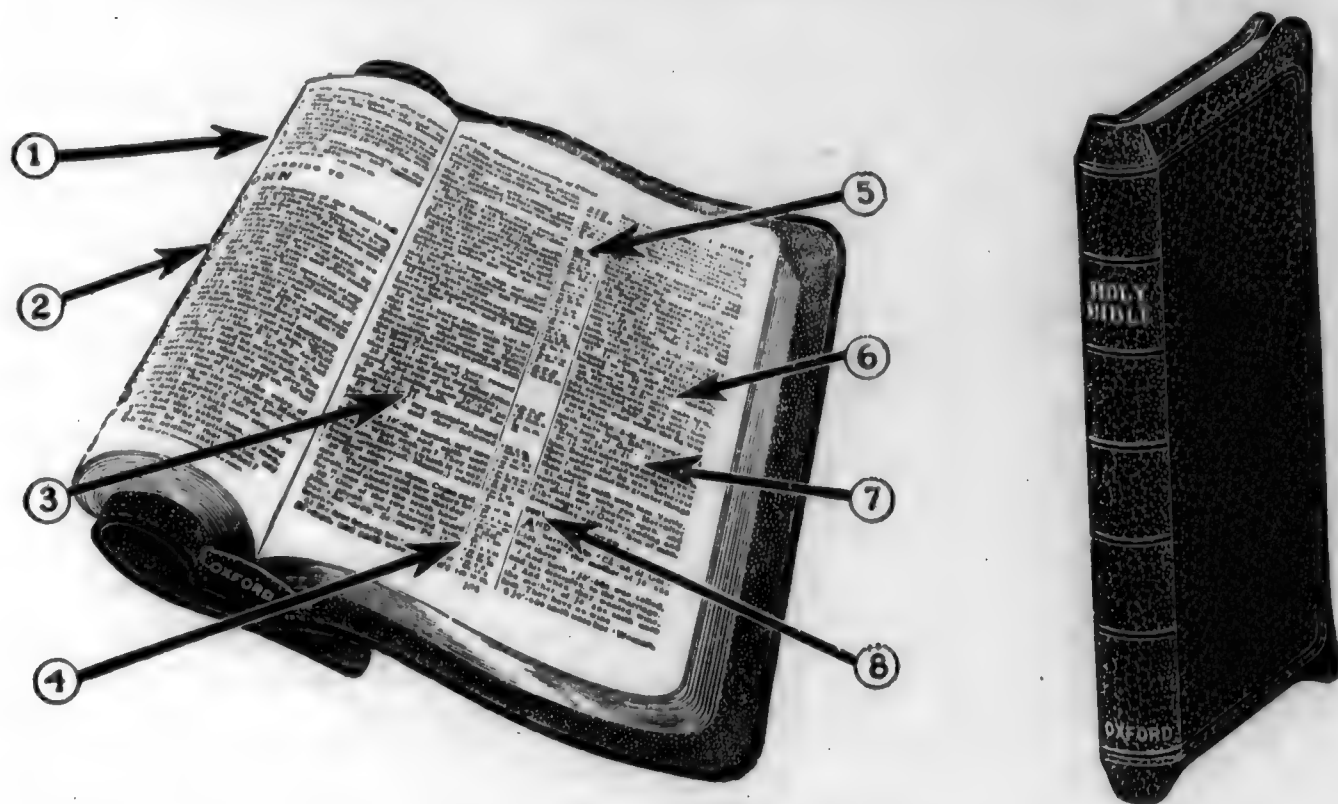
Where a ship had gone down in shallow waters it was found that by walling in the vessel with a sort of dam, much of the water could be pumped out and the cargo removed with comparative ease.

In the construction of a stone pier for a new bridge, steel sheet piling was used to make the cofferdams, within which the piers were poured. To make the steel-pile dams water-tight, wooden splines had been driven into the interlocks of the piles. When the piers had been completed, the steel pile cofferdam wall served as a protection against underscouring by the river current. But the projection of the steel wall above the water level and in front of the bridge piers was unsightly and also in the way. To remove this the contractors had to cut off about nine hundred sheet piles below the low water level.

At first oxy-acetylene and oxy-hydrogen torches were used, but owing to the fact that the line of cut was under water, and that the interlocks were filled with wood, this attempt was not successful. Divers with oxy-electric torches were then obtained, and worked from a staging placed and moved along the face of the stone wall as the work progressed.

The new improved oxy-electric torch combines the heat of the electric arc together with oxygen under high pressure. By means of specially constructed electrode the jet of oxygen is directed onto the metal where the arc is acting. The heat of the arc even under water will melt the metal and the oxygen acting on

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70] **CHAPTER 20**

"AND God spake all these words, saying,
2 I am the LORD thy God, ^o which have brought thee out of the land of E'-gypt, out of the ^phouse of bondage.
3 'Thou shalt have no other gods before me.
4 Thou ^x shalt not make unto thee any graven image, or any likeness of *any thing* that is ^yin heaven above,

neighbour's house, thou shalt not covet ^mthy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
18 ¶ And all the people saw the ^qthunderings, and the ^rlightnings, and the noise of the ^strumpet, and the mountain ^usmoking: and when the people saw *it*, they ³removed, and stood afar off.
19 And they said unto Mo'-ses, ⁼Speak thou with us, and we will

Clt. Ro. 7. 7 & 13. 9. m 28. 11. 2. n Forver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 40. p ch. 13. 3. Dt. 5. 6. q ch. 19. 16. Jb. 26. 14. r ch. 19. 16. 28. 22. 15. s ch. 19. 13, 16. || Lv. 25. 9. t ch. 23. 13. u ch. 19. 18. 28. 22. 9. x ver. 23. y Read trembled, ch. 19. 16. Heb. 12. 21. y Clt. Dt. 4. 19. z ch. 19. 19. Dt. 5. 5.

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this molten metal tends both to oxidize and to blow it out of the cut. The operation is somewhat similar to the electric-arc cutting above water.

To supply the necessary electric current for cutting, a small motor-generator was set up at the shore line and leads run out to the bridge piers. The oxygen was obtained from tanks the same as for oxy-acetylene cutting above water.

During the progress of the work, an attempt was made to determine the actual cutting time, as it differed considerably from the diving time. To get the actual cutting time, a Westinghouse recording ammeter was placed in the circuit used by one of the divers. From the resulting graph obtained, it was easy to differentiate between diving and cutting time, and permitted closer and more accurate calculations upon this work than ever before.

In about four weeks the work was completed by two divers. The number of steel piles cut per day, per diver, was about fifteen, and on each of these the cut had to be made through a wood-filled interlock about four inches thick.

This type electric torch has been successfully used to depths of one hundred and twenty feet. It has been used to cut steel, brass, copper and manganese bronze. It will cut any metal at any divable depth and can be operated by the average diver. It was perfected in the laboratories of Westinghouse Electric, and promises to become, as it has already, in fact, a friend to men who toil beneath the waves in the salvaging of ships or other work requiring a flame to cut steel or iron.—Young People.

CONSCIENCE

Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.—Acts 24:16.

Man's conscience, like a ship's compass, should be corrected according to a Divine standard. It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record, and guarded watchfully, lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide.—Henry Clay Trumbull.

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OCTOBER, 1932

OCTOBER

By Ursula Miller

October is a blending of the summer into fall,
Glorious gesture of retreat with grace sublime,
With brilliant, outdoor party for her guests in willing thrall
Of summer, fading, merging into winter time.

October is
A glad time,
A sad time,
A farewell to the summer time.

October is an artist with a lavish color brush,
She tints the trees in gorgeous, flaming red;
October splashes, splurges like a riot in a rush,
Waves adieu to summer, greets winter days ahead.

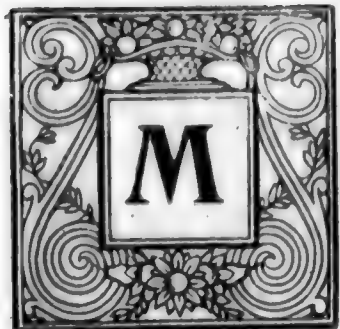
October is
A sad time,
A glad time,
A welcome to the winter time.

Hesston, Kans.

PEN PICTURES FROM LIFE AND NATURE

Visiting the Relations

By Mary Miller



MOST of the sturdy reliable families in the West have deep roots — a whole county full of relatives back East somewhere—often in Pennsylvania or Ohio. To the younger people who grew up in the West that county seems like a world set apart—a sort of pleasantly familiar family world and yet a vague, romantic, unreal one. The place—in their minds—is haunted with ghosts of departed relatives who make lonely trips back to earth to straighten out tangled affairs. They may have uncles living there, even yet, who take warts away by simply rubbing them and mumbling something, and some who shut themselves up in a room and cure diseases of people and animals that are not even near them. Everywhere about the relative neighborhood are bridges and ancient or even haunted houses that were the scenes of thrilling, horrifying tales—tales that fascinated these children of the West on long winter evenings. After listening to them with wide-eyed horror, they crept up to bed, fearing to look around, starting at every sound, and expecting every minute to be snatched away by long, white ghost-arms into they knew not what sort of region.

Milly and Frances belonged to the Western branch of such a family. They had grown up on a sort of ranch with herds of cattle, acres and acres of sagebrush, prairie dogs, screech owls, and sky and distance. But somehow they had gone to high school, got certificates, and begun teaching. After several years they decided to take a trip to see Niagara Falls, Washington, D. C.—and drink in a little Eastern culture—maybe. That was their plan; their father's, of course, was that they must stop and "visit the relations."

The girls grinned at the idea. "Why, Pop, we don't know anything about them, and we wouldn't know a thing to say!" Milly declared and giggled at the ridiculous idea.

From June until August the argument was renewed each time the trip was mentioned. Milly persisted in making it seem ridiculous. "What in the world could we talk about for an hour or two hours or a whole half day to people we had never seen and knew nothing about? O yes, we could walk in and say, 'We're related to you; we're Dan Smith's girls from Kansas'; and then they'll say, 'Oh, is that so?'—and then what shall we say?"

Finally the girls promised, and then directions began to pour in upon them from Father, Mother, and the older brothers and sisters. Sister Mandy even dug out the Smith family book to get new suggestions. "Be sure to go to Uncle Alvin's butcher shop in Jonestown; and whatever you do, go to the old Daddy house, and don't for-

get the red schoolhouse on Uncle Levi's place where John and Mandy used to go to school." So directions buzzed in their ears. They promised to visit Dan's and Fred's and John's and Calvin's and Aunt Becky and Uncle Nick and everybody else they were asked to.

They spent a month carrying out their own plans—a month that seemed unreal to them, so full was it of sights utterly unlike the world they had grown up in. They caught their breath in awed amazement at the sight of the blue, blue water of Lake Michigan stretching away to meet the sky in a place in which it could not be told where lake ended and sky began. They gazed rapturously at the shut-in roads winding spirally up and down the mountains. And when they drove from the crest of a New York hill right into a big thick white cloud, they couldn't believe it. Long before they stood by the unlimited force and mad fury of the rushing, writhing waters of Niagara, and the Atlantic with its big white-topped breakers lashing in endlessly from an infinite, limitless supply, their amazement and incredulity had been spent; they were ready to believe anything.

But the month had passed and Frances



WHEN THE LEAVES FALL

By Annie Johnson Flint

When sunny days and frosty nights
Have wrought their mystic alchemies,
With amber warp and woof of flame
They weave their Orient tapestries;
And where the leafy tents of green
All summer long their shadows cast,
October's gay pavilions stand
Till leveled by November's blast.

Green leaves and golden—fair were they;
But beautiful, when they are gone,
The changing pageant of the skies,
The drifting clouds, the rose of dawn;
And, when those splendid curtains fall
That nightly foiled the peeping stars,
I note the blaze of sunset fires
And catch the ruby glow of Mars;

I see pale Venus' lamp of pearl
Across the purpling heavens' arch
Flash signal to the hosts of night
To recommence their stately march,
And watch while world on radiant world
With answering gleam wheels into place,
Until the fiery dot-and-dash,
Far-glimmering, fills the deeps of space.

So doth the near obscure the far,
The earthly hide the heavenly view,
And life must oft some glory lose
Ere we can see the stars shine through.

—Evangelical Publishers, Toronto.

brought them back to earth by remarking, "We'll have to stop with our eastern relatives. Papa'd never forget it if we didn't."

Uncle Alvin had once been west, so they went to his butcher shop and were surprised to find him actually glad to see them. He and his wife almost immediately began to plan whom to visit in the three days they were to stay. The girls found themselves becoming interested and chimed in now and then with what they could recall from their list of directions.

They stayed at Uncle Noah's that night. He was a tall, commanding sort of person; the girls liked him and were delighted when he asked them to make their home at his house during their stay in Ohio. He gave them an upstairs room—a restful, old-fashioned room with rag carpets puffed up by something soft underneath, a quaint old dresser, chairs with crocheted tidies over their backs, and a bed so high and soft that the girls talked about making a dash to leap upon it. As soon as the door closed on them the first night, the girls exclaimed in unison, "This isn't going to be so bad after all."

Next day Cousin Fred and his wife came to take them visiting—short, hurried stops at every little house and every big house along the roadside. Everybody was related to them. They visited in cornfields, in cucumber patches, in the lanes—anywhere. They talked about their Eastern cousins looking like members of the family in the West. They told what they worked at, how they liked it, how old they were, how many children each brother and sister had, where they lived and how well they were turning out. Then the girls told how pleased their family would be to learn about them and how they would like to come; and after mutual, repeated invitations for future visits were given, they drove on to the next house.

That night when they got back into their room at Uncle Noah's, Frances said, "Well, we visited relations to-day, and we didn't do so bad, did we? We can talk with them all right. I wish Papa and Mamma and Mandy could hear us. I think it's fun."

"We always have the same story though. I know yours by heart. I'm twenty years old and I'm teaching school. I have four sisters and four brothers and they're all married but us two and live on the farms that Papa gave them. Our speeches remind me of tourist guides who stand there and rattle off their speeches without a bit of expression."

"Anyway we're doing it," Frances remarked as she knelt contentedly beside the bed to offer a prayer of thanksgiving for having done her duty and finding it a pleasure instead of a burden.

The next day their visits were less hurried. They thought it interesting that their cousins always called cars "machines." One delightful little six-year-old asked Frances "if they really have trains out in Kansas?" It gave the girls a sort of thrill to realize that they actually had little cousins; out in Kansas they were all nephews and nieces.

(Continued on page 317)

CHRISTIAN MONITOR

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THE FALL AND THE AWAKENING

By Atlee Beechy



YOUNG man with a quick, decisive step walked up to the teller's desk in the Hendersonville State Bank and asked to see Mr. Morgan.

"I'm sorry sir, but Mr. Morgan is very busy," responded the teller.

The young man did not heed the words of the teller and entered the office of the president. After a few preliminary greetings and when both men were seated, Mr. Morgan opened the conversation.

"What brought you here, Mr. Crawford? Anything I can do for you?"

"Jim, I hate to do this, but Mother wants to withdraw her money."

"What?" exclaimed Jim.

"I know it sounds foolish, but she's got some absurd notion that it isn't safe here," Crawford continued.

"But it is. This is the third largest bank in the state. There isn't a place near here where it would be any safer."

"Yes, I know, Jim. I have confidence in you, but she insists, and so you'll have to grant her request," Crawford replied.

"But, she is one of our largest depositors," Jim replied desperately, "and besides I don't have the money ready."

"Jim, I told you I was sorry this had to happen, but you've got to give in."

"All right, I'll see what I can do," Jim weakly replied.

Mr. Crawford left and Jim Morgan resumed his work. A worried expression formed on his face. Deep lines covered his forehead. He was so engrossed in thought that he did not hear or see his father enter until he spoke.

"Jim, what's the matter? Anything wrong?" anxiously asked his father.

"Dad, I didn't hear you come in. No, of course there is nothing wrong."

"Are you sure, son? Last night I had a dream, and in it I saw you gambling the stock market and you lost."

"Don't be silly, Dad; you don't believe in dreams, do you?" answered Jim somewhat irritably.

"I know it was just a dream, but do be careful, son. You can't afford to gamble," kindly cautioned his father.

When his father left Jim sank into a chair. His frown deepened. It turned almost to a sneer at times and then to a sickly smile again. Jim was getting worried. He couldn't understand. What did it mean?

They couldn't have—; no, no one knew.

Mr. Morgan went home to lunch. His wife saw that something was the matter, but refrained from asking any questions. She suggested, however, that he go golfing. He went, not so much for the recreation, but in an effort to drive away his thoughts. He couldn't though, and all afternoon the affairs of the bank stayed with him.

At dinner that evening the conversation was quieter than usual. Danny did not have much to say about school, and Jim refrained from discussing the affairs at the bank.

"Jim, what's the matter?" asked Mary,



DUSK

The dusk has come—my sun-drooped garden flowers

Are happier. The high, bright pain they knew

In midday heat is gone, and there is healing
In dim green rains, rain-scented and the dew.

The dusk has come—small houses light their candles,

Tired hearts turn home for respite from their cares,

And women watch a darkening street to welcome

The men they love and children rhyme their prayers.

I thank Thee, God, that in the cool of evening,

When gracious flowers nod in colored prayer,

I still can find Thee walking in the garden—
There is no day too long for me to bear.

—Helen Welshimer.



after the evening dishes were cleared, and Danny had left for a party.

"Nothing much," moodily replied Jim.

"Have those stocks gone down?"

"No."

"Well, what is the matter? Surely I have a right to know."

"Mary, I am afraid the people are finding out," Jim burst out.

He then related the incidents that happened that forenoon at the bank.

"Don't be pessimistic, Jim. Just because one depositor wants to withdraw her money and Dad had a dream is no sign that the people are finding out."

"I admire your pluck, Mary, but I am afraid something is going to happen. I met Mr. Gray out at the golf course this afternoon and he wants to withdraw his money, too," Jim went on wearily. "And I suppose Harris will want some more money for those stocks before long."

"Don't take this so seriously. Everything will come out all right."

"I hope so, Mary. But I won't be happy any way. These financial worries are driving me mad. Something is bound to happen. O Mary, I wish we were back on the farm with Mother and Dad. Remember those first years we lived there? Then I was happy. Work? Sure, but I loved it. Nothing to worry about. Mother and Dad wanted us to stay, but no—we left it for this."

"Why bring that up again? That was settled long ago," quickly retorted Mary.

"I'm sorry, Mary. I didn't mean to fly off; but I couldn't control myself," Jim replied.

"That's all right, Jim. Let's retire. You have had a hard day."

Jim Morgan was busily at work in his office the next morning when a knock interrupted him.

"Come in."

Mr. Harris walked in. A faint smile crossed Jim's face.

"Well, what do you want?"

"You know what I want."

"Money, I suppose," replied Jim sarcastically.

"Don't get nasty, Jim. I need \$30,000 to cover the margin on our stock."

"I won't do it, Harris," exclaimed Jim. "I'm in to my neck now. Furthermore, Mrs. Crawford and Gray have withdrawn their deposits."

"Well, suit yourself, but we will lose everything if we don't pay the margin by six this evening."

"But I don't have it," desperately answered Jim.

"Well, get it. Forge some notes for security as you did before," continued Mr. Harris.

"All right. Call at my house at four this afternoon," Jim replied feebly.

To Jim it looked like the last straw. His only hope was to secure some money before the inspector arrived.

Thursday business was good and Jim came home in better spirits than usual.

"If business keeps up for three or four weeks I'll have things fixed up so that even the inspectors will not suspect a thing. I

even persuaded old Mrs. Clark to deposit her money to-day. Sixteen thousand it was. All I need is time," remarked Jim at the supper table.

Mary remained silent. It was she who was gloomy this evening. A ghostly smile flickered across her face when Jim mentioned time.

"What's the matter, Mary? Why so gloomy? We'll get out of this rut, and then we'll stay out," Jim remarked.

"I'm afraid not, Jim," she answered slowly.

"What makes you say that?" Jim asked quickly.

"The letter," exclaimed Mary.

"What letter?"

"Jim, the inspectors are coming to-morrow," burst out Mary.

"Good night! Mary, it can't be," replied Jim.

"Here is the letter; read it," answered Mary.

Jim read the letter. It fell from his hands. He sank into a chair and covered his face. After a little while he slowly arose from the chair and went over and picked up the letter. He clenched it in his fist and began walking back and forth in the room. His pace increased. He finally cried out,

"It's all up! What am I going to do? There isn't a chance. They're sure to find out. Oh, I wish I'd never come to this town, that I'd never seen this bank. Why didn't I take Dad's advice? He warned me, but I refused to listen. Oh, I wish I'd have my life to live over. I'd live back in the old community. I loved that old farm. I used to go fishing in the little creek back of the house. Went with father and mother to Sunday school and church every Sunday in the little Mennonite church. I didn't value it much then, but now I see my mistake.

Perhaps if I'd stayed true I wouldn't be in this jam to-night."

"Jim, why talk of the past? What are you going to do now?" asked Mary.

"I wish I knew. I could run away—but, no—I wouldn't dare."

"Why not?" demanded Mary.

"I can't. I've done wrong. I've robbed men, women, and children. I tell you I can't."

"What are you going to do? Give yourself up? Jim, you can't do that."

"Give myself up—I hadn't thought of that. No, I can't do that. I'd be ruined."

"Then what?" asked Mary.

"Oh, leave me alone, Mary. I'm going to my room to iron this out," Jim replied.

Jim locked himself in his room and there wrestled for hours with himself and God. It was not until the wee hours of Friday morning that he made his decision. At 4:30 he calmly walked out of his room and into the living room where his wife was waiting.

"I've decided. I am going to give myself up," Jim said firmly.

"Jim, you can't do that," Mary quickly retorted.

"I can't do anything else," Jim answered sadly.

At six that same morning Jim Morgan was on his way to give himself up. After ascending the flight of stairs to the sheriff's office, he paused a moment and, as he looked across the street at his former place of business, he sadly remarked,

"A wise son heareth his father's instruction."

The door opened, and Jim Morgan entered. He had failed to heed the instruction of godly parents, but decided to face the issue and voluntarily pay the penalty.

Walnut Creek, Ohio.

THE HERITAGE OF AUTUMN

By Alta Schrock

There is in the human make-up a psychological need of autumn, a need for a rest parallel to the momentary lull of a butterfly on a flower or a ruffled grouse in a sand bath. It is a siesta in the rush of the year, a slow pulse in the heart of nature. It is like a ledge along a mountain climb, like an ebb in the midst of a flood.

In the spring the current of life flows inward, challenging man to a feverish rush. It snatches his sleep before dawn, and it keeps him astir in the evening. It strings his body on wires, and it is only by ceaseless activity that he satisfies his mind or that he convinces his neighbor of his worthiness. During this season philosophers and thinkers are outcasts. They walk alone, and the gardener smiles in pity as they wander by. Theirs is a stagnant life, and the hustler has no use for them. In short, when there are a thousand things to be considered and mulled over there is time only for acting.

Not so autumn! Autumn finds time to breathe and relax as the current flows outward. The earth folds her limbs with a slow, delicious sigh, and the ebb of the cur-

rent leaves a story-book trance in which time is an atom. We go about our tasks easily, naturally, hardly believing that we were once creatures of bluster and haste. For once we heed the Biblical injunction that we let each day be sufficient unto itself. The cart goes along in pleasant style in proper relation to the horse, and the bumps in the road are far less severe and the hedgerows hold a deeper meaning if time is not pushing from behind and pulling from before.

Anyway, what about the man who rushes along the lanes at breakneck speed, so fast that all sounds are the creaking of the cart and all sights a yard of road ahead? Does he get his heritage? Or does it act as the sound waves that become sounds only when the ear sets up answering vibrations? A flower may shed its beauty on the air, or a bird may drop a jewel along the lane, but it's not a bird and it's not a flower to him. It is, oddly enough, only the creaking of the cart and the changing of the road ahead. Therefore the heritage is not his; it belongs to another man.

That, I say, is what I like about autumn.

It makes human beings and not machines of us. Whatever of extra vitality its frosty tang provides goes into the making of a personality, not the perfecting of a spade or the earning of an extra shilling. The man has time to turn his eyes inward and become acquainted with himself.

There was, so to speak, the spinning of the winter. And then, when the spring awakened the slumbering sap, there was the struggle of working the soil and sowing the seed. And there was summer with its glaring sun and the stern hoe handle, followed by the later days of reaping. And now the most benevolent of all seasons—the short recess between early autumn and early winter. It is the season between the reaping and spinning, the sand-bath I was speaking of, the breathing space. It is a proper season in itself, and I move that some original person give it a name all its own.

The lean, hungry-eyed months are forgotten in this time of bounty. There is something in the knowledge of a flowing bin that makes a philanthropist of man. The narrow, cramped feeling that gripped the soul expands until it becomes a benediction, a flowing out of love. The heart has room for the wide world, or for the smallest part of it. I would rather ask a favor of a man in autumn than in most any other season. The best of cornucopia is poured across the lap of the earth in a ripe, mellow stream. It is like a warm drink poured out for a man who has struggled hard, and it fills him so completely that it overflows and emanates to the outer world as a light shines through a window. And that's why a man grows whole in autumn.

I love the man who can lie on his back in his haymow, his face turned toward the sky and his heart turned to God in a thanksgiving prayer. Taking rewards with grace is as great an art as struggling for them. A grasping hand and an iron heart are a bane to humanity; but a busy hand and an appreciative heart are what make life worth the living. Going on a journey is mighty interesting and broadening to the mind, but getting there is what counts. I think it speaks well of God as a Maker that, after giving us this peculiar attribute and this peculiar need, He also gave us autumn to satisfy that need.

The passions that tore us last spring are gray ashes now, and we shake our heads as we think of the petty things that stole our time. Grudges fall off like scales, and we forget about the loose tongues that once worried us so. How can a calm sea hold a wave? The great emotions too, as the petty worries, have gone to restful seed. Don Cupid is sitting under an olive bough with a book in his hand and his arrows lying in a sheath beside him. Love sprouted in the spring, grew by fitful bounds and enervating spurts, and slowly settled down to a sure growing process, steadily towering into altitude with its roots grounded in the soil of character. Or it is a strong, deep current fastened to a steady undertow and making inevitably for the distant shore. In autumn, you know.

Perhaps one thing that contributes to the expansion of character is the broadening of

the earth itself. Didn't you ever notice it? Why just walk in an open field on a cloudless day. The ceiling of the earth is so much wider—that great, cloudless expanse of blue that reaches with endless fingers into space. The spring saw a million cloud-boats scuttling busily about and narrowing the sky into a strip of restless, teeming life, but now all is breadth, altitude, breathing space.

The early days saw flower clusters scattered here and there in such manner as every landscape gardener recognizes as the narrowing of space. Now the fields, the hedgerows, the fence-corners, the whole wide country are covered with flowers that reach in a sea of color out to the very horizon. There are Queen Anne's lace, asters, goldenrod, mints, and all those of the clans that love to grow in carpets.

The very music of the season changes the color of things. Instead of a large, brilliant dab of bird music here and another dab there, there is, everywhere through the open and in every inch of sunlight, the small, infinite chorus of the insect world. They spread themselves out like a carpet over the face of the earth, and it is because of their countless numbers and their minute songs that they stretch the earth from an alcove to a prairie.

And have you noticed that dull blue haze that hangs over everything like a blanket?—that shoves the hills into distance and confuses their crests with the skyline? The nearest objects are softened and mollified as though one saw their outline through smoked glass. It is like early morning sunlight through mist. With every whiff of the smoky air we breathe we grow more languid and more beneficent; we feel more like taking our ease and letting the other fellow do likewise. The air currents are as heavy and languid as we are. Have you ever watched their effect on a smoke spiral that tried to climb upward? It is slow, serpentine, and the torpor of the atmosphere claims it early in its course.

Autumn's color scheme seems to have been created especially for this somnolent state of ours. Our mood is one of blind, dazed acceptance, and whatever reaches our sensibilities must be pronounced, pointed. The autumn, you know, is like a furnace for brilliance of color, and it burns, by its very make-up, into the dullest of sensibilities. It is all very well that shy, pastel-tinted flowers hide in the shade of the woodlands in the active springtime, but for this lazy time of year nothing would do but the large, apparent specimens that color our fields and roadsides. And when the leaves of the forest begin to burn and glow, and they fall to the earth like showers of sparks, then the earth has reached the acme of brilliance, she is shaking off the fruits of a year of toil with all the splendor and glory she can draw from her experience since the world was created.

Oh yes, I'm praising autumn to the skies right now when her beauty grips my soul, but when the verdant spring comes 'round, I'll fall in line with the conventional poets,

as I always have before. I'll be just as loud in her praise as I am of autumn now.
Springs, Pa.

COUNTRY LIFE

By Wilma Lehman

The most complete, enjoyable, and interesting life is the country life, for it is there that one can live with nature and see God's wonderful handiwork. What could be more enjoyable than in spring to walk along a winding brook whose pure water, as clear as crystal, ripples along singing a glad spring song? Its continual giving of itself makes it sweet and pure. The grass is getting green, and the trees and bushes along the sides are all awaking from their winter sleep and budding out into new life. All the flowers along the way are bursting into bloom. Each one plays his part in nature, for each one has his own particular flower to give us; some are bright-colored, others of pastel shades; some large, others small; some stout and sturdy, others delicate and frail; some modest, others haughty.

Let us arise early some autumn morning while the air is fresh and Jack Frost has already done his work, then walk briskly through the field where the corn is in the shock and the pumpkin on the vine, until we come to the woods. The leaves have turned red and golden and have fallen to the ground. There are trees of many kinds and sizes in the woods, but early in the morning we are interested in the chestnut tree. On a frosty morning we need only to shake the tree and the nuts fall easily.

The brook, the flowers, the trees are all a part of God's great handiwork. The hurried and crowded conditions of the city do not give an opportunity to get next to nature like this, as does the country.

North Lima, Ohio.

THE FISH-HOOK CACTUS

Almost every day, as I hike over the dry, rock covered mountains of our Southwest, I see a different species of cactus. If not a different species, then something new and interesting about some old, familiar cactus that I see on every hilltop. Just yesterday I saw a tiny plant, not much over an inch in height, covered with almost blood-red spines. It was really a pincushion cactus; but nature had made its spines a deep red instead of the brown color that the spines usually are.

But I want to tell you about the fish-hook cactus. This is one of the large varieties, and it is also one of the most useful kind. Delicious candy is made from its juice and pulp. I do not know how the candy is made, for the formula has been kept a secret from the general public. But I do know that the candy is very good. It is being sold to the ever increasing number of tourists in many of the large Western cities, and it is being shipped all over the country.

This cactus is often three feet high and about two feet thick; but the average size is about that of a nail keg or a small tub. It is covered with spines, set in rows run-

ning from the ground to the top of the plant. These spines, when full-grown, are just the shape of a fish hook and the points are very sharp. It is a popular belief that the Indians actually used them for fish hooks. The young spines are straight, and brown in color. As they grow older, they bend into their characteristic fish hook shape.

In June and July there is a crown of at least a dozen beautiful red-orange blooms in the top of the fish-hook cactus. These blooms dry up and then the fruit comes. The fruit is yellow, and when ripe looks for the world like a tiny pineapple. It has not much taste, but it is, nevertheless, eaten by jack rabbits and other denizens of the desert.

It is said that the juice of this and other large varieties of cactus has often saved Indians, lost on the desert, from dying of thirst. The juice is obtained by cutting the plant open and beating the pulp with a rock or ax until it becomes soft, then squeezing out the juice.

This plant is very common throughout the southwestern part of the United States and the northern part of Mexico. I have never seen it on the flat sandy stretches of pure desert, but always on rising ground at the foot of mountains where the soil is mostly weathered rock and where great boulders provide a means of keeping some moisture in the soil.

The young plants are very easy to transplant, and are often shipped to other parts of the country to beautify the grounds of eastern folks wishing a touch of the desert. But as a rule they do not thrive so well in a damp climate as they do on the desert.—Fred Cornelius in Christian Youth.

STEWARD ONLY

Steward I and not possessor—of the wealth intrusted me.
What, were God Himself the holder, would His disposition be?
This I ask myself each morning, every noon, and every night,
As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent;
How, were He my life's custodian, would my years on earth be spent?
Thus I ask myself each hour, as I plod my pilgrim way
Steeped in gratefulest amazement at His mercy day by day.

Steward only—not possessor—of the part of Him that's I.
Clearer grows His truth, and dearer, as the years go slipping by.
May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show Him how my stewardship was spent.

—Strickland Gillilan.

"The Jews, in slaying Jesus Christ, as not the true Messiah, gave Him the final mark of the Messiah. The more they persist in denying Him, the more infallible witnesses of His truth do they become; and in slaying and still rejecting Him, they fulfil the prophecies."

CHRISTIAN MONITOR PULPIT

THE HERITAGE OF SIN

By I. E. Burkhardt

TEXT: The carnal mind is enmity against God.—Rom. 8:7.

The purpose of this message is to discuss the proposition stated by the text, namely, "that the carnal mind is enmity against God." The carnal mind here refers to the likes, appetites, and tendencies of man unredeemed. These tendencies lead downward and away from God, as we shall see from different testimonies. Let us hear the testimony of Scripture, of history, and of experience with reference to this enmity to God.

I. The Witness of the Scriptures

We have no more than opened the Bible until we are confronted by the story of the fall of our first parents. It is an old story. Most of us know its main points as to the creation of man, the temptation by the evil one, the wrong choice, the walk out into the garden to eat the forbidden fruit, and then the loss of fellowship with their Maker. What a journey that was! Started in innocence, ended in guilt. Started in liberty, ended in bondage. Started in safety, and ended in peril. Started in righteousness, and ended in sin.

We have often heard the old criticism that the test was unfair. But if man would be free he must be tested. How would one know he is free unless he had the chance to choose that which militated against his freedom. God made us for fellowship, but fellowship is impossible unless it is free. Hence the test was necessary that our first parents might know what is the glorious freedom of choice placed at the disposal of man. Will they choose holiness, obedience, righteousness, or must they be forced to do the will of God? They may choose. They must choose. They did choose. But what a choice! Out through the garden, eating by the tree, and then back again with burning consciences, with the knowledge of sin, yea, with the seed of sin in the fabric of their natures, and now its indelible imprint continues to appear in the nature of every human being since that time.

As we leave the Genesis record we have testimony to the same sad fact. Lawgiver, psalmist, and prophet alike lament the tendency of the people to commit sin. Committed sin is the outward expression of original sin in thought, word, or deed. When David fell into the great sin of adultery he lamented his fall in the light of the fact that his mother conceived him in sin. *Psa. 51:5*. Parents beget the complete child, body and soul. This explains the close resemblance of children to parent both in body and in spirit. This also opens the way for teaching original sin. If parents beget children like themselves in body, why should

it be thought an incredible thing that a child should bring with it the same tendency to sin as its forbears had!

Eliphaz, the adviser of Job, said: "How much more abominable and filthy is man, which drinketh iniquity like water" (*Job 15:16*). Nor was the prophet Isaiah any more cheerful about the matter: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (*64:6*). And almost as if there were a flowering out in the expression against sin in the New Testament, we listen to Paul berating man's tendency to sin: "Who hold down the truth in unrighteousness" (*Rom. 1:18*). "God also gave them up to uncleanness" (*1:24*). "Who also gave them up to uncleanness" (*1:24*). "Who changed the truth of God into a lie" (*1:25*). Man is a "breaker of the law" (*2:25*). "They are all under sin" (*3:9*). "None . . . seeketh after God" (*3:11*). "All the world may become guilty before God" (*3:19*). "There is no difference: for all have sinned, and come short of the glory of God" (*3:22, 23*). And also the text: "The carnal mind is enmity against God" (*8:7*).

We therefore conclude the witness of the Scriptures by saying that now abideth greed, lying, idolatry, intemperance, immorality, war, and the greatest of these is war between man and God.

II. The Witness of History

The history of the world's religions agrees with the witness given by the Scriptures. The trend has been downward. Of course there are those who explain religion on an evolutionary basis. They teach that man began by worshiping the spirits of his ancestors; then rose to the idea of a family or tribal deity; then the gods of stone worship, of tree worship, of animal worship were made subject to this idea of a family or tribal God with the result that there developed the idea of one god who was ruler over the other gods, and finally ruler of the world. Along this road it is said the religion of Israel came, up, up, and up to monotheism.

But whence came these prophets of unrevealed religion? They have not been sent by the God of the Old Testament. If we take the Old Testament seriously we become conscious from the beginning that something tragic has happened. It is true enough that Israel committed the abominations of the heathen: the magic worship of Babylon, the animal worship of Egypt. In fact, they even offered a few of their children in the valley of Hinnom to the god

Molech. *II Chron. 28:3; 33:6*. But what judgments the prophet Jeremiah predicted for these vicious practices! He said that God would visit them with sore punishments because of the awful wickedness. Instead of up it is down, down, and down. The exaltation of Jehovah God is the chorus of the Old Testament, and idolatry is ever condemned to fiery judgment. Paganism is not, nor has it been, a stepping-stone to the true worship, but rather a corruption of the true.

The same confirmation comes from the history of government among the nations. Paul says, "Rulers are not a terror to good works, but to the evil" (*Rom. 13:3*). Laws, laws, laws, to restrain men from their passionate tendencies. Laws against theft, laws against murder, laws against immorality, laws against deception, laws against intemperance. Our present prohibition law is not a sign of our improved righteousness so much as it is a sign of our need of restraint lest we encourage the carnal love for strong drink.

Again, take Egypt's glory for an example. The empire begins about 4500 B. C. and ends about 2000 B. C. They had science, writing, power, wealth. The pyramids show the extent of their wealth. The pyramid of King Cheops is 481 feet high, 755 feet square at the base, and is made of 2,300,000 blocks of granite, weighing on the average two and a half tons. All this was built in the vain hope of providing comfort for one man after his death. Near the pyramid was a temple in which the king desired to have priests offer sacrifices for him forever. The vanity of it all speaks loudly against this king. He had no hope of immortality, no God to glorify, nothing but the dark and dismal tomb held for him any certainty of security for the future. The Egyptians have left us no legacy of righteousness, holiness, peace, or faith. Their glory has faded. They are no more a great nation.

The glory of Greece came to a similar end. Alexander conquered Persia, Syria, Egypt, Palestine, and part of India. He adopted the Persian splendor for his court, and also the Persian custom of having those who approached his presence kneel at his feet and kiss the dust. He encouraged intermarriage with the Persians, and in turn had his teachers teach Greek customs and language to the Orientals. To him the world was a great melting pot in which he was blending Greek culture, Macedonian militarism, and Persian man-power into one great empire. But the glory faded again. Rome entered the arena and carried off the scepter, and the memory of Greece is enshrouded in her language, sculpture, and philosophy. Search as we may, we find no redemption, no grace, no revelation of Al-

mighty God. Just another voice testifying to the fact that "the carnal mind is enmity against God."

We conclude the witness of history and say again: Now abideth greed, lying, idolatry, intemperance, immorality, war, and the greatest of these is war between man and man.

III. The Witness of Experience

The apostle Paul says, "By one man sin entered into the world, and death by sin" (Rom. 5:12). Again: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (Rom. 7:21-23). That other law is the "law of sin", original sin, depravity. It is incorrect to say that Paul wrote Romans seven as an unsaved man and Romans eight as a saved man. Neither did he write seven after being saved and before he received the Holy Spirit, because he says in the eighth chapter that unless one has the Spirit of Christ he is none of Christ's (8:9), so he received the Holy Spirit when he believed. Paul wrote this tragic witness of Romans seven as the normal experience of every child of God. The eighth chapter tells of the security and victory which the Holy Spirit can give, but there is no hint that the law of original sin has been "taken out by the roots." It must be contended with until one leaves the flesh, and can only be overcome by a daily, faithful crucifixion of the flesh and "walking in the Spirit."

Paul's battle is our battle. Even to-day there are those who come to the light of the truth that God must deal with sin in His own way. A young person was a professing Christian, but lived in hypocrisy. After leaving the writer's community he continued in the same way until awakened in conscience. Confession was made in public. Then the following letter was written in order to clear up the sinful past lived in the former community. Note the testimony to the sinful inclination of the natural man: "Dear brother . . . : I guess you are wondering who is now writing to you. Well it is R. S. T., the same, and yet not the same, because God has wonderfully pointed out to me that all was not well with my soul. I got down on my knees and asked His forgiveness and I feel that He has wonderfully saved me from my sins. O brother, I was a sinner, a bad sinner too. When I saw myself as God saw me, I felt unclean, ugly. Oh what shall I say? . . . It takes some of us such a long time to truly come to Christ, but He's more to me now than ever before. Very sincerely, R. S. T."

Still another type of witness comes from one who lived respectably in an outward way but inwardly was far from the kingdom due to the carnal nature which had not yet come under the control of the Holy Spirit. Listen to his letter:

"I went to church, oftentimes twice a Sunday. It was a habit. I was really miserable whenever I had to miss a service; yet why this was true I do not know. The singing, the poetry of the songs, the ser-

mons, all seemed to have their place in keeping me loyal to the Church. But what good was all this Church loyalty to me in everyday life? As I look back on it now, I see that it did not keep me from being dishonest in thought, in speech, or action. It did not keep me from falsehood. It did not draw me close to my family, or keep me from losing my temper, or saying sharp things and hurting people's feelings If any one had pinned me down as to what good I was getting out of my religion I could not have told them."

How easy to interpret such a testimony! So often we find ourselves yielding to that "inner law in our members." This brother was true outwardly but not inwardly. Some argue that they are true inwardly if not outwardly. Neither is right. Faith cannot stand alone, and works cannot stand alone. "Faith without works is dead," and works without faith is a damnable delusion. "Put ye on the Lord Jesus Christ, and make not provision for the flesh" (Rom. 13:14). "If ye then be risen with Christ, seek those things which are above" (Col. 3:1).

Unless Christ be formed within us we conclude the witness of experience by saying: Now abideth greed, lying, idolatry, intemperance, immorality, war, and the greatest of these is war in the soul of man.

Conclusion

We leave this theme at this point of darkness. Scripture, history, and experience all testify that the carnal mind is enmity against God. May the Holy Spirit do His faithful work in every heart, convincing of sin. May our consciences be quickened. May rest and sleep be taken from every one who is at enmity with God, in whose life and soul stands the witness of the alien, the stranger, and foreigner from the commonwealth of God.

Hesston, Kans.

THE SOUL THAT SINNETH

Two little Italian lads of New York City were returning from a swim. They were about fifteen years old. Pietro had picked up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He poked away around the wooden covering of the rail but nothing happened. "That's funny," he said, "I guess I didn't touch the right spot." Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to drop the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away, but he was hurled to the ground with a terrific shock. The brave little fellow threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the

doctor said, "One chance in a thousand to recover."

The two boys said they knew there was something dangerous about that rail. They had heard older people say so, but they didn't think it would hurt any to play with it a little. And so sin scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And there are men and women who have played with their passions and played with sin so long it looks to them as if their case is hopeless.

But thanks be to God, sin never took any one so low that Jesus Christ, the God Man, couldn't reach down a little lower and snap the fetters and set him free. That's why He was manifested—to destroy the works of the devil.—W. E. Biederwolf.

SERMONOGRAMS

Benevolent people are always cheerful.

Anger is practical awkwardness.—Colton.

Affliction is but the shadow of God's wing.—Macdonald.

A soul is dyed the color of its leisure thoughts.—Inge.

Not suffering but faint heart is the worst of woes.—Lowell.

No man can ever reach farther than he aims.—Hodge.

The heavens are as deep as our aspirations are high.—Thoreau.

Liberality consists less in giving profusely than in giving judiciously.

By appreciation we make excellence in others our own property.—Voltaire.

The practical effect of a belief is the real test of its soundness.

Our blessings are the least heeded because they are the most common events of life.—Ballou.

Man is like a tack—he may be pretty sharp but he can go no farther than his head will let him.

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.—Horace.

The man who seeks one thing in life and but one,

May hope to achieve it before life be done; But he who seeks all things, wherever he goes,

Only reaps from the hopes which around him he sows

A harvest of barren regrets.

—Owen Meredith.

SEVEN GREAT WORDS

Repentance—a change of mind;
New mind about God.

Conversion—a change of life;
New life for God.

Regeneration—a change of nature;
New heart for God.

Justification—a change of state;
New standing for God.

Adoption—a change of family;
New relationship toward God.

Sanctification—a change of service;
Separation unto God.

Glorification—a change of place;
New condition with God.

—D. L. Moody.

Editorials

Spiritual Necessities

We are all familiar with the term "necessities of life." We hear much about them, and rightly so, for unless several millions of people are supplied with food, clothing, and fuel they will certainly have a hard time during the coming winter. Probably that is not making it strong enough. Unless relief agencies supply these necessities millions will probably starve or freeze. But we feel sure that in some way or other sufficient of these necessities will be distributed to all who are in want so that no deaths will result because of a lack of the things that are absolutely necessary to sustain life.

The real "necessities of life" are rather simple. The air we breathe is free. Then if we have food, water, clothes, and shelter we have what are usually termed the "bare necessities." But modern life has become so complex that many things seem to have crept from the list of luxuries to that of seeming necessities. The standard of living has been such that man's wants have increased to such an extent that many things that our fathers knew nothing about have so become a part of people's lives that they find it hard to do without them. However, the present financial conditions have, to a considerable degree, again taught people the difference between luxuries and actual necessities.

But important as are the necessities to our physical existence we must always remember that there are spiritual necessities that are still more important. Recently in our study we came across an impressive list of these as given by our Savior Himself. Jesus made it plain that unless these things are ours we can have no part in the kingdom of heaven. Not all can have access to the needed things of this life, because of sickness, unemployment, or other incapacity. But every one may have access to the spiritual necessities. They are free if we are willing to meet the conditions which God requires that we should meet before we can have them. Here is a list of spiritual necessities:

1. **Inward Righteousness.**—"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). The scribes and Pharisees made a great show of outward religion, but that is all it amounted to. Their prayers and other outward acts were planned to make the best impression upon those who looked on, and in this they had their reward. But we must have an inward righteousness of heart, that comes by faith in Christ as the Son of God; otherwise we can have no part in His kingdom.

2. **A Childlike Spirit.**—"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). We must begin the Christian life as a babe in Christ. And unless we have the childlike spirit of humility, teachableness, trustfulness, and simplicity, we can never be a child of God. We must come to Christ ready to learn, to accept by faith, and to obey. We can not lay down our own terms for entering the kingdom of God. Unless we receive the king-

dom as a little child we shall not be able to enter into it. Mark 10:15.

3. **Repentance.**—"I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3). John the Baptist, Jesus, and the apostles—all taught the necessity of repentance if one would be saved. Jesus came to save us from our sins, not in our sins, and unless we are willing to repent of them we have not met one of the conditions of salvation. Repentance is more than a twinge of sorrow for wrongs that we have done, but includes a turning away from and forsaking of sin.

4. **The New Birth.**—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). Jesus is very emphatic in saying that there must be a new spiritual creation within the heart of every person who is to be saved. And that new birth comes through the operation of the Holy Spirit in the heart of the individual. "Ye must be born again" admits of no exceptions when it comes to the matter of salvation.

5. **Spiritual Food.**—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jno. 6:53). We can not grow naturally without partaking of food; we can not any more expect to grow spiritually without regularly partaking of Christ, through His Word and His Spirit. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3).

6. **Personal Faith.**—"If ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). Unless we believe in Jesus as the Christ, the Son of the living God, there is no hope of salvation for us. This could well have been farther ahead in the outline, but we must remember that at the beginning and all through our Christian life we must have faith in Christ. We are saved by faith, we overcome the world by faith, and we live by faith.

7. **Obedience.**—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). It is not enough to know what is the will of God; only as we actually do that will do we receive help and blessing and salvation. Faith that does not manifest itself in works or obedience is dead. Those who obey the Word of God are wise builders who have their spiritual houses founded upon the Rock Christ Jesus, and they will stand through all the storms and trials and tests of life.

Let us thank God for the necessities of life in a natural sense, but above all let us appreciate and make use of the spiritual necessities which He has provided for us. To fail in this point will lead to the death of our souls—an eternal state of separation from God in the place prepared for the devil and his angels.

The Eclipse

We had been reading about it in the papers for quite a while. It was to present one of those rare occasions when the sun is almost entirely obscured by the moon's moving between it and the earth. People were armed with smoked glasses and other paraphernalia to prevent injury to the eyes, and as they watched, the moon moved in front of the earth at just the time that the astronomers said it would. It was interesting and impressive to realize that the heavenly bodies which God flung into space in ages

past are keeping time perfectly. His work is still "very good," just as He said it was at the time of the creation.

Astronomers made great preparations for the event, which is not to be repeated for many years. We owe much to them in the way of interesting information that was disseminated concerning the eclipse and for the accurate calculations which they made of the movement of the heavenly bodies concerned in the production of the eclipse. Even a superficial study of astronomy helps us to appreciate the greatness of the universe and the unlimited power and wisdom which alone could have conceived and created it. A proper study of the heavens will lead us to a better appreciation of the greatness and majesty of God.

In meditating upon the fact of the recent eclipse a number of things impressed us. Of course we realized that the sun was shining just as brightly during the time of the eclipse as ever. The movements of the moon did not affect the brightness of the sun one iota, except as it cut off the rays from some parts of the earth by moving between it and the sun for a short time. Even in the path of totality the sun was totally obscured for only about a minute and a half. We realize too that man had no control over this whatsoever. The heavenly bodies simply traveled in their orbits as they have done for ages past, and the eclipse was simply a repetition of what had happened before in the same cycle of movements.

And this made us think of other eclipses. The love and mercy of God, the Creator, are constantly streaming toward man, the creature. Yet some people, not because they are powerless to prevent it but because of their own will, allow an eclipse to come upon their lives through the intervention of sin. Sin will separate us from the favor of God, and all too many are willing to grope in the darkness occasioned by it. The eclipse of sin can be removed, however, and through the blood of our Lord Jesus Christ we may again bask in the sunlight of God's favor and blessing. Why should we grope in darkness when we may walk in the light? Just come to Christ, confess your sins, and the cleansing blood will take them all away.

The eclipse is over, and we shall not see it again until 1963. Of the eclipse of sin may we triumphantly say that it is over and we shall never see it again.

"Ye Shall Be Witnesses unto Me"

In the Greek New Testament the same words are used for both "witness" and "martyr." When Jesus spoke the above words He said, "Ye shall be 'martures' unto me." So we see that in New Testament usage being a witness carries with it something of the same idea as being a martyr. And we need only to read the history of the New Testament and of the early church to see that at least in those days being a faithful witness for Christ in many cases meant the giving up of one's life. Of the twelve apostles it is said that all were put to death for their faith but John, and according to tradition he was at one time plunged into a pot of boiling oil, but miraculously escaped without injury. Stephen and Paul gave up their lives for the sake of their faith in Christ, and Mark and Luke are said to have met a similar fate. During the period of the early church one wave of persecution after another swept over the world, at the direction of the Roman emperors, in which Christians were tortured on the rack, burned at the stake,

flung to the beasts in the arena, killed with the sword, crucified, or otherwise put to death in the most cruel ways that heathen ingenuity could devise.

But these early Christians, in the main, were faithful in their witness for their Master. Some even coveted the privilege of giving their lives for the One who gave His life for them. It is reported that Ignatius, bishop of Antioch, said, when he was about to be put to death in the persecution under Trajan, which began in A. D. 108: "Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil come upon me; be it so, only may I win Christ." And it is further said that he joyfully looked forward to giving up his life for his Lord and rejoiced when they threw him to the lions.

Polycarp, the aged bishop of Smyrna, was condemned to be burned at the stake. The officer urged him to swear and reproach Christ, promising on that condition to release him. Polycarp replied: "Eighty and six years have I served Him, and He never once wronged me; how then shall I blaspheme my King, who hath saved me?" And he went to his death.

Thus with their lives did the early Christians witness for their Master. The command comes on down to us. We are still to be His witnesses, and, if need be, His martyrs. Perhaps the enemy uses other means more now than direct persecution, but we owe the same faithfulness to our Lord. Come what may, let us be His loyal witnesses, standing for the truth and right, living faithful lives, giving our unstinted service, being willing to suffer and die for His sake, if that be His will. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Private Ministry of Jesus

Jesus spent about three and a half years in His public ministry. These years were so crowded with events that we can hardly see how so much activity could be compressed into such a short period of time. Truly our Lord was a busy man, and we do not wonder that He sometimes became tired and longed to go to some place apart from the crowds to rest a while. Usually, however, He seems to have gotten renewed strength by spending long seasons in prayer and communion with the Father in heaven.

However, in the last week of His earth life, just before the crucifixion, He spent some time in a private ministry with His eleven faithful apostles. It was not a long time, occurring as it did between the time of the observance of the Passover and His arrest in Gethsemane, but the Apostle John uses four chapters in which to record it. Here we have an intimate glimpse into the mind and heart of the Christ, and we see His concern for the disciples of that day and all those who should afterward believe on Him through their word.

The Young People's Meeting topics for the entire month of October are occupied with a series of five "Lessons from the Private Ministry of Jesus." We trust that much good may come from this series of lessons. See the Young People's Meeting Department of the Monitor for helps in this study.

Christian Life

THE BACKGROUND OF THE BIBLE

By Dixon H. Gordon

Introduction

The real background of the Bible is the unseen world. The first words of Scripture bear out this fact, for without any explanation whatever they imply the existence of an unseen God. "In the beginning God created the heaven and the earth." This is all we are told. But out of the unseen we hear Him speak and see Him work. And we have all creation bearing testimony to this fact.

From this point on throughout the Bible, we have God speaking out again and again from behind the veil, and revealing Himself from that unseen background. In Genesis 15 the Lord reveals Himself to Abram in a vision, "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward." Thus it was that Abram learned the great secret of faith, and had righteousness imputed to his account.

In the giving of the law on Mt. Sinai, we have a similar fact. Once again God spoke, but was not seen. Once again His voice was heard, but His form was hidden by that thick cloud which was all that the people saw. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."

Elijah, too, had a revelation from God in another supernatural event. He had heard God speak to himself and to others, and when occasion arose, he called upon God, who answered from heaven with that consuming fire that licked up even the water.

Greatest of all, though, we find that God has given us a much fuller revelation of Himself and His ways from that world which is beyond our ken, as we look into the opening verses of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in times past unto us by his Son." There we have it as the mountain peak of revelation, and as we look at it as such, we see that God sets aside all other revelation as only secondary and speaks finally through His Son. And it is this Son, our Lord Jesus Christ, through whom He now speaks, who becomes for us the ultimate Reality and the true background of the Bible.

I. His Entrance to the Unseen

The Incarnation, without doubt, is one of the greatest and most important events in history. We speak of the importance of the Cross, the Resurrection, and the Ascension; but these three events, great as they are, and important as they surely are, would not have been possible without the Incarnation. If there had been no Incarnation, with all its implications, there could have been no Cross, no Resurrection, and no Ascension. The Incarnation took place in order that

Jesus might identify Himself with humanity and go to the Cross and die, and then pass through the gateway of the Resurrection and the Ascension back into the unseen again.

The story is told, that during the Great War in one of the larger American cities, a man was walking down the street with his little son. It was early in the evening and the little boy, as they walked along, noticed that in several of the windows there was hanging an illuminated star. He asked his father why this was, and his father explained that it was the privilege of every home from which a son had been given to the war to place an illuminated star in the window as a testimony. This was all very interesting to the little boy and he took great delight in pointing them out as they went along, and would keep exclaiming, "Look, Daddy, there is one; and there's another; oh; there are two there." Very soon they came to a gap in the row of houses, and between the houses there shone very clearly the evening star. The little lad looked up at his father and said, "Look, Daddy, God has a star in His window too. Did He give His Son?" Yes indeed, in the Incarnation God did give His Son, and this little boy has given us a very good illustration of this fact.

When men gave their sons to the war they

hoped that they would come back victorious. When God gave His Son, the Lord Jesus Christ, to the world, He knew that He would come back again, and that He would come victorious. But He also knew that the price of that victory would be His death on the Cross. The Cross was the reason for our Lord's advent.

From the Cross He was placed in the tomb, and after His Resurrection He was seen of the apostles by many infallible proofs for the space of forty days. Then, He assembled them together and promised them that the Holy Ghost would come upon them, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Right then He passed through the gateway back into the unseen.

II. His Work in the Unseen

But possibly there comes to us, as I am sure there must have come to that company of disciples who had gathered about Him, questions like these, "But where has He gone?" "What has He gone for?" "What is He doing now?"

Christ to heaven is gone before,
In the body here He wore;
He that as our Savior died,
Is our Savior glorified.

And the Scripture says of Him, "When he had by himself purged our sins, sat down at the right hand of the majesty on high." He went back into heaven on completion of His work of redemption and there He is now doing the work of a priest, in intercession before the Father on our behalf.

It is a striking fact that the last glimpse we have of Him in this world shows Him in the attitude of blessing. He had been talking with His disciples as He led them out, and then He lifted up His hands and blessed them; and while He was blessing them He was parted from them and received up into heaven. Surely there could be no truer picture of Jesus at any point in His life than as He appeared in the last view of Him as He left this world. In heaven now, He is still a Savior imparting blessing, holding up pierced hands before God in intercession, and reaching down gracious hands full of benediction for our sad, sinful earth.

What do we see as we look into the unseen to-night? We look, and we see an ascended and glorified Savior, who, because He had finished the work of redemption on earth, is seated behind the veil, as the Administrator of redemption. There He sits enthroned, and by the power of His will He once more directs and oversees all things.

It is the picture of a man who from the lowest place in a great manufacturing plant, takes his place at last, after much toil and stress, at the desk of the president. It is from him that the orders come, and by his will the tremendous life of the great concern goes on through its course. He does not himself pour the molten ore into the mold, nor does he do any of the work which follows in the manufacture of the finished product, but all the time he is the power that is behind the whole process. So Christ Je-

SKEPTIC, SPARE THAT BOOK!

Skeptic, spare that Book!
Touch not a single leaf!
Nor on its pages look
With eye of unbelief;
'Twas my forefathers' stay
In the hour of agony;
Skeptic, go thy way,
And let that old Book be!

That good old Book of Life
For centuries has stood
Unharm'd, amid the strife,
When the earth was drunk with blood:
And wouldst thou harm it now,
And have its truths forgot?
Skeptic, forbear thy blow,
Thy hand shall harm it not!

Its very name recalls
The happy hours of youth,
When, in my grandsire's halls,
I heard its tales of truth:
I've seen his white hair flow
O'er that volume as he read;
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy—
I've seen her eye of blue
Weep o'er it tears of joy;
Their traces linger still,
And dear they are to me:
Skeptic, forego thy will;
Go, let that old Book be!

—Selected.

sus our Lord is the one who, though not seen, is the power that controls and operates all the machinery of our present Christian system. "We look not at the things which are seen, but at the things which are not seen."

III. His Return from the Unseen

The Apostle Paul, in speaking of our blessings in Christ, in the Epistle to the Ephesians, says, He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." There, though still in the flesh, and on this earth, is the Christian's real place of abode. We really exist with Christ in the unseen.

Again in Philippians, he says, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Our conversation, our citizenship, our

commonwealth is there, in the heavens where God is, and it is from there that we also look for the Savior.

This is the true hope of the Church. In our attitude towards the Lord's return we are not merely looking into the future; we are also looking into the unseen world. The event lies in the future, of course, but its springs are not there. These lie in the world of unseen realities into which Christ has gone. It is this feature of the blessed hope that accounts for that sense of the nearness of the Lord which pervaded the lives of those early Christians. It was His nearness in the unseen and not His nearness in the future. Behind the veil of that world the Lord is always "at hand." And so, while we work and wait for the Master "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Toronto, Ont.

THE LIGHT OF LIFE

X. Jesus and the Church

By Geo. J. Lapp

The basis of our Christian faith is, that "at sundry times and in divers manners" God spake unto the fathers by the prophets and then in the fullness of time He revealed Himself unto men by His Son. Heb. 1:1, 2. This faith will last as long as the human race will last, and it is the pillar and ground of the Christian Church. The self-revealing movement culminated in Christianity, of which the Christian Church is the product and the Word of God the standard of organization, propagation, and individual conduct.

The revelation of the will of God through the Bible is interpreted to the world through the lives of the believers and through their fellowship in the organized expression of their faith. This organized expression is the active relation of the group among themselves and with the outside world and is the outward expression of the inward attitude and condition of the group and of each individual member. It is the living presence of the living Christ in our fellowship with the Father and with each other that makes possible the existence of the body of Christ, the Christian Church.

We oftentimes are baffled when we look into the Bible for expressions of doctrines to be observed and duties to be done by the body of Christ. The whole book presents a seemingly heterogeneous collection of history, poetry, biography, genealogy, statistics, prophecy, sermons, parables, illustrations, letters, etc. Then there are temple rites, signs and symbols, sundry laws, and other material rather ancient in aspect, so that a superficial reader might reach the conclusion that the Bible has become an obsolete and useless book for this enlightened age. But when we think of Christian revelation in the light of the Scripture text referred to and as long as we hold to the Christian view of God and man and their relations through Christ,

everything in the Bible strengthens us in this view and we see the significance of the Church in a different light.

There are only two references in the four Gospels that have the word "Church" in them (Matt. 16:18; 18:17) and both of them plainly refer to the Church as the body of believers united in a common faith. We must carefully study the whole of the New Testament Scriptures to come to an understanding of what the Church really means, and what is expected of her—her power, her hope, and her mission and ministry in the world. From the New Testament study of the Church as the body of Christ, and Christ in the Church, we may then turn to the Old Testament and find to our surprise and great satisfaction overwhelming support of the Christian viewpoint. And we find the curtain rising from the mist of misunderstanding. We truly come to realize that the Israel of God are those, both Jews and Gentiles, who through faith in the promises centered their hopes in the Lord Jesus Christ, the only hope of the world. The true Israel of God constitutes the true Church of Jesus Christ and have no other name affixed to designate them.

Let us then in the light of New Testament study and Old Testament reference consider: The founding and the growth of the Church; the organization of the Church; the authority and teaching of the Church; and the measurement of the Church.

1. **The Founding and Growth of the Church.** Let us turn to such passages of Scripture as Matthew 16:18; Acts 2:47; and Col. 1:18. In the first place Jesus drew out an expression of personal conviction on the part of the disciples. He wanted them to know their own attitude toward His Messianic career and the carrying out of the Messianic program. They were to analyze definite-

ly and be certain about their own faith in Him as the Messiah and Head of the body which would be made up of all who would from their hearts believe upon Him for their eternal salvation and submit to His will for their lives and all their relationships. The issue was far greater than the disciples at the time realized. There were to be brought tests in their lives which would either break their faith or make it more fervent. Thank God for the latter lives.

In the second chapter of Acts we have Pentecost, at which time the Holy Spirit through His own advent and through the ministry of the disciples brought to the consciousness of the people the spiritual presence of the resurrected, living Christ, and the great multitude believed and were added to the Church. The apostle Paul in Col. 1:18 gives Christ the preëminence as the head of the body, the Church, for it pleased the Father that in Him should all the fulness of the Godhead dwell. Thus we have the founding of the Church, and her growth, and the Son of God in her midst. We should not forget here that the Christians of the first century worshiped in the Temple as long as it remained and in Jewish synagogues. The Church could not boast of architecture. She oftentimes had to worship in secret. The Christians could only identify each other by secret signs and when persecutions broke out most bitterly they were forced to hide in caverns such as the catacombs of Rome or to emigrate to out-of-the-way places of the then known world. But the sturdy faith of the believers impressed the masses with whom they came in contact, and the number of believers rapidly grew. There perhaps has never been a time in the history of the Christian Church when the cause of Christ spread so rapidly as during the first three centuries of the Christian era. Fragmentary historical data furnish evidence that the Christian Church was established in India, western China, parts of Europe, and on the British Isles. Every student of Church history should come to know something of what has been called the great Syrian revival of those centuries.

2. **The Organization of the Church.** Acts 14:23; I Cor. 4:17; 14:4, 5. At first mutual faith and mutual fear held the believers together in one body. The love of Christ united them in heart, and they had all things in common as one family. Community of goods could not last, but their common faith and mutual love could. It was upon this that they had to build the organization of the body for the future. We have not the record of every detail of how careful they were in the building. It was done by prayer, consecration, and a sanctification of themselves as a living sacrifice unto their God. In other words it so developed that the aggregate of individual consciences became the community conscience according to which the body moved forward. Our cry to-day is for individuality, individual liberty, freedom to think and act for ourselves, which is right as far as it has a right to go. To carry this contention to the limit we soon disorganize organized effort, which in itself is the great-

est economy in the social order. Without organization there is a useless extravagance of effort, a waste of energy.

No one can question that Jesus was back of all attempts at careful organization of the Church. Our salvation is personal. We sustain a personal relationship to God through Christ but also to all among whom and with whom we live in the world. Man is gregarious, that is, forms groups for a common purpose, therefore the utility of an organized body for our personal good as well as the good of those for whom we live.

We should remember, then, that the conscience of the organized body, the Church, is the aggregate of the consciences of the individual members, and consequently the aggregate of the consciences of the individual bodies or congregations determine the conscience of administrative body, the conference, which rule also holds good for General Conference. We must then be willing to share our very best, and merge our highest spiritual interests, our deepest convictions, our understandings and our judgments with those of the brotherhood for the best of the common cause for which we stand.

The recognized ministry within the Church is a form of service which should work to that end, helping to keep the individual conscience keen and tender, helping the body to remain loyal to Scripture standard, and continually exalting Jesus Christ as the great Object of our faith.

3. The Authority and Teaching of the Church. Matt. 18; Acts 11:26, 27; I Cor. 5:4; 12:28. By reading these passages with their contents, and also other related passages, we find the Church possessing the authority to organize for administration, growth, extension, and discipline. All the features included in the authority of the Church are coöperative. It is not the few ruling the many or the individual ruling himself independent of any other individual, or of groups acting wholly independent of other groups. It should be stated here that in the early Church isolated groups very soon became different from each other due to different circumstances into which they were placed. The same holds in congregations and conferences to-day, which calls for charity and due consideration in considering the welfare of each other. However, each group should exercise every possible care to preserve a unity which will also conserve the distinctive witness which we as a body have in the world. If we lose this identity as a whole we lose the reason for standing out as a distinct Church organization. In this each member should consider that his membership is the result of honest conviction according to his understanding of Bible teaching and he should be willing to stand with the body as a whole in his adherence to the principles for which the body stands.

Our own beloved Church has a ministry and a message. The ministry is for the salvaging and saving of souls. It is worldwide. It means that we in our ministry as a Church bear Jesus' reproach and also share His joy. It means a deeper loyalty to simple forms of worship and service than we some-

times imagine. With our complicated social order we also attempt to complicate our service in worship and activity. We should hold to simplest possible methods. **Simplicity in all things** should be our slogan.

4. The Measure of the Church. Rev. 11:1. The measurement of the temple is a symbol of the body as a whole. The measurement of the altar is a symbol of the worship of the Church. The measurement of them that worship is a symbol of individual faith and character. It is the measurement of the Church militant in order to determine its fitness to become the Church triumphant. The employment of the Church militant is to labor and pray. The employment of the Church triumphant is to praise. The measurement is of the spiritual fabric and capacity of the Church in the world.

However small or unimpressive the edifice in which the congregation may worship it may be big enough in spirit to serve the highest interests of the surrounding community. It should not be exclusive, snobbish, and class-bound in pouring out its life for the good of the lost and straying. It is not the nature of the altar but the united heart and soul of the worshipers that counts. They share their all in unitedly and without reserve striving to bring men and women to a saving knowledge of the truth. What service, what sacrifice, what ministry to the poor, the outcast, the needy? Avarice and greed are not allowed to corrode and harden the heart.

But what of the individuals who are measured? Do they endure hardness as good soldiers of Jesus Christ? Is their forgiving spirit large? Are they growing in the graces of the Spirit? Have they the proper vision of the great possibilities of the ministry of the body to oppose evil and set up and maintain standards of truth and righteousness?



MY TIMES ARE IN THY HAND

My times are in Thy hand,
And I would trust in Thee,
Although I may not understand
What life may bring to me.

My times are in Thy hand.
My God, Thou King of kings,
My life Thy love and wisdom planned,
Its joys, its sufferings.

My times are in Thy hand,
In Thee, my God, I trust;
Thy love the gulf between us spanned,
And made me right and just.

My times are in Thy hand,
There I would have them stay;
In Thee, by faith, I fain would stand,
Thy child from day to day.

My times are in Thy hand,
What need have I to fear,
While Thou dost hold me by the hand,
And I can feel Thee near?

My times are in Thy hand,
And naught can come to me,
But that which Thou for me hast planned,
And I will trust in Thee.

—Anna L. Dreyer.

God's manner of measuring is found in Jesus Christ. We dare not measure ourselves by others and become proud and overbearing. We dare not measure ourselves by our own past and become self-centered and self-congratulatory. Compare yourself with Jesus Christ, however great your attainments, your ability, and your aspirations, and you will remain humble. In Jesus' life the altar was supreme. He came to minister, and was among the people as one who served. Yet, no canvas is large enough to portray Him. Men have tried to summarize His character in sermon, lecture, essay, and biography, but all have been inadequate. We praise God for such a perfect character, so high a standard, such an ideal, that He stands the acid tests of all time and remains transcendent in His glory and power. Some day we shall see Him at the right hand of power, coming in the clouds of heaven. Then every knee shall bow to Him and every tongue shall confess Him to the glory of God the Father.

However, our distinctive witness as a Church, our mission in the world, is an important one. Are we big enough as a Church, as congregations, as individuals to meet the needs of the times in which we live? Are we sufficiently constructive in our program to maintain the social, ethical, and character standards that will enable us to carry out the purpose of our individual and collective being in the world? Have we strength of faith and the close fellowship with Christ Himself to enable us to stand as a living rebuke to sin and evil? It is not our mere nonparticipation but it is the spirit of love and loyalty to Christ which will stand as a rebuke. The love of Christ should constrain us to refrain from and oppose evil as well as constrain to the service of saving our fellow men.

Jesus and the Church! Without Him it is no Church. With His presence it is a blessed fellowship, a blessed union, fulfilling a blessed ministry, giving the preëminence to the Lamb who is worthy to be exalted, for He hath redeemed us out of every nation, and language, and tongue, and people. Praise Him forever, who is the Head of the Body, the Church.

Dhamtari, C. P., India.

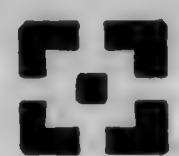
COLERIDGE'S ANSWER TO ATHEISM

The story is told that at one time the poet and philosopher, Coleridge was visited by a skeptic named Thelwell. Thelwell insisted that children should not be taught about God. He said that their minds should be left free from all prejudices. He wanted their minds to grow naturally.

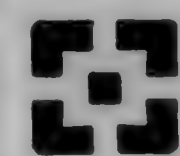
Coleridge had a garden, but due to his love of study, he had neglected it, and it had become a mass of weeds. Mr. Thelwell was fond of gardening and said:

"I wonder, Mr. Coleridge, that your garden is in such a state. Why don't you weed it out and plant flowers?"

To which Coleridge aptly replied, "I want my garden to grow naturally. I want it to be free from all prejudices."



BIBLE STUDY



TABERNACLE STUDIES

VIII. The Tent of Meeting

By the Bible Study Editor

There is no evidence in the Scriptures that offerings and altars or temples were used by the Israelites while they sojourned in the land of Egypt. If there were such the records of the Bible give no account of them.

In the days of Moses the people were called upon to go out into the wilderness to offer sacrifices unto the Lord. Ex. 8:1, 20, 29; 10:3, 9-11. This request was the matter of conflict between the Lord and Pharaoh. There was no place for worship and sacrifice for the Hebrews in the land of Egypt. They had no privileges of worship such as were enjoyed and practiced by Abraham, Isaac, and Jacob. Jacob's last altar was at Beersheba.

In the song of Moses mention is made (Ex. 15:17) of the Sanctuary which God would establish in the mountain of His inheritance, in the land which they should possess. The idea of a future sanctuary is apparent. God was in the midst of His people as they began their journey from Egypt, but His presence was manifested only by the pillar of cloud and fire.

It is strange to us that Moses did not offer a sacrifice of thanksgiving as soon as the people had crossed through the Red Sea and had been delivered by the destruction of the Egyptian hosts. It was not until the third month, when the people had come to Sinai, that the Lord called for a sanctifying of the people. This sanctifying consisted in the cleansing of their bodies and the washing of their clothes. Ex. 20. In connection with sanctifying and coming before the Lord the first mention is made of "priests" belonging to the camp of Israel. Ex. 19:22. These priests were such as "came near to the Lord." The Lord had told the people that He would make of them a "kingdom of priests and an holy nation" (Ex. 19:6). But the manner of approach and worship of the priests at this time is not given.

Immediately after the appearance of the glory of the Lord in Mount Sinai and the first giving of the commandments the Lord gave instructions as to the manner of the altar which would be acceptable to Him. It was to be an altar of earth or hewn stone, one not approached by steps. Ex. 20:24-26. This description does not correspond with that of the altar for offerings in the tabernacle. It was permissible to use such prior to the building of the tabernacle, and such altars were used by the people outside of the tabernacle when offerings were made thus.

After the receiving of the first series of laws, those concerning the relationships of the people of Israel toward each other, and the giving of directions concerning the feast seasons, Moses wrote the words in a book and consecrated the book and the people with the sprinkled blood. Ex. 24. Here was built the first altar, and upon it were offered burnt offerings and peace offerings were sacrificed. These offerings were made by young men whom Moses sent for this purpose. Ex. 24:4-8.

It was after this first offering of consecration that Aaron and two of his sons, with seventy elders, were caused to appear before the Lord to be special witnesses of His glory. And it was at a still later period that specific directions were given that Aaron and his sons only should minister in the priests' office. Ex. 28:1. While Moses and Joshua were still in the mountain receiving instructions concerning the ministry in the priesthood by Aaron and his sons, Aaron was busy molding the golden calf, which he set up for the people to worship, with an altar and offerings. Ex. 32.

Upon being sent down from the mountain by the Lord, Moses and Joshua saw the corruption of the people. This sin was atoned for by the death of three thousand. Ex. 32:27-29. Moses returned unto the Lord to receive forgiveness. The Lord plagued the people and refused to go with them Himself, but said that He would send an angel. Ex. 34:1-6. It was at this time that the "tent of meeting" is mentioned. Ex. 33:7-11.

This place of meeting the Lord was called, the "tabernacle of the congregation." The same name applied later to that part of the tabernacle including the Holy Place and the Most Holy Place. It will be of interest to note the distinctions between this tabernacle and that afterwards used at the direction of the Lord.

This tabernacle was used by Moses as a place to meet and commune with the Lord at the time of Aaron's great sin and in pleading for forgiveness from this gross idolatry. The typical tabernacle had not yet been made. Ex. 25:8, 9; 36:1. This tabernacle was removed far from the midst of the people, whereas, the other was placed, and remained, in their midst. Num. 2:17. Moses was wont to go out unto the tabernacle, but with the new he abode with Aaron before the gate of the court. When Moses entered this tabernacle the pillar of cloud came and stood

at the door. In the new tabernacle the priest entered the Holy Place and stood before the veil of the Most Holy Place, wherein the glory of God rested between the wings of the cherubin on the mercy seat.

The people had privileges of access to this tabernacle which they had not in the case of the new. All who desired to seek the Lord went out unto the tabernacle which was without the camp. Aaron and his sons were the spokesmen for the people under the new order of worship. Still another marked difference between the tabernacle here described and the one revealed to Moses was this, that Joshua, the son of Nun, "departed not out of the tabernacle." Joshua was of the tribe of Judah. Only the priests, the sons of Aaron, of the tribe of Levi, were permitted to enter the new sanctuary and approach its altars.

It is evident that this tent was a provisional place of meeting with the Lord, and of a temporary nature, used until the new tabernacle was erected and new order of service was established. It is suggestive of the great truth which Jesus expressed when He said that the time would come when neither at Jerusalem nor at Samaria would men worship God. He was accessible to Moses and to all Israel before the established worship under the law. God was reached under provisions of grace.

It is thus to-day. Every child of God may have his own tent of meeting. He may go to his secret or public place of worship, and there he may meet the Lord. The secret prayer closet may be transformed into a tabernacle. The accustomed place of secret and quiet meditation will be blessed by the coming down of the Lord's presence to meet His own child there. Moses and the people were near the day of the law but were not under it. Joshua could abide in the tabernacle of grace until the consecration of the new. But at that moment the law superseded the previous order, and Joshua was excluded from the place where God's presence rested.

When the law was in force God held the people under the law; but from the moment of the rending of the veil and the closing of the era of law by the death of Jesus Christ, every man could again erect his tabernacle and meet his God under the provisions of grace, through the Lord Jesus Christ, who not only comes to its door, but enters in to abide with each devoted and faithful Josuah who loves to dwell in the house of the Lord.

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. II Chron. 20:20.

Educational

HISTORIES OF LOCAL CHURCHES XXII. Weavers Mennonite Church, near Harrisonburg, Virginia

By H. D. Weaver

Credit is due our aged brethren, Bishop L. J. Heatwole and Uncle Pete Hartman, whose keen memories have produced details of many incidents given here.

Weavers Church is located in Rockingham County, Virginia, about two miles west of Harrisonburg on the Rawley Springs Pike. It derived its name from Samuel Weaver, who moved from Smith's Creek, northeast of Harrisonburg, to the present Elias Brunk farm near the Church, and who became sexton of the church building. He was the grandfather of the late Preacher Sem Weaver. For a long time prior to this it had been called "Burkholders," owing to the fact that the Burkholders erected the building.

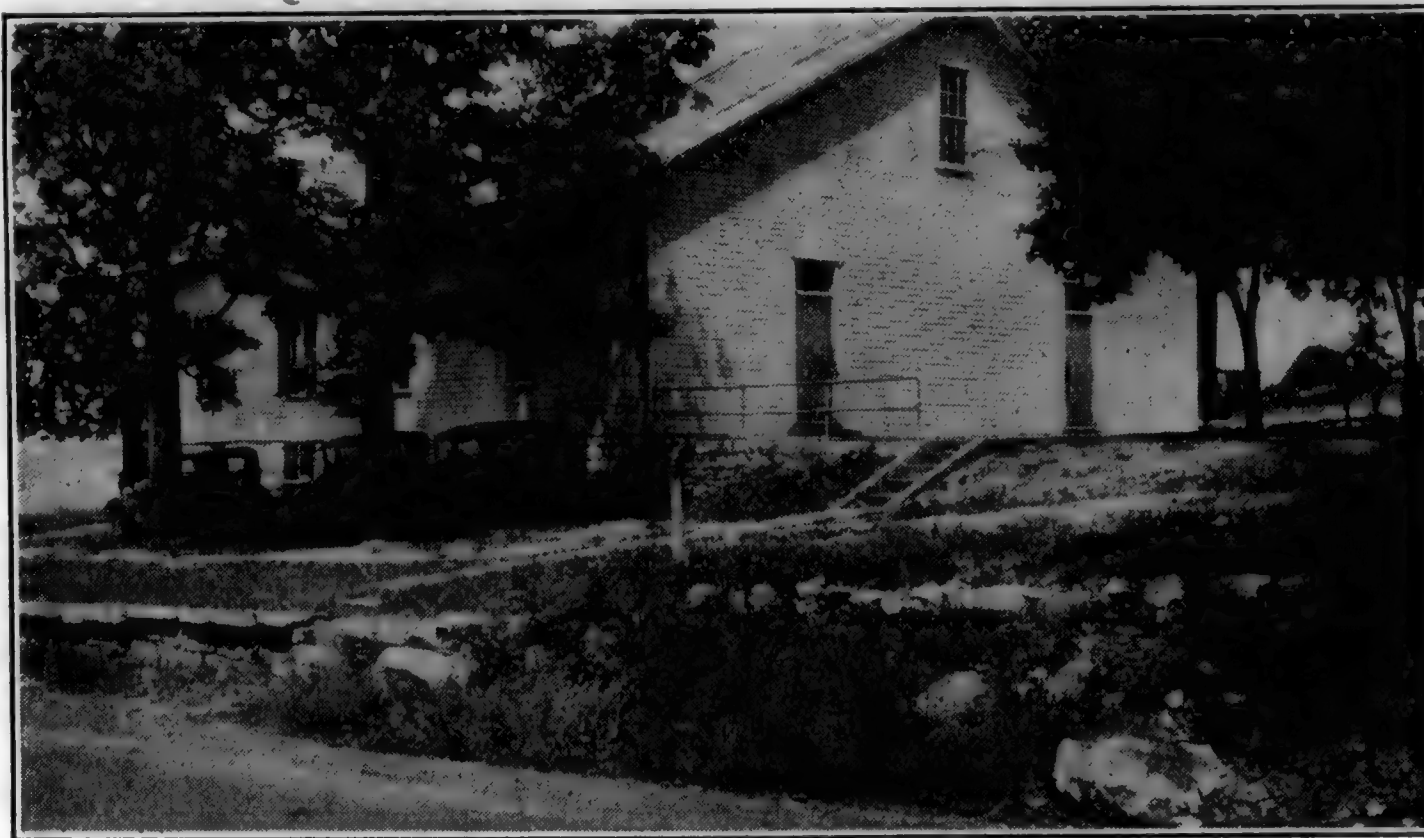
The first church house was built of hewn logs in 1826, on the site of the present building. It is said that the building had two entrances: One on the south end with eight or ten steps leading to it, used by the men; and one on the east side with practically no steps, used by the women. This building later became too small to accommodate all the worshipers and consequently had to be enlarged.

On the grounds just west of the church building stood an old schoolhouse, which, after its use for school purposes had been discontinued, was long used as a saddlehouse by the churchgoers. Men and women did much horseback riding in those early days as a means of conveyance, and whenever it rained during services the saddles were removed from the horses and placed in this building for shelter.

Peter Burkholder was bishop when the first church house was built. He served until he died in 1846, and was succeeded by his son, Martin Burkholder. It appears that prior to this time very little other than the German language was used in preaching, there having been much objection to English preaching. Bishop Martin Burkholder was the first to preach here in the English language. It is said that he would often preach a sermon in German, and immediately preach the same sermon over again in English. This practice served a good purpose, in that it bridged the Church over this period of unrest due to the antagonism to English preaching, and resulted in satisfaction to all. Martin Burkholder served as bishop for a comparatively short period. He died in his forty-fourth year, at a time

when he was of great usefulness to the Church.

During these early days singing schools were not permitted to be held in the church, until finally this was advocated by David Hartman, father of the widely known Uncle Pete Hartman of our day. The old log church building was used for singing school by Timothy Funk of Singer Glen, Va. This singing school was held on Saturdays and was attended by practically all the young people of the neighborhood, who would bring their lunches along and stay all day. No doubt this pioneering in vocal music played a great part in the later development of musical talent among the people in this



Weavers Mennonite Church

section of the Shenandoah Valley. For a number of years, up to the present day, it has been the practice of the people of the community to hold an annual all-day Old Folks' Singing at Weavers Church on New Year's Day, using the *Harmonia Sacra*, a compilation of church music originally published by Joseph Funk and Sons, of Singer Glen, Va. Timothy Funk, the above mentioned music teacher, was one of the sons in this firm.

The first session of the Virginia Conference convened at Weavers Church on April 10, 1835, after which time there seems to be a recordless gap until April 28 and 29, 1860, when Conference met at this place again, and the keeping of records was resumed. If records were kept during this interim they have not been found.

Among the substantial members of about the year 1858 were the following: Dr. Gabriel Heatwole, Jacob Shank, Samuel Wea-

ver, Abram Heatwole, Jonas Blosser, Henry A. Rhodes, and Wittig Henry Rhodes. Special mention might be made here of Dr. Gabriel Heatwole, a Thomsonian doctor, who practiced the treatment of disease by the use of steam baths and vegetable remedies, according to the methods of Dr. Samuel Thomson of Massachusetts. He seems to have had quite a successful practice both among the Mennonite people and others.

Weavers Church was the scene of quite a number of military maneuvers during the Civil War. One Sunday morning in June, 1861, on a regular preaching day, a captain of the army came to the Church and announced that every man there between the ages of eighteen and forty-five should report for war the following week. This naturally created quite a stir among the people, and presently the whole congregation was in tears. During the war the church building was used by the army as a commissary. The soldiers camped on the grounds and used the church building at night. Preaching services were held once every four weeks, beginning at ten o'clock in the morning, but owing to the soldiers' camping here at this time services were recalled for a period of about six weeks.

Close by was a pond which the soldiers used for watering their horses. Bro. Jacob Shank, who then lived on what is now known as the C. H. Brunk farm adjoining the church grounds, later dug a trench from the pond, thus draining it as a means to prevent soldiers from camping there any longer, as their presence became quite a menace to the people of the community. The Church was also used as a rendezvous for refugees before leaving. Here they were met by a pilot to be transported across the lines, either the Potomac River to the north or the Ohio River to the west. The Church suffered many hardships and privations during the Civil War and after. Bishop Samuel Coffman usually took a

firm stand against war, in keeping with the faith and practice of the Mennonite Church and the teachings of Christ, which consequently often stirred up the authorities against him.

Although some Sunday school work had been done by our people at a union Sunday school at the Dry River Church, yet the first strictly Mennonite Sunday school was started at Weavers Church in the Spring of 1870. This continued several years, but the opposition grew so intense that it was discontinued for a while. Later the work was again undertaken, this time with very little opposition, and it has been continued ever since.

Two graveyards have been in use during the history of this church. The old one called the Shank graveyard is located about one mile southeast of the Church and was used until the spring of 1871, when John Wenger donated the ground for the one

in present use, just near the church. More land was purchased and added to it later.

About the year 1877, Brother John F. Funk, accompanied by his family came here on a visit from Elkhart, Indiana, and preached the first night sermon at this place, which made a deep impression on the congregation. Since there had been no night preaching prior to this time, there was no provision for lighting the church, so someone provided a lamp for use on the stand, and lanterns were hung about on the wall to furnish additional light for the occasion.

The congregation grew until the old church house was no longer adequate to accommodate all the people. Therefore, in 1881 the old building was torn down and a new and larger building erected, which still remains in constant use. The old log building was bought and torn down by Isaac Deavers who used the material to build a dwelling on the Mt. Clinton Pike, about two miles northwest of Harrisonburg. This dwelling, though since having been remodeled, still stands in excellent condition, and is the home of Ben Deavers, grandson of the above-mentioned Isaac Deavers. The old building having been disposed of, steps were taken to erect the new place of worship. David Hartman played an important part in the solicitation for funds. Abram Swartz, being deeply interested in having the new building erected substantially, took an active hand in the work.

Bishop L. J. Heatwole has some vivid recollections relative to the first meeting held in the new church house. The meeting was opened by Solomon Beery. The first song used was, "Here I My Ebenezer Raise." The sermon was preached by Bishop Samuel Coffman, using as a text Acts 7:48: "Howbeit the most High dwelleth not in temples made with hands." Among other ministers serving at that time were Joseph N. Driver, David Landis, John Weaver, and John Eavers. Deacons: F. A. Rhodes, Michael Shank, Daniel H. Good, Simeon Heatwole, and Peter Blosser. Weavers Church seems to have been somewhat of a central meeting place at that time. While many of our people lived in West Rockingham, a large part of the congregation lived east of Harrisonburg. One family of Showalters lived as far east as the Shenandoah River, where the young people of that day often visited. One of the Burkholder ministers lived near Keezletown, which was then a German settlement.

The first revival was held at Weavers in December, 1888, by John S. Coffman, who came from the West and preached one whole week at night. Although there was much objection to this apparent innovation, yet the Spirit of the Lord worked mightily during the series of meetings which resulted in the following forty-four converts who were baptized on December 30, and from which number came many of the prominent workers of the Church to-day: Solomon Custer, John H. Barnhart, John D. Brunk, Aldine C. Burkholder, John D. Burkholder, Nora B. Brunk, Addie V. Brunk, Solomon R. Good, Hettie S. Good, DeWitt R. Good, Adine J. Heatwole, Abram D. Heatwole,

Jacob A. Heatwole, Ed. H. Heatwole, Jacob D. Hartman, John Hildebrand, Rebecca Koogler, Abram Linhoss, Lillie F. Minnich, John R. Rhodes, William H. Rhodes, Bettie Hartman Rhodes, Amos Rhodes, Jacob L. Shank, James Shank, Bettie Sharpes, Leanna Swartz, John R. Swartz, William P. Swartz, Marietta Swartz, Emanuel Swope, Maggie Burkholder Swope, Fannie Heatwole Swope, Emanuel Suter, Hettie Heatwole Suter, Ireneaus Suter, Laura E. Suter, Mary Suter Sharpes, Will Showalter, Clem D. Wenger, Perry Wenger, Robert E. Wright, Emma D. Wright, and Lydia Weaver.

FAMILY LIFE IN EARLY NEW ENGLAND

IV. Sunday in New England

By Ruth M. Lininger

The strict observance of Sunday as a holy day was one of the characteristics of the Puritans. Any profanation of the day was severely punished by fine or whipping. Citizens were forbidden to fish, shoot, sail, row, dance, jump, or ride, except to or from church, or to perform any work on the farm. The use of tobacco was forbidden near the meetinghouse. These laws were held to extend from sunset on Saturday to sunset on Sunday.

The first building used as a church at the Plymouth colony was the fort; and to it the Pilgrim fathers and mothers and children walked on Sunday, reverently and gravely, three in a row, the men fully armed with swords and guns, until they built a meetinghouse in 1648. In other New England settlements, the first services were held in tents, under trees, or under any shelter. The settler who had a roomy house often had the meeting there.

The churches were all unheated. The chill of the damp buildings, never heated from autumn to spring, and closed and dark throughout the week, was hard for every one to bear. Women and children usually carried foot stoves. During the noon intermission, the half-frozen church attendants went to a neighboring house or tavern, or to a noon-house, to get warm. A noon-house or "Sabba-day house," as it was often called, was a long, low building built near the meetinghouse, with horse stalls at one end and a chimney at the other. A great fire of logs was built there each Sunday, and before its cheerful blaze noonday lunches of brown bread, doughnuts, or gingerbread were eaten, and foot stoves were filled. Boys and girls were not permitted to indulge in idle talk in these noon-houses, much less to play. Often two or three families built a noon-house together or the church built a "society-house," and there the children had a sermon read to them by a deacon during the "nooning;" sometimes the children had to explain aloud the notes taken during the sermon in the morning. Thus they thrived as a minister wrote, on the "Good Fare of brown Bread and the Gospel." There was no nearer approach to a Sunday school until the nineteenth century.

The services were not shortened because

The present membership numbers about two hundred and fifty. Sunday school and preaching services are held every second and fourth Sunday in the morning, and Young People's Bible Meeting and preaching on the first and third Sunday nights.

From the early days to the present, six bishops have served this congregation in the following order:

Peter Burkholder, died Dec. 27, 1846.
Martin Burkholder, died Dec. 18, 1860.
Samuel Coffman, died Aug. 28, 1894.
L. J. Heatwole, living.
Christian Good, died Feb. 17, 1916.
S. H. Rhodes, living.
Harrisonburg, Va.

the churches were uncomfortable. By the side of the pulpit stood a brass-bound hour glass which was turned by the tithing-man or clerk, but it did not hasten the closing of a sermon. Sermons, two or three hours long, were customary, and prayers from one to two hours in length.

The singing of the psalms was tedious and unmusical. Singing was by ear and very uncertain, and the congregation had no notes, and many had no psalm-books, and hence no words. So the psalms were "lined" or "deaconed," that is a line was read by the deacon, and then sung by the congregation.

Good behavior in church was considered a solemn matter and if not followed was punished by law. A certain small boy in Connecticut misbehaved himself on Sunday, and his wickedness was specified by the justice of the peace as follows: "A Rude and Idel Behavior in the meeting hous. Such as Smiling and Larfing and Intiseing others to the Same Evil. Such as pulling the hair of his naber Benoni Simkins in the time of Publick Worship. Such as throwing Sister Penticost Perkins on the Ice, it being Saboth day, between the meeting hous and his plaes of abode."

Perhaps there is no other phase of early New England life in which we see a greater difference from ours than in the Puritan Sunday. To-day, when to so many people Sunday means merely a day of vacation and enjoyment in a secular manner, it is inspiring to read of the simple, pure faith of the Puritans, which led them to worship God and set aside a day for Him, even in their bleak land, far from their old homes and with woefully few blessings. Even actual physical discomforts did not stop the early New Englander from worshipping his God. Their religion may seem narrow to us, yet they sincerely tried to follow the dictates of their consciences, and who can deny that God's blessing was upon them?

Ann Arbor, Mich.

The man (or woman) who always insists on having his own way will sooner or later, run up against some one who is just like himself. Better learn to give as well as take.—Onward.

FROM THE HOLY LAND TO THE HEART OF EUROPE

X. My Impressions of Berlin—Once the City of Emperors

By Anis Ch. Haddad

The hazards of railway traveling often humor the dreams of the visitor, and enable him to acquire his first impressions of a new great city in conditions such as he would have desired. On our way to Berlin we had passed the old cities of Cassel and Brunswick, still, I was told, full of remnants of old Germany of the Middle Ages. In these towns, it is true, evidences of progress are not wanting. The electric lights are everywhere, the horse-cars hurry along with jingling bells, overhead a network of telegraph wires crosses the sky; but the quaint pointed or convoluted gables and bulbous spires of the past remain, the parks and gardens retain the aspect given to them by the hand of their famous designer, and the squares, promenades and fountains are the same that formed an appropriate background for the gay uniforms of the court.

The last station on the main line had been left behind with its officials and porters; for the last time a gorgeously arrayed and big framed inspector had come to examine our already over-pierced tickets. Through the misty morning we discerned woods and flat plains, intersected by narrow rivers and canals. The line rose higher and higher as we approached the city, which suddenly burst upon the view, an immense flat sea of housetops, over which floated a huge cloud-like canopy of ruddy and luminous mist. The vision was wholly modern. From the carriage window our glances plunged downward from the elevated track. Here we noted symmetrical blocks of monotonous houses; there chairs and tables, trees, alleys, and vegetation, peopled by groups of men and women enjoying the pleasures of a beer-garden. From time to time the train rumbled over a bridge that spans a river laden with somber barges and at last it stopped beneath the vast roof span of the station. Here we are at "Berlin, the city of my dreams."

We had scarcely emerged from the station when we were attracted by the numberless taxis. Wherever we might be, night or day, in any populous or wealthy portion of the city, a car was ever at our beck or call. Nearly every corner seemed to be a car stand; and every place of public amusement, far and near, is sure to be surrounded by its swarm of taxis. They are met in large numbers for miles away from the city on their way to and fro, seeking some of the numerous places of amusement in the suburbs which owe their existence to the fact that cars are everywhere ready to convey the pleasure-loving visitors to favorite haunts.

Our first wanderings through the streets of Berlin did not fill our souls with a thrill of joy. Berlin seemed to us absolutely wanting in charm, whether of situation, of general aspect, or of historical souvenirs. We expected much of Berlin. It is a mod-

ern city, but its modern aspect has no marked character. Berlin is a model in the German definition of the word, with long straight avenues broad and regular, with impeccable asphalt pavements and with parks and squares that cannot escape monotony, in spite of all their statues of kaisers and generals. It is a city of uniform buildings; of great shops of reinforced concrete, which look like barracks, of palaces of kaisers and crown princes, up-to-date museums, libraries, and government offices. Everywhere there is order and method.

The one charm that Berlin possesses, is in its suburbs. One does not need to stay a week to discover that Berlin has not been built piecemeal by the loving labor of departed generations of Germans. Nothing here starts us dreaming of bygone royal magnificence, of princesses and clowns, of knights and pages. It is a parvenue capital, with everything put precisely in the right place.

The great sights and wonders at Berlin are found along the famous avenue, Unter den Linden, and in the vicinity of the old Schloss, the castle whither every visitor will inevitably direct his steps and where he will certainly acquire his most imposing and durable impressions of the German capital. "Unter den Linden," the broadest street in Europe, save one, is the principal stage for the drama of Berlin's brilliant and cosmopolitan life.

The intersection of Friedrich-strasse and Unter den Linden is a peculiarly busy and characteristic spot. On one corner is an old-fashioned pastry cookshop with a little terrace barely four feet wide, which forms a pleasant vantage point to view the spectacle of the street as we sip coffee and eat cakes. The traffic here is crowded: there are vans, omnibuses, small carts, private cars and quantities of taxis. In the middle of the roadway a mounted policeman sits on his horse with an air of corpulent authority and austere uselessness. Unter den Linden

stretches to the right and left, planted with four rows of chestnut and lime trees, and divided into roadways, footpaths, and riding tracks. From here we note such things as may strike our eyes. The first observation we made is that the famous linden trees are not very regularly planted. Then come some picture shops where something pink and

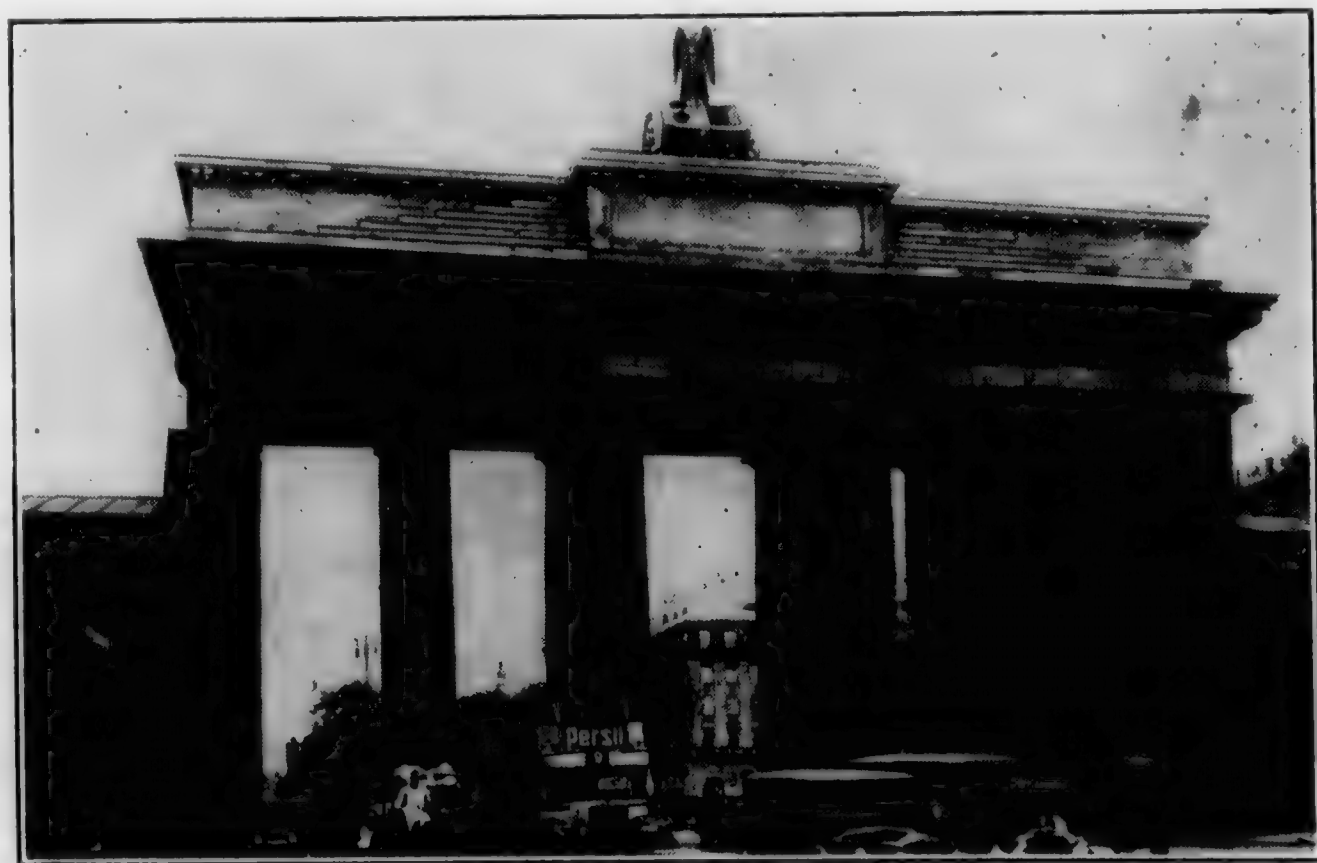
delicate attracts the eye. At one end of this avenue is the Brandenburg Gate, which forms the entrance to the Zoölogical garden. The appearance of this gate is attractive, whether we looked at it from the street or from the garden side, where its architectural lines contrast with the surrounding verdure, and from the background of familiar scenes of elegant life, such as the groups of brilliantly uniformed officers and smart ladies going to, or returning from, their morning ride to the park.

We reached the monument of Fredrick the Great, at the eastern extremity of Unter den Linden. Beyond this imposing and finely conceived monument is the opera place, around which stands the one-time Emperor's palace, the Royal Library, and other famous buildings. These buildings, with abundant open space around them, and trees, gardens, and statues to relieve the bareness of the foreground, make a certain show; their mass is effective, especially from a distance.

We shall find in further wanderings through the capital, many buildings that will excite interest and even admiration. In many of the squares, promenades, and suburbs there are houses and business blocks which from the points of view of material, proportion, decoration, and style are excellent, and at the same time full of character.

The increase of population has been concomitant with immense building activity, which was produced quantities of handsome private houses, fine commercial buildings, and ordinary dwelling houses. To notice even the most striking of these modern buildings in detail would lead us into technical consideration, which, owing to want of space and respect for the reader's patience will not allow us to linger further over many other places of importance.

But the part of Berlin that stands alone in



The Brandenburg Gate of Berlin

its atmosphere of romantic age is the Krogel. From the fish market we crossed the city's most venerable bridge, passed the milk market and turned down a narrow alley between tall, old-fashioned houses, the plaster peeling from their poor fronts, an alley with a charming roof line, which bends gracefully down toward the river, where

boatmen, their poles braced against a pile, walk their boats upstream with a curious effect. We passed through an arch by the water side into a more picturesque alley. We saw five and six story apartment houses with every window full of flowers, torrents of geraniums, green and pink and purple gardens, tier above tier. And such houses actually lurk in the heart of the German capital opposite a brick wall, blessed with a romantic, blind colonnade and the rich patina of ages. Two doves cooed on the perch just outside the window. Hasten, visitor, oh hasten, if you would enjoy the last of old Berlin! We all agreed that at this moment we were carried back in thoughts to our dear old Jerusalem.

We will visit together the vaults beneath the town hall where one of the largest restaurants in Berlin is situated. The Berliners in their reaction against classical taste delight in low-vaulted rooms and deep cellars where daylight seldom penetrates. Imagine a succession of vaulted rooms, opening one into the other and running the whole length of the hall, some twenty feet below the level of the street. In each room are tables and chairs, the light is distributed by electric lamps, the walls are covered with paintings and inscriptions in praise of drink and good cheer. All the evening an orchestra makes the arched roof reecho, now with a gay waltz, now with a serenade. At some tables are seated whole families, father, mother, and children; at others young couples are talking and laughing; and at still others soldiers are fraternizing with civilians. Along one side of the garden near by runs a covered gallery with tables laid out for dinner; along the other side are various bars, kitchens, entrances to theaters and other rooms; and in the intervening space planted with trees and strewn with gravel are multitudes of tables and chairs, arranged symmetrically and intersected by promenades, whose course is marked by festoons of white globes crossed at intervals by elaborate archways of coloured lights. On grand nights and on Sundays, when all lamps are lighted and when the visitors appear in all the glory of their best clothes, the garden is very gay and interesting. The amusements of the Berliner are, beside beer drinking, popular music halls, concerts, promenades in the zoological garden, boating on the river Spree, fishing and going to the races.

Although it is hard to find a spot in the zoological garden free from the sound of cabs and trolleys, yet it is one of the most delightful of city parks. Its chief charm lies in the beauty of its venerable trees, in the many ponds and streams filled with waterfowl, in the flowers and shrubs and the constantly changing delights of its vistas. We visited the garden on Saturday afternoon and found that almost every animal has a pet name, and answers to it. We saw people bringing bags full of food: sugar for the bears, bread for the hippopotamus, leftover tidbits for the monkeys, grain for the birds; and we saw people of all classes and all ages taking a sort of pure childish pleasure in the sea dogs. A little farther out are

the really magnificent suburban parks, with their immense fir and pine trees and sylvan lakes, where the pleasure-seeking people skate in winter time and go picnicking on summer afternoons.

There is another park which is quieter, simpler, more idyllic, the grounds of Schloss Charlottenbourg. We passed the Technical High School, a model of its kind, and as we walked westward the people grew friendlier, the houses older, and we saw an occasional alley that is almost picturesque.

Back of it, in a lengthy line stand busts of emperors and their wives, with their usually official features relaxed. The grass grows long with a delicious informality in the half-neglected grounds, damp and delightful. One feels that he may even venture to set foot on it, and one likes to think of those royal dead lying in the lovely mausoleum amid this quiet nature after their etiquette-trammelled lives.

What impression has Berlin made on me? Berlin, like all the rest of Germany which I have seen, conveyed the impression of a nation hard at work, of people who are making things, who have surmounted the crisis of war, and who have set themselves with plodding resignation and the best of will to restoring their depleted fortunes.

And what is the source and origin of all these things? War—the war of 1914 to 1918! The face of unemployment peers out from all sorts of unexpected places. But what surprises me most of all, however, is to find Berlin, in a state of perpetual merry-making. On every hand are crowded restaurants, jingling orchestras, concerts, and theaters, talking cinemas, and ballrooms, running full blast day and night. Berlin refuses to stop playing music all the day long.

Next month: By Morning Train to Magdeburg on the Banks of the Elbe.

Jerusalem, Palestine.

THE MISSIONARIES' SPIRITUAL NEEDS

Why pray for the missionaries? The missionaries' requests for prayer have often been brought to your attention. Various letters from fields far and near have emphasized this matter. Reports almost invariably end, "Above all, pray for us."

Are these requests nothing but idle talk? Are they just a nice, convenient way to close a letter, paper, or report? If there is a deeper meaning, what is it?

I would like to give you some specific reasons why you should constantly remember those on foreign fields.

1. **Much impression, little expression.** I

speak in regard to language study. On coming to the field, one experiences a lengthy period of impression. This prolonged condition sometimes approaches depression. No little suffering is occasioned by inability to enjoy freedom in expression.

2. **Spiritual drought.** You may know of preachers in the homeland who become



The Beautiful River Spree

"bone dry" spiritually. One on other fields, cut off from former Christian fellowship, finds there is a tendency for this condition to become acute. It is not easy to keep the spiritual fires kindled and burning. A brother in active service once said, "A missionary is like a sponge out under the sun." One must take in of the things of God in order to give out.

3. **Exposure to temptation.** Satan does not regard lightly the bringing of the light and knowledge of God into lands he has kept benighted for so long a time. If he can break the spirit of the ambassador of light, he has won his fight.

4. **Spiritual hosts of demons.** Read the last part of Ephesians 6, and remember that the missionary must encounter these hosts of demons in a way you never dreamed of. I am willing to let those on the field testify to this fact.

5. **Readjustment.** Climatic readjustment is by no means the only one. We, especially those who come to the East, are among a strange people who think and act in a different manner. Furthermore, we may never fathom their minds, but they fathom us. We learn that a complete readjustment in approach to the mind, in tact, in modes of thought, and in methods of dealing with the people is necessary.

6. **Progress in the work is not swift.** Do not forget that the "enemy of souls" will raise such opposition that only by super-human power, patience, and love can a work progress.—N. B. Wright.

Spiritual strength is the product of an intelligent and obedient study of the Bible. Wherever in the Christian churches the Bible is honored and taught thoroughly, there will be spiritual life and evangelistic power and initiative.—Don O. Shelton.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

IX. The Work at Sagrada

By J. P. Brubaker

The work at Sagrada was started as an out-station of the Carver field. In February of 1917, Bro. J. R. Shank, who was then stationed at Carver, and Bro. Harry Deiner came across the hills and valleys from Carver to Lick Creek Schoolhouse, near Sagrada. They stayed for a few nights' meetings and left an appointment for the next month. Soon after the work was started a short series of meetings was held, resulting in the ingathering of a few souls. Since that time revival meetings have been held at least once a year. The monthly appointments were kept up from the beginning and part of the time there was preaching twice a month. Until the last two years the work was looked after by the workers stationed at Carver. This made a trip of from twelve to fifty miles, depending on the weather and mode of travel.

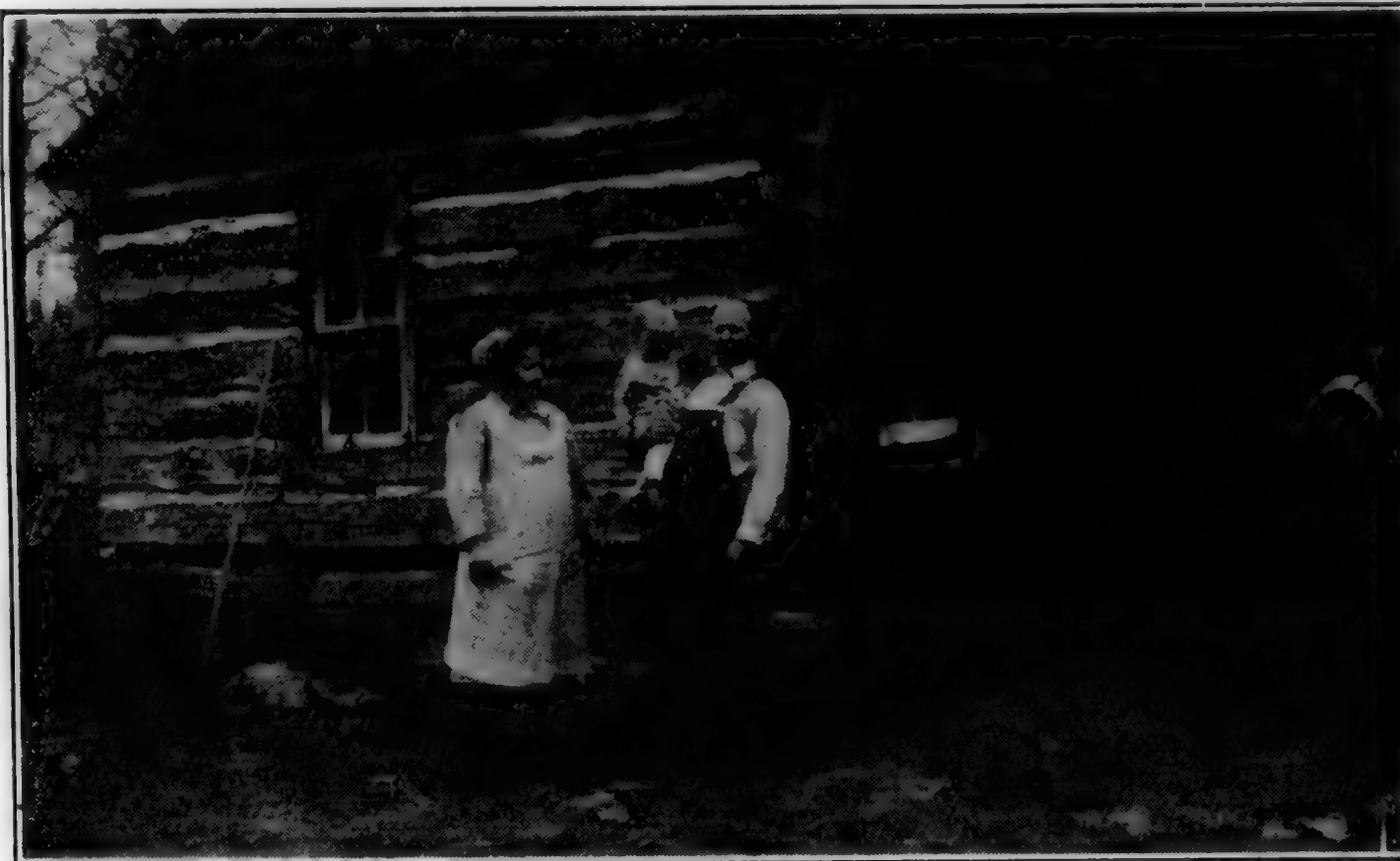
In the Spring of 1930, the writer moved from Carver to Cable Ridge, a community about four miles south of Sagrada, and this year to a farm near Lick Creek Schoolhouse where the chief work has been done in this section. Since moving to this place we have had Sunday school each Sunday with a Bible lesson or preaching following. Until December of last year, we continued services at Duroc, a point ten miles west of Sagrada. This service was held once a month on Sunday evening. It has been dropped because of unfavorable conditions in the community and because the workers thought the effort at Lick Creek should be strengthened. We also preach each fourth Sunday night at Cable Ridge School, where Sister Esther Detwiler of Birch Tree, Mo., taught school last year.

At present the membership at Sagrada is ten. Two brethren from the Church of Christ cast their lot with us last winter and others without a church home are counting the cost. Interest in the Sunday school is good, and the Bible lessons following have been very much appreciated. Our average attendance for all services is around forty with ninety percent attending no other services. Our greatest need at present is workers.

These could be supplied in various ways. People passing near could stop over for a while and encourage the work. While many homes are not modernly furnished the oc-

cupants are very hospitable, and visits are much appreciated. Young people might find work as teachers or otherwise, and would be a great asset to the Sunday school. Best of all, a few consecrated families moving in would be a wonderful help in bearing the burden of witnessing to the power of the Gospel.

Due to the construction of the Lake of the Ozarks, our community is going through a transition, and just what the advantages will be cannot yet be determined. The forming of such a large body of water will at least enrich the already beautiful scenery. The need of enlarging the work is great. We are within the borders of an area of two hundred square miles that has no other perma-



The Missionary Home at Sagrada

nent work. Schoolhouses are open everywhere, and the people are anxious to hear the Gospel. Will you pray that the Lord's work may not suffer? We will gladly answer letters from any one interested in the work in any way. Our last revival by Bro. H. J. King is worthy of mention. The power of the Spirit was felt in a special way, and five young souls stood for Christ. One of these has since been baptized by another faith but is still without a church home. The other four are still waiting. Will you pray that they may in due time choose the right?

The work has been greatly strengthened by the earnest help and faithful watchfulness of our bishop, Bro. J. C. Driver. For a good many years he has made biannual trips with very few exceptions. His visits are always welcome. Besides Bro. Shank and the writer, the following brethren have spent some time in the work: E. C. Bowman, J. M. Krieder,

H. A. Deiner, and J. F. Brunk. A score of evangelists from various places have also spent from one to four weeks on the field.

Two very pleasant incidents of our work have been the Easter visits of the Gospel Team from Hesston College. Last year programs were given at two places. This year the time was short, so we only had two programs here at Lick Creek. The Easter messages and the singing will long be remembered by the people of the community.

In closing this article, we wish to express appreciation for the support given the work at Sagrada. We are grateful for the funds from both general and local boards, as well as the gifts of individuals. We are also glad for the visitors who have stopped with us and the encouragement they have given. Our wish is that they, with others, may come again.

Sagrada, Mo.

CHRIST'S PROMISE

Let us always remember the promise: "Where two or three are gathered together in My Name, there am I in the midst of them." How often during the centuries, plans looking to the extension of the Kingdom have come out of prayers of little groups of people—literally when only "two or three"—are gathered together. It was so in the days of the early Church when Paul and his companions prayed and planned a spiritual conquest of the Roman Empire. It was so when Augustine and one or two others associated themselves together to pray and plan for the enlargement of the Kingdom of their generation. It was so when Calvin, Luther and John Knox each was the center of other small groups that prayed and planned more wisely than they knew for the extension of Christianity. Later still was this true when the Wesleys met with congenial souls, and Whitefield gathered about

himself those sympathetic with his ideals, and Carey and his friends got together in England, and Judson and his fellow-students prayed at the haystack. These were the great souls meeting in twos and threes. How poor the world would be without such united prayers and conferences in which the Lord has always been present, although unseen. If a few little groups should quietly meet in different parts of the country to pray and plan for a spiritual forward movement, the entire religious life of our country would be changed.—Publisher Unknown.

Historic proofs and external evidences of the truth of the Bible and the deity of Christ are not nearly as convincing as the personal experiences and the transformed and exalted lives of those who through faith have tested out the assertions of Holy Writ and found them true.—The Bible Champion.

THE KAMAR

By Milton C. Vogt

Who lives in these little thatched-roof huts with walls made by setting posts side by side? And such doors! Why this one was made by tying a lot of brush on some cross-pieces.

This is a very small, isolated village of Kamars. They always live in small isolated groups. See, there are only six houses here. How small they are! Ten or twelve feet long, six or seven feet wide, and the eaves are only about four feet from the ground! No gardens, no cattle, just a few chickens and some dogs! They are aborigines. Many of them, like this group, live all alone out in the dense jungle or at the edge of it. They have a habit of living away from other people. Perhaps there are two reasons for this. First, they steal. Two Kamar families are living here at Ghatula. At night they go out into the jungle and get bamboos. They hide them behind some rocks and brush. During the daytime they make baskets, etc., where they have their bamboos hid; when they have finished the work and no one is around they quickly bring the completed article to their huts.

The second reason is that they eat some kinds of meat, such as that of jackals, chipmunks, hyenas, and perhaps cow meat, to which the Hindu people object.

As stated above they make baskets, and other bamboo products such as threshing fans, a household necessity in India, bamboo mats, etc. Formerly the Government gave them bamboos free from the jungle. Now they must pay. They are keen hunters. With a six-foot bow and three or four iron-tipped arrows they venture out into the depths of the tropical jungle. Government has forbidden hunting without a license now, but formerly they sold much wild meat. When they would get two or three deer they would take one for themselves and not touch the others. They would call some Hindus from a village and sell the whole animal to them. If they would have touched them first the animals would have become ceremonially unclean for the Hindus. They even kill wild bison with their bows and arrows.

Formerly these people were rich, it is reported. Since the Government has stopped their promiscuous hunting in the jungle and is charging them for the bamboos many of them have become poor. Most of them do not know how to do field work, so they can not make their livelihood like many Hindu coolies do.

At the birth of a Kamar child, a woman of their own caste is called as midwife. After the child is born the mother is fed a concoction made from several jungle plants. The next mealtime she is given the regular rice and pulse to eat instead of fasting for three of four days as the women of many castes do. In a few days, seven at the most, the mother, to keep the wolf from the door, ties the child on her back and goes to work. She is ceremonially unclean, so is not permitted to enter the cooking room. If there are no children old enough the father does the

cooking until the relatives are given a feast in honor of the child. If the child is a boy the feast will be given in three months, and if a girl in four months. Until the feast the mother must stay at home. On the day when the feast is given the child's head is shaved by the father or some caste fellow and all the clothes of the family washed. After everybody has eaten, the child and mother are taken to the nearest Kamar temple. They do not worship in the same temple with the Hindus nor do they keep idols in their houses as the Hindus do. Where five or six Kamar families live together they usually make a small hut, which serves for the community temple. In the temple a coconut is broken in sacrifice to the gods and a blessing asked upon the child. Now the mother is clean. She again resumes her household duties of getting water and preparing the food.

When the boy is old enough to learn he is taught the art of shooting with a bow and arrow and of weaving baskets, threshing fans, and all the other things which they make. He is also taught never to drink the dirty tank water which the Hindus consider holy, but always to drink from a stream or well. When the streams dry up during the hot season they dig little holes two or three feet deep in the stream bed to get clean water. They always eat hot food. They never let it get sour as the majority of the Indian people often do during certain seasons.

The important event of marriage is quickly disposed of when the boy gets to be about sixteen or eighteen years old and is considered old enough to get married. Usually during the month of April or May the father sets out to hunt a bride for his son. When he finds one suitable he, in consultation with the family of the bride-to-be, sets the date when the father with one or two witnesses will come to arrange for the date of the engagement.

On the appointed day the father gets a witness or two and a bottle of liquor to take along to the ceremony of setting the date for the engagement. With due deliberation the date is set and to make it binding the father of the groom passes around his bottle of liquor.

The groom goes to the house of the bride for the first time when he goes to the engagement ceremony. The first time they used a bottle of liquor, but this time it is a pot of liquor, containing two or three gallons. The father of the groom also takes a large quantity of rice and pulse along. After the engagement service is completed and the date for the marriage set, the food is cooked. Everybody has a feast, which is closed with a big drink. After the feasting and drinking every one goes home to return again in a few days for the wedding.

For days before the wedding the women folk in the groom's home are busy hulling rice and getting food ready for the wedding feast. The night before the wedding party

leaves for the wedding there is a celebration in the groom's home. A number of relatives are invited and amid the din of the drums and flute everybody who comes puts tumeric and oil on the groom seven times. A vessel containing the tumeric and oil is set beside the groom who is seated in a prominent place. Taking their turn each one dips the finger tips of both hands into the mixture and then touches first the groom's feet, then knees, shoulders, and finally head. After every one has done this seven times each one goes through this performance again, this time starting with the head and ending with the feet. Gradually as the ceremony is completed the people quiet down and everybody gets a few hours' rest before the wedding party starts out to the bride's home.

Most, if not all, of the day at the bride's home is spent in getting ready for the ceremonies. In the courtyard a post is set. Beside it a green "mahua" (tree) wisp is buried. A "manchan" (a flat rectangular shade about six or seven feet above the ground, made of a framework of poles, covered with branches and leaves) is erected about the post under which much of the ceremony is performed. Only the bride and her mother are given new "saries" (Indian dress). When everything is ready the bride and groom are seated in a prominent place and everybody comes and puts tumeric and oil on them seven times, just as it was done at the groom's home the night before. The binding ceremony of the bride and groom walking around the big post seven times follows this. When they have completed the seventh round a man pours water on them from the "manchan" above. Now they are married. Again they take their seat in a prominent place. A pot of rice which has been soaked well is set beside them and every one takes a few grains of rice and sticks them on the foreheads of the newly married couple for a blessing. The hunger of the wedding guests is now satisfied with a wedding feast and a big pot of liquor.

To complete the ceremony all the wedding guests accompany the bride and groom as the green "mahua" wisp is taken to a tank near by and thrown into the water so that the bride and groom may be blessed and live happily. The bride is at once taken to the groom's home.

These primitive dwellers of the Indian jungles live to-day much as their ancestors lived. When asked why they do this or why do they worship that, they reply, "Our fathers did, so do we." This curtain of superstition and customs has blinded them to the true light. How hard it is for them to let go!

Sihawa, via Dhamtari, C. P., India.

A type of Christianity has tried desperately but without success to get along without accepting the Biblical idea of the Cross. Human hearts have tried to get along without the full blessing of the Cross. But it does not work. We need the Cross in our own lives, not just a cross, but the Cross of Christ. God knows we need it, and that was why Christ paid the price to give it to us.—S. M. Robinson.

HISTORY OF TRES LOMAS MISSION STATION, ARGENTINA

By Amos Swartzentruber

On March 15, 1924, we landed in Buenos Aires, Argentina. We were met by Bro. Lauver, who, after attending to some of our business, took us on a night train to his home, about one hundred and ninety miles distant. From Carlos Casares we went to Pehuajo, where we were to make our home for the next year while engaged in language study. The Hershey family was to leave for North America within a few days, and the work at Pehuajo was to be in charge of Bro. and Sister Lantz who were to move to this place after a few weeks.

Our first year was spent in looking on, listening in, asking questions, making mistakes, and whatever else we had time for, besides leaning over our Spanish grammars.

We were anxious to get into the work in a new town, but knew that that all depended on our speech. By the end of our first year's study the missionaries suggested several towns which we might visit with the intention of later on starting a work. We made several visits, asking God to guide us and to show us something in one special town that would appeal to us above all others so that we might have the assurance that there is the place where He would have us go. Somehow Tres Lomas appealed to us more than any other town. It was not because of its being such a beautiful place (it was the ugliest, scattered-out town that we had seen so far), but somehow we felt that there were souls in this town that **the Lord wanted us to save**, and when we reported to the missionaries they were all agreed.

The next question was, Will it be possible to find a hall and a suitable living place? The answer to this question would be the final decision. On our investigation, the first hall we looked at was for rent and the price reasonable. To complete the day we announced a meeting in the yard of one of the interested families for the afternoon, to which the people were invited by a boy on horseback. Here we told the people as best we could our motive in coming and also what we expected of them. They listened very attentively, and we supposed they understood at least some of the things we tried to say in Spanish.

In April, 1925, it was officially decided that we rent this hall and move to Tres Lomas by about the 15th, and make arrangements to begin the public services by May 1. Many things happened between these two dates. Before we had time to learn to know six people in town our little girl Doris (then almost three) took sick with intestinal fever. Those were trying days for us. Nothing was in order in the house nor in the hall, Doris very sick, we were perfect strangers in town,

the language was very difficult. Yet, everybody was looking us over, trying to size us up every time we stepped outside the door, and in about ten days the native evangelist would come to our house to stay for about three weeks, and the special meetings would begin, etc.

The Sunday before the opening of the work several little boys came to tell us that their parents would like very much to come to the services. We informed them that the meetings would not begin until May. "But," they said, "why could we not have a service if the people wanted to come?" We finally sent them home to call their parents while we straightened up one end of the hall to accommodate our first audience. There were about ten or twelve. We sang several songs, had a few short prayers, and a short message after which we instructed them to do



Mennonite Church at Tres Lomas

all in their power to get the people to come out for May 1. On this date Bro. Albano Luayza came and was in charge of the meetings. Sister Selina Gamber also came to help us for a few weeks.

The first night people were rather slow in coming in, but night after night the attendance grew and the interest was very good. About the fifteenth night we gave the first invitation to accept Christ and His teaching and a large number responded but many did not fully understand what we meant. We saw at once that there was a great work before us and we were not yet capable to do it. We asked Bro. Luayza to stay for several days more, during which time we held special instruction meetings for those who had made a profession. In all, our first series of meetings lasted 23 days.

Then the Evangelist left, and the big responsibility rested upon us. We shall never forget our first Sunday night service. Just a half a block from the Mission there was a large open-air dance. The band music and the noise in general was anything but helpful to a religious service. But we managed to hold the small audience we had for about an hour.

As time went on we became better ac-

quainted with the language and also with the people. In 1926 we bought a vacant lot and began to build a church and missionary home with the money that was given for that purpose by our kind brethren in North America. In January, 1927, we moved into our new home. By this time we had twenty baptized members. In this year we lost three members who moved to another place, and three others were baptized. In 1928, six were baptized; in 1929, four; in 1930 twelve. In 1931 there were no baptisms, and several families were lost to the Church by moving to other points on account of their work. Thus, from the beginning of the work until December, 1932, forty-seven were received into church fellowship, but our actual number of communicant members is quite a bit less. The work suffered some for lack of a resident pastor while we were on furlough over a year, but we are encouraged as we see new people becoming interested continually. We know that our business is to sow the seed, and then it is the work of the Holy Spirit to reveal the truth to the hearts that hear the message.

We have always been very much encouraged with our Sunday school. From the very start we had as high as two hundred children. However, at times it has been down even below the fifty mark. At present we again have an attendance of from eighty to one hundred and twelve. Part of this is due to our kindergarten, which has been a great help to the Sunday school and has also given us entrance into many a home of the better class of people, which are, as a rule, somewhat harder to reach.

We are encouraged to go on as He leads us and are certain that with Jesus as our Captain we cannot fail. We trust that you will help us in this work through intercessory prayer.

Tres Lomas, F. C. O., Argentina, S. A.

PRAYER, THE RULE OF THE KINGDOM

Whether we like it or not, asking is the rule of the Kingdom. "Ask, and ye shall receive." It is a rule that never will be altered in anybody's case. . . . What reason can be pleaded why we should be exempted from prayer? What argument can there be why we should be deprived of the privilege and delivered from the necessity of supplication? I see none! can you? God will bless Elijah and send rain on Israel, but Elijah must pray for it. If the Jews are to be delivered, Daniel must intercede. God will bless Paul, and the nations shall be converted through him, but Paul must pray. Pray he did, without ceasing. His Epistles show that he expected nothing except by asking for it. If you may have everything by asking, and nothing without asking, I beg you to see how absolutely vital prayer is, and I beseech you to abound in it.—Charles H. Spurgeon.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Study of the Private Ministry of Jesus is like getting into the inner circle and hearing the heart-to-heart talks of Jesus. If we want to know a person at his best we need to be with that person in the place where he can unfold his thoughts without the restraining ear of the critic and in the presence of loved ones whom he can trust to put the best construction possible upon his words. A man reveals much of his character when he is doing his utmost to help loved ones to the very best in life.

The words of Jno. 16:28 are the center of Jesus' life revelation to His disciples: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." Thus in one sentence He tells the wonderful story of Heaven's undertaking in behalf of a lost world. It is this wonderful fact, fully comprehended in all its phases, that fixes us with such a firm confidence upon Jesus as our hope of eternal salvation. This Jesus that came forth from the Father has brought life and immortality to light. He revealed the Father in His own life here in the world. To know the manifestation of the life of Jesus in the world is to have an understanding of the Father whose being is one with the Son. The fact that He came here and spent His time for our salvation proves the love of the Father for His lost creation. The fact that He goes back to the Father proves the character of His being, and paves the way for His redeemed children to go there too. This last thought seems to be the outstanding concern and longing of the heart of Jesus. "That they also whom thou hast given me may be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." Upon this great heart longing rests the great commission to the followers of Jesus—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

And while Jesus has promised to be with the disciples that go; His being with them in a spiritual presence is after all not exactly the same as disciples hope to enjoy when they come into His glorified presence and are glorified with Him. It is because of this greater prospect of being with Jesus in His likeness, that the promised return is put almost in the forefront of His discourse—"I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto my self; that where I am, there ye may be also."

He is conscious that it is needful for the disciples to remain in the world for a time. He does not ask that they be taken out of it, for that would thwart His plan for the bringing of many more who shall believe on Him through their words. But He prays for them that they may be kept from the evil of the world. You will note that this plan of the disciples remaining in the world for a time, is the real reason for His heart-to-heart talks and for the ordinances He instituted and the instructions which He gave to them. Upon the disciples will rest a work great in its outlook both for time and eternity. And it is this great outlook of gathering and instructing the Church that calls for the gift of the Holy Spirit, who is to abide with them in Jesus' stead and to guide them and teach them and give them power for their service. This is why He says, "And greater works than these (that He did) shall he do; because I go unto my Father."

Oh, how we should prize the provisions made for our dwelling in the world! Much as we may long to go home, weary as our hearts are of the sinful surroundings of an ungodly world, we should, after all, be filled with the compassion of Jesus for the sinner for whom He died. And we should feel that we have a great work committed to our trust, that men should be made conscious of what a great inheritance is in store for all who are willing to receive it. Just think that it is ready for whomsoever will, and that the knowing of this fact with many will depend on my faithfulness in imparting the information by words and life. Lord, make us conscious of our calling and give us power to fulfill it.

sible is obedience to His commandments, in which they manifest their love toward Jesus.

The Comforter will be their Teacher and Reminder concerning the words of Jesus. When they once understand they will have joy that Jesus goes to the Father. He tells them beforehand so that when it does come to pass they will believe it more truly.

II. Junior Program Suggestions.—Picture the surroundings of Jesus and the eleven disciples. Judas has already gone out. The passover feast is either over or about over, because at the close of this chapter he says, "Arise, let us go hence." Recall the many places and the events in which Jesus and the disciples have been together in the past and how they have learned to love their Master dearly. His talk of leaving them and the impossibility of their following Him makes them sad. As Jesus looks into their sad faces and knows their hearts, He begins to comfort them. Boys and girls are able to grasp readily something about the wonder and beauty of the heavenly mansions of which Jesus speaks. Heaven has been a theme that has comforted people in all ages. It might be assigned to one of the Juniors who is known to be an able reader. It will require some special study and drill, especially on the difficult names. But the message of the vision will help them to view a real Bible picture of the glories of heaven.

The "way" may be as difficult for the Juniors to grasp as it was for the disciples at first. But the efforts are worth while that are put forth to make it plainer. Compare Jacob's vision of the ladder, and Jesus' words to Nathaniel and try to show how a person like Jesus may become a way by what He has done to make it possible for us to go to heaven. He really becomes our passport to glory, because of His sacrificial atonement for sin and the gifts He secures for us. We cannot get to heaven any way, except by coming to Jesus. A man-made ladder, a man-made tower, an airship, or wings of our own invention cannot take us. But if we believe in Jesus, we shall mount up with wings of power furnished by Jesus Christ at the proper time. Cf. I Thess. 4:17. Even now our prayers are heard when sent up in Jesus' name. Answers to prayer come down to those who pray in His name. Angels minister to those who are heirs of salvation because of the salvation wrought by Jesus. He is the way. His Spirit is sent even now to dwell in us and to make us acquainted with the things of God, which we could not understand without His help.

OUTLINE STUDY

I. The Purpose of Jesus' Departure.

1. Faith in God and in Jesus should quiet fears.—14:1.
2. Jesus goes to prepare a place for them.—14:2.
3. He plans to return and receive them to Himself.—14:3.

II. The Place and the Way.

1. The disciples are perplexed.—14:4, 5.
2. Jesus is the way.—14:6.
3. Knowing the Father.—14:7-14.

III. The Comforter.

1. Proved love, a condition for the gift of the Comforter.—14:15-18.
2. The Comforter reveals the union of Father, Son, and disciple.—14:19-26.

II. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 14

Topic for October 9

MOTTO

"Let not your heart be troubled."

MEDITATIONS ON THE LESSON

I. Jesus Comforting.—The thought of Jesus' going away from the disciples filled their hearts with sorrow. He comprehended their feeling and brought words that when rightly understood would heal their sorrow. If they would fix their faith in God and accept the words of Jesus as the Son of the Father it would quiet their fears. He was going to the Father where there are many mansions in His house. Jesus goes to

prepare a place for the disciples and they are to be with Him in that future time. He is coming again to receive them to Himself.

He comforts them concerning the way by showing that He is the way. They do not understand how Jesus is a spiritual way and that He has a spiritual union with the Father. This union makes the knowledge of Jesus a knowledge of the Father. From this union Jesus leads them to the thought that as His disciples there is a possibility of having a spiritual union with the Father and the Son through the Holy Spirit who dwells with them in the person of the Son and shall be in them as an abiding Comforter when the Son has gone to be with the Father. While they could not comprehend it then they would know it in the day that it became a reality. The condition by which such a union with the Father and the Son is pos-

3. He brings peace.—14:27.
4. True knowledge of the facts brings joy.—14:28-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Chapter.
2. Where Jesus Was Going.
3. Why Jesus Was Going.
4. The Way to the Father.
5. The Comforter Who Comes to Dwell in Us.
6. How to Be Prepared for the Comforter.

For Seniors.

1. The Way to the Father.
2. The Knowledge of the Father.
3. The Work of the Comforter.
4. The Legacy of Peace.

PERSONAL THOUGHT

Although there is much I cannot understand about Jesus and His plans, I can believe that He tells the truth and that He is able to bring forth the joys and blessings He has promised to those that love Him.

SEED THOUGHTS

My heavenly home is bright and fair,
Nor pain nor death can enter there;
Its glittering towers the sun outshine;
That heavenly mansion shall be mine.

My Father's house is built on high,
Far, far above the starry sky;
When from this earthly prison free,
That heavenly mansion mine shall be.

Let others seek a home below,
Which flames devour, or waves o'erflow;
Be mine a happier lot to own
A heavenly mansion near the throne.

—Wm. Hunter.

Yes, Jesus is the Truth, the Way,
That leads you into rest;
Believe in Him without delay,
And you are fully blest.—J. H. Stockton.

III. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 15

Topic for October 16

MOTTO

"Abide in me, and I in you."

MEDITATIONS ON THE LESSON

I. The Disciples' Relation to Jesus.—

From the fact of the Comforter's dwelling in the disciples, Jesus passes to the lesson of the relation the disciples must bear to Him in order that the Holy Spirit may be in them as a result. He draws His illustration from the vine and its branches. They are the branches of the vine. He is the Vine, and the Father is the Husbandman. If the branches are fruitful they are purged to increase the fruitfulness. If they are unfruitful they are taken away. A branch that is severed is useless and soon dead. So a disciple who is not connected with Christ so that His Word is effectual in the disciple's heart, is soon useless and must be cut away and the place given to fruitful branches.

There is a personal responsibility for the disciple to keep the connection unbroken. That is the responsibility of obedience. Love is the connecting power, obedience to the Word is the evidence of the connection. Prayer is the means of fellowship, while its answer is the response of the Master. Fruit is the effect of the proper inflow of life from the vine. If the disciple is fruitful it proves that he is properly in touch with the Master as a friend who shares with his friend in the affairs of his life. If we are true

friends of Jesus we will also be friends of one another in Him. And when the world hates Jesus they will hate all His disciples for the same reason. It is not surprising if the world treats the disciples as they have treated Jesus. The world does not know the Father nor His Son, and for this reason they hate both the Father and the Son without a cause. But when Jesus goes away the Comforter will come and He will work in them as "the Spirit of truth." As such He will testify of Jesus and will make the disciples witnesses of Jesus also because they have been with Him from the beginning.

II. Junior Program Suggestions.—The deeper lessons of union with Christ are made simple by Jesus' illustration. The Juniors cannot fathom the depth, neither can many of the disciples, yet the illustration can easily be understood and become a permanent possession for comparative thought all our lives. Do not hesitate to enter into this study for the Juniors and make the message of the vine and branches as plain as it can be. The mystery of the union is the Lord's. The simplest child can grasp the part which belongs to the child, namely, the yielding of the will to Him in loving obedience and fellowship, and receiving in turn His loving blessing while we enter into the joy of His love toward us. The outline of the Suggestive Assignments for Juniors will help you to prepare a lesson plan. Elders must assist in making the application which Juniors may not be able to make for themselves. And the deeper unfolding of the truth must wait for the enlightening power of the Spirit as He dwells in the individual heart that is yielded to Christ according to His plan. While every disciple does not receive the power to give inspired words of an infallible character through the Spirit, there is a power of insight into inspired truth, as well as power to witness of the personal experience which each one receives in fellowship with Jesus by the Spirit. Expect this in the lives of the boys and girls who receive the Savior, but do not expect them to be able to expound it or tell all about its processes.

OUTLINE STUDY

I. The True Vine.

1. Under the husbandry of the Father.—15:1, 2.
2. The disciples are the branches.—15:3-6.
3. The union applied.—15:7-17.

II. The Union of Suffering.

1. Hatred of the world against Christ first.—15:18, 19.
2. The servant not greater than his lord.—15:20, 21.

III. The Guilt of Rejecting.

1. They knew better.—15:22.
2. Hatred of Christ is hatred of the Father.—15:23, 24.
3. Their hatred was causeless.—15:25.

IV. The Comforter Will Testify.

1. To the disciples.—15:26.
2. Through the disciples.—15:27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The True Vine:
 - a. Who Planted and Tends It?
 - b. How Does It Become Fruitful?
 - c. How We Become Fruitful.
2. Friendship with Jesus:
 - a. Keeping His Commands.
 - b. Knowing His Business.
 - c. Bearing Joys and Sorrows Together.

For Seniors.

1. The Vital Union of Christ and the Believer.
2. How the Union Is Preserved. When Severed?
3. Reproaches with Christ and the Father.
4. The Spirit's Help.

PERSONAL THOUGHT

Have we entered into the fellowship of Jesus? Are we living in that fellowship so that we are of use in His cause?

SEED THOUGHTS

Saviour, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.
Every day, every hour,
Let me feel Thy cleansing power;
May Thy tender love to me
Bind me closer, closer, Lord, to Thee.

—Fanny J. Crosby.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love
Loves me so faithfully,
I could not live apart from Him,
I long to feel Him nigh,
And so we dwell together
My Lord and I.—Selected.

I have an ever present Friend,
Who loves and cares for me;
And He is always kind and true;
How can I faithless be?—J. J. B.

IV. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 16

Topic for October 23

MOTTO

"Be of good cheer."

MEDITATIONS ON THE LESSON

I. The Disciples' Preparation to Meet the World.—Jesus was not going away and leaving the disciples to their fate. He told them everything that was needful for their welfare and planned such help for them after He was gone which would make their stay in the world effectual for the cause of Christ. In spite of the fact that they were sad, Jesus knew that it was better not to humor the present sorrow, because it would be better to have them deprived of His presence in the body for the sake of having the presence of the Holy Spirit always.

The Holy Spirit is a very needful helper. Through His agency the world will be reformed of sin and of righteousness and of judgment. He will guide the disciples into all truth and will reveal the things to come. The little while that Jesus was to be with them was difficult for them to understand. They could not yet see into the coming events of the crucifixion, burial, and resurrection. They could not grasp the depth of their sorrow and how that the resurrection would bring everlasting joy of which no man could rob them. And with the coming joy of a risen and ascended Lord would come the privilege of prayer to the Father in the name of Jesus. The Father is in sympathetic touch with all things so that the love of the Father and the love of the Son are blended in one. And while the Son has made atonement and is the legal intercessor, it is all in harmony with the plan which the Father Himself has designed for the Son by His own great love for the lost.

Jesus foretells the tribulation through which they yet must pass and urges them to be of good cheer because He has overcome the world.

II. Junior Program Suggestions.—Make the situation of the disciples as plain as you can. Jesus would soon be gone to heaven. The world will hate them and put them out of the synagogues and even kill them in all sincerity, thinking that they are doing right. Were it not for the Holy Comforter they would indeed be in a sad condition. But Jesus has planned to send the Comforter and He will be with them in Jesus' stead and do a work

that they need. How helpless they would be without this Spirit Friend who dwells in them and fills their lives with power to reprove the world and who leads them into all truth, and uses them to glorify the Lord Jesus Christ.

Although Jesus had told them about the crucifixion and resurrection, they had not yet gotten it into their comprehension. So the words He spoke about going away from them a little while and then being seen again after a little while and of the joy that is to follow were hard to understand. But these words were all made plain after all these things happened. We know to-day that these things did happen just as Jesus said they would.

The Suggestive Assignments for the Juniors will suggest a line of thought that may be simplified for the Junior mind. Joyful as the Christian life is, and full as it is of heavenly blessings, every child of God needs to know that there are many tribulations in the world and that we cannot expect to go to glory on flowery beds of ease. It is well for the young believer as well as the older one to be armed with the mind to suffer for Christ's sake (cf. I Pet. 4:1). But there is no suffering so great but that there is plentiful provision for victory, and this should fill our hearts with "good cheer."

OUTLINE STUDY

I. Why the World's Hatred Is Revealed by Jesus.

1. That they should not be offended.—16:1.
2. That they may remember that it was told them.—16:2-4.

II. The Expediency of Christ's Departure.

1. He goes to the one that sent Him.—16:5.
2. It is best, that the Comforter might come.—16:6, 7.
3. His coming will bring conviction to the world.—16:8-11.
4. He will guide into all truth and testify of Christ.—16:12-15.
5. The mystery of Jesus' words.—16:16-18.
6. The mystery unveiled.—16:19-30.
7. Further words of instruction and comfort.—16:31-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from This Chapter.
2. Whom Would Jesus Send in His Place?
3. What Would This Comforter Do When He Came?
4. How Would Sorrow Be Turned into Joy?
5. How Can Prayer Be Acceptable to the Father?
6. Did Jesus Promise an Easy Time in the World?

For Seniors.

1. The Blessings of Knowing That Christians Will Be Hated.
2. The Work of the Comforter in the World.
3. The Source of Good Courage.

PERSONAL THOUGHT

We ought to rejoice that we have such a Friend as Jesus, who has done all things well. He left nothing undone that needed to be done for the happiness of His disciples for time and eternity.

SEED THOUGHTS

The peace which Christ sheds abroad in the heart is a peace which dispels all disturbing conditions, and is in the soul, as the music of heaven, without jarring strain or a discordant note. There is a calm in the soul, like that which is in the ocean far

below the stormy surface. We know the surface waters may flow in fury before the hurricane; they may dash themselves in huge waves and wild foam, but beneath the ocean's bosom there are mighty depths where the winds never blow, and the waves never roll, depths calm as an autumn moon, depths peaceful as a summer evening, when not even the zephyr disturbs the unbroken calmness. The believer has this peace; amid the cares of the world he has repose; amid its disappointments he has sweet realizations; in the surface storm he has an inner calm like the ocean deeps, a calm which is the unruffled peace of God Himself.—McArthur.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.

—Joseph Scriven.

V. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 17

Topic for October 30

MOTTO

"I in them, and thou in me, that they may be made perfect in one."

MEDITATIONS ON THE TOPIC

I. Real Christianity Against Formalism.

—Real Christianity is not against forms, but against formalism. Blind liberalism has at times in an overzeal against formalism renounced all forms of religion as militant against true Christianity. In fact the Lord has taught His people to observe certain forms, because of the spiritual truth He would have these forms bear with them to His people. When we reject forms we reject the very make-up of our human nature and deny the wisdom of God in placing us in this position in the world, and His wisdom in teaching us by forms and symbols to reach up for the real and the spiritual. We must distinguish then between form and formalism. The one is essential to the expression of the real; the other is making idolatry of form to the neglect or the misapplication of the real.

Some of the forms ordained of God were temporary until the real should come, when the temporary were no longer needed. The ordinances under the law of Moses were largely of the type called temporary until Christ came. The Jews lost the spirit of the message which the forms under the law were to bring and made their religion a formalism against which Christ spoke in strongest condemnation. When Christ had taught and opened up the way of true Christianity, He left ordinances and memorials which are to be a help in holding to the true spiritual standards. We cannot reject these and maintain our spiritual relation to Christ. But it is possible for us to make of these blessings of forms and services such a misuse in which we become formalists, "having a form of godliness but denying the power thereof."

Not only is real Christianity expressed in its obedience to the ordinances, but in its outward acts of righteousness which express in a tangible way the real fruits of religion. Love must find expression in deeds of kindness and words that are appropriate. The ornament of an inward meekness and quietness of spirit finds expression in modest apparel that testifies against vanity and pride. Devotion to God in prayer adopts the humble form of bowing, kneeling, or prostration, as the nearest natural expression of a right attitude of reverence toward God. All these same forms may become mere formalism when they are adhered to merely in

form, while the spirit of what they are intended to express is lacking.

Often the loudest liberalism which speaks scornfully of those who maintain helpful standards for the regulation of the Church to keep her in safe spiritual paths, are very conventional in their adherence to the customs and forms of worldly etiquette, which forms are very irksome to those who would be obedient to the Spirit of the Lord. Thus they become idolaters in the sense in which they slanderously accuse God's faithful ones of engaging.

II. The Text.—Matt. 5:20—6:18.—In this passage Jesus sets forth the essential spirit of real Christianity in contrast to the formalism of the Scribes and Pharisees. Their formalism did not make their lives anything but selfish, carnal, and self-righteous, while real Christianity makes men's lives Christ-like, having a righteousness from the heart.

III. Junior Program Suggestions.—Did you ever gather nuts? When you found a fine looking nut and cracked it, what a surprise it was when there was nothing in it but a shriveled or rotten kernel. The form of the nut is nothing to us if it does not have a kernel in it. But when we find a good kernel inside we feel well repaid for the nuts we have gathered. We should remember that there could be no kernel at all if there were not also a shell. Both must go together. The shell keeps the kernel and shows what it is, while the kernel is the most important. From this illustration lead the mind to the place form occupies in religion. We may go through the motion of prayer like the conscientious objector who bowed his head over his plate like the other boys did, but when he saw that he had forgotten an important morsel of food, he was so provoked that he cursed about it. Such forms of prayer are formalism and do not count with God or with men who see it. It is good to bow before God, but it ought to mean that we truly want to thank Him from the heart. What may be said about forms of prayer can also be said of our singing, or our religious talk, or our keeping of church ordinances and rules of conduct. God does not bless people for the many good things they say but for the meaning of what they say when they have it in their hearts. We do not join the Church to make us religious, but we join the Church, or should join the Church because we are truly religious in our hearts. The motion of Church worship will not make us worshipers. But if we are true worshipers we will find a way to show it in an appropriate form.

OUTLINE STUDY

I. Jesus Prays for Himself.

1. He asks to be glorified for the Father's glory.—17:1-5.
2. He has taught His disciples.—17:6-8.

II. He Prays for the Disciples.

1. Not the world but His own.—17:9, 10.
2. He asks that they be kept through His name.—17:11.
3. Jesus kept them in the Father's name.—17:12.
4. He wants His own joy fulfilled in them.—17:13.
5. He wants them kept from evil while they stay in the world.—17:14-19.

III. He Prays for All Believers.

1. He wants all to be one.—17:20, 21.
2. He wants them to enjoy His glory with Him.—17:22-24.
3. He wants the Father's love to be in them.—17:25, 26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Chapter.
2. Where Did Jesus Look When He Prayed?
3. For Whom Did Jesus Pray?
4. What Did Jesus Ask For?

5. How May We Be Included in Jesus' Prayer?

For Seniors.

1. When Do We have Life Eternal?
2. How Jesus Glorified the Father.
3. How the Believer May Be in Union.
4. In the World and Kept from the Evil.

SEED THOUGHTS

Israel still had the ark of the Lord with them when they fought against the Philistines at Bethel; but they did not have the Lord of the ark. They trusted in the wooden box instead of the living God, and were defeated.—Selected.

Nor will He to those lips attend
Whose prayers are not sincere.—Jno. Buxton.

My words go up, my thoughts remain below,
But words without thought never to heaven go.—Shakespeare.

Prayer that is right and acceptable with God does not depend upon posture, elegance or aptness of expression, inventiveness of thought or form, but upon the simple and genuine outpouring of the spirit of the man in the presence of the Spirit of God.—H. M. Gesner.

REAL CHRISTIANITY AGAINST FORMALISM.—Matt. 5:20-6:18

Topic for November 6

MOTTO

"It is God which worketh in you both to will and to do of his good pleasure."

MEDITATIONS ON THE LESSON

I. Jesus Praying in the Disciples' Presence.—They were in the mount of Olives. Luke 22:39. He had not yet gone to the garden of Gethsemane. Jno. 18:1. He had finished His talk with the eleven. Judas was bringing a band of men from the chief priests to take Jesus. The prayer of Jesus mentions Judas as the one lost (v. 12). He is pouring out His heart before the Father in the consciousness of His closing hours before He is to be offered up for the sins of mankind. He speaks in the present tense as though it were already accomplished, "Father the hour is come; glorify thy Son, that thy Son also may glorify thee." The hour that had its beginning there was filled with all the coming pain and anguish of Gethsemane and the cross, including the resurrection and return to glory. He seems to visualize the glory above the suffering when He says, "Glorify thou me with thine own self." "And now I am no more in the world, but these are in the world, and I come to thee."

He seeks glory that He might give glory. He wants to glorify the Father. He wants to prepare glory for the eleven. He wants to prepare glory for all that shall believe on Him through their word.

He prays for the disciples that they might be kept from the evil of the world. He has a mission for them in the world and a glory for them in the world to come.

He desires that there should be a unity between the believer and Himself and the Father. This unity will be a means of convincing the world of the fact that the Father has sent Him, and has loved the disciples as He has loved the Son. And He pours out especially the thought of "the joy that was set before him," namely; that the many whom God has given Him through the plan of salvation may be with Him in glory. It was this which enabled Him to endure the cross and to look lightly upon the shame which He was to undergo, so

that He might enjoy the fellowship of the souls He could save thereby. Cf. Heb. 12:2.

II. Junior Program Suggestions.—Lead out the boys and girls concerning the prayer life of Jesus. Most of them will be able to repeat the prayer He taught the disciples to pray. They had heard Him pray and hence were led to ask that He teach them. Other occasions when Jesus prayed can be brought to their notice. He always prayed when there were great and important duties before Him. He now was approaching such a great time in His career. He chose the twelve after spending all night in prayer. He had often prayed for them since that time. He prayed for them now once more in their hearing, after His heart-to-heart talk with them in the past few chapters of John. We are told but one thing in reference to the posture of His body. He "lifted up His eyes to heaven." This encourages us to think of the Father as being upward from us, and that when we pray we may do likewise. Notice that the form of His speech is a talk with His Father. We may learn from the example of Jesus to talk to the Father. There were no particular forms which He had in this prayer. He had taught the disciples to pray and say, "Father." It is the privilege of the Christian to call God, "Father." The boys and girls should be given a good view of what Jesus prayed for in His last prayer before His agony in the Garden. The things He asks for Himself, for the disciples, and for those who believe through their word. The thing that interested all of them and should interest us is that He wants all His disciples to be with Him where He is. How may we enable the prayer of Jesus to be fulfilled in our own case?

OUTLINE STUDY

I. Motives of Formalism.

1. To be seen of men.—Matt. 23:5; 6:3-8, 16, 18.
2. To gain a selfish end.—Isa. 1:11-15; 58:1-7.
3. Follow the custom.—Ezek. 33:30-32.
4. Trusting in a name and forms.—Rom. 2:17-29.

II. Motives of True Religion.

1. Unto the Father who sees in secret.—I Pet. 1:17-23.
2. A service from the heart.—Rom. 10:9, 10; Phil. 3:3.
3. Trusting in the righteousness of God by faith.—Phil. 3:9.
4. Keeping forms and duties from love.—Gal. 5:6; Eph. 2:8-10.

III. The Expressions of Real Christianity.

1. Worshiping in the spirit.—Jno. 4:23, 24.
2. Singing.—Eph. 5:19, 20.
3. Praying.—I Cor. 14:14.
4. Serving.—Col. 3:17-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Forms without Meaning:
 - a. Words and Sounds without Good Intentions.
 - b. Songs without Thinking.
 - c. Prayers without Praying to God.
2. Real Religion:
 - a. Worshiping from Our Hearts.
 - b. Doing Good for Jesus' Sake.
 - c. A Heart Cleansed by Christ.

For Seniors.

1. Forms Kept without Spirit and Forms Kept in Spirit.
2. What Real Christianity Will Do in Our Churches.
3. The Vanity of Formalism.

PERSONAL THOUGHT

I have a Savior who prayed for me.
What love it should kindle in my heart!

SEED THOUGHTS

Sweet Hour of Prayer

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear
To Him whose truth and faithfulness—
Engage thy waiting soul to bless.
And since He bids me seek His face,
Believe His word and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
May I thy consolation share,
'Till from Mount Pisgah's lofty height,
I view my home and take my flight;
This robe of flesh I'll drop and rise
To sieze the everlasting prize;
And shout while passing through the air
Farewell, farewell, sweet hour of prayer.

—W. W. Walford.

KEEP IN HEALTH

"I wish above all things that thou mayest prosper and be in health" (III John 1:2). There is a certain waste of spiritual life and strength which produces a similar waste of physical life and outward blessing. A spirit of depression, down-heartedness, and gloom will lower the whole tone of the soul, and weaken all its graces and virtues, and it will have a corresponding effect in our physical strength and life. Every groan and needless fret saws off just so many hours from the end of life.

In like manner, petulance, sensitiveness, irritation, envy, jealousy, anger, resentment, passion, all these irregularities of the spiritual life affect the whole nervous system, the circulation, and the physical life. So also the spirit of self-indulgence, languor, cowardice, compromise with the world, and with the opinions of even the religious world, gradually undermines our spiritual vigor, reduces our holy manhood, and leaves us disarmed for the assaults of disease. And so when the attack of sickness comes, we find ourselves unprepared, and, after a feeble struggle, yield, surrender, and for the time at least, let go the cherished principles of years that had carried us through in triumph before.

Beloved, it is indispensable that we should keep in good spiritual health, and full vigor of heart—our faith, our obedience, our holy vigilance all alert, if we would be ever armed and ready for the conflict of life, and for a victorious battle against infirmity and disease.

—A. B. Simpson.

VICTORY IN DEFEAT

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.
—Edwin Markham.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE CHRISTIAN'S DEVOTIONAL

LIFE.—Psa. 1:1-6; 119:9-16; Dan.

6:10; Matt. 6:5-15; II Tim. 3:14-17

Lesson for October 2, 1932

Golden Text.—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

A man's religion and his morals are inseparable, and what God hath joined together let not man try to separate. But people say that the morals of the heathen (and of a lot of so-called Christians besides) are not affected by their religion. They are wrong. As a man thinketh in his heart so is he. It is because their concepts of God and religion are what they are that people are what they are. Psa. 115:8. Because the gods of the heathen are devils (I Cor. 10:20) their devotees are devilish in character; because our God is the essence and source of all goodness, all those who know Him are also pure and good in their daily lives. The fact that there are nominal Christians of immoral character simply shows that they have mistaken concepts of God and religion—they know not the Lord. It is in order that we may more fully understand God's plan for our lives that we have the lessons on Christian Standards of Life for this quarter.

Psa. 1:1-6. It is not enough to pray, to read the Bible, to go to church, to observe, to keep the commandments, as a duty—often irksome—we must do it with delight, with joyfulness, and gladness. Deut. 28:47. Then it brings blessedness and fruitfulness and prosperity. When our religious life becomes a burden, beware. Jer. 23:34. A man's devotional life is not to be for a few minutes each day, an unpleasant duty hastily performed, but a constant act, as constant as the beating of the heart and the respirations of your lungs (Psa. 1:2; I Thes. 5:17), the very substance of your life.

Psa. 119:1-6; Jer. 29:13; Psa. 27:4. One heart completely devoted to seeking the Lord, one life fully surrendered to His will—this is the ideal. Dan. 6:10. Man is a bundle of habits. Good habits are maintained only by rigid adherence. If Daniel had ceased to pray for thirty days he likely would have ceased altogether.

Matt. 6:5-15. Prayer is communion with God. To pray to be heard of men is to miss the point. The Greek word "misthoo" (reward) means to get a receipt in full. So the man who prays to be seen or heard of man will get just that—no more.

Secret Prayer. To commune with God without distraction we must be alone with Him; even worldly thoughts must be locked out. To keep tryst with God is the most potent source of blessing in the Christian life. Gen. 5:24.

Repetitions—much speaking but not much praying, is condemned. To repeat the Lord's prayer a hundred times is no more efficacious than to say it but once. But to really pray it once brings an answer from God. The model prayer—

1. Recognizes the relationship of Father to child.
2. Is reverent.
3. Hallows the Name.
4. Longs for the full subjugation of self and the world to the heavenly King—our Father.
5. Includes the needs of others.
6. Is breathed by a forgiving heart.
7. Fears the powers of evil and invokes the protection of God. II Tim. 3:14-17. Happy is the man who has been taught aright, if he abides therein.

THE CHRISTIAN IN THE FAMILY.—

Gen. 50:17-21; Luke 2:40-52; 10:38-42

Lesson for October 9, 1932

Golden Text.—I will walk within my house with a perfect heart.—Psa. 101:2.

Love never faileth.—I Cor. 13:8. Rachel loved children; Jacob loved Rachel; they two loved Joseph, and Joseph became Jacob's noblest son. Joseph loved his folks and God. Regardless of their treatment of him his love for his brethren failed not. It was a long struggle—the struggle of righteousness and love on the part of Joseph against the evil and jealousy of his brethren, but love won at last. We would not minimize the evil in human hearts, but if that evil is to be overcome it can only be through the aid of those whose hearts are filled with the love and wisdom of God. What a call for godly parents and for godly sons who will be their brothers' and sisters' keepers!

Jesus the example of perfect childhood. Luke 2:4-52. He grew. In Japan they dwarf trees, in China they dwarf feet, in America we dwarf souls. We pride ourselves on the physical and intellectual developments of our youth, but for their souls we have nary a care.

1. Bodily—He waxed strong. Physical health and proper development is the basis

of our earth life. When it fails mental power fails with it.

2. Grew in wisdom. The child mind is a blank page. You can write upon it what you will. True, one mind may be more susceptible to impressions of a certain sort than another—we call that individual inclination, or **bent**, and the result is many people of many kinds. If the **bent** of your child is towards the serious and noble things of life your problem will not be nearly as great as if folly and vanity are its mental food and drink.

3. Grew in grace. Memorizing the Bible was largely the instruction received by the Jewish child in those days. This was Jesus' daily meat. By the time He was twelve He wanted to know the meaning. What we memorized when small we will understand as we mature.

A Goliath in size with the brain of a Cuvier would be a man to be feared if his spiritual powers had atrophied. Witness the underworld gang leaders who have not only fought decency and order to a standstill, but in some sections are in the saddle as the powers that be.

The parents. Joseph and Mary were church-going people. Every Sabbath at the synagogue and always to the feasts of the Lord at Jerusalem. But they were poor and couldn't afford it. The greatest job in the world is training the child, not the accumulation of wealth, and Joseph and Mary looked after the spiritual training of their child first of all. Don't say "Go" to Johnny, but "Let's go."

Where is Johnny? When Joseph and Mary missed Jesus they knew at least to some degree where to find Him. Where? Surely not with the ragamuffins of the streets and alleys? Where? At the races or games? Where? In the theatre? If your Johnny is to be found there he is not keeping company with Jesus. He was found in the house of God among the students and teachers of His Word. Where is Johnny?

His wisdom. Prov. 13:20. Children learn rapidly. You are wasting their time if you teach them baby talk. Ward Hayes' father taught him Greek as he played with his baby boy on the floor. He could learn that just as easily as baby talk and did not have to unlearn it. Never teach your children anything they have to unlearn. I know a man who as a child learned all the Golden Texts of the Sunday school lessons for an entire year just through hearing his older brothers studying them. A child absorbs the speech and manners of its elders as a sponge does water.

Luke 10:38-42. Hospitality. To make visitors welcome you have to furnish more than food. Learn just to enjoy their com-

pany. Choose the best for yourself and children and have your home always wide open for their welcome.

THE HOME AND THE COMING GENERATION.—Gen. 18:17-19; Deut. 6:

4-9; I Sam. 1:24-28; Mark 10:13-16; II Tim. 1:3-6

Lesson for October 16, 1932

Golden Text.—Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

The child receives a twofold training—by its parents and by the community. If the parents and the community work together, having similar aims, then the future of the child can be foretold; but if the parents and community conflict, the stronger wins. Wicked parents living in strong Christian communities may have godly children. Godly parents living in wicked communities will probably have wicked sons and broken hearts. If you are not strong enough to change the community, then leave it if its influences would not be good for your child.

Abraham and Lot. Lot in Sodom got out of touch with God, and his children became scoffers and worse. Abraham, living alone on the mountains, maintained his integrity and communion with God and trained his family in the faith of Jehovah so that they never fully departed from it. The descendants of Lot were without (Deut. 23:3), but the descendants of Abraham became God's chosen people. Into the family of the Friend of God were born many men of God, and in the fullness of time the Son of God.

Heredity is not all, neither is environment all; but who shall decide which is the greater? Your child needs the benefit of both. Will you let him have it?

Deut. 6:4-9. Fit parents. This word is especially to parents, and who is fit for that high calling who does not love God with all his heart and soul and might and have the Word engraved upon his heart? Then only will he teach the children what they should be taught, as it should be taught, as much as it should be taught, and where it should be taught. These verses answer the how, when, where and how much of Scripture teaching to the child. Are you fit to be a parent? That which is on my heart is my constant theme in conversation. Why do Christians so seldom speak on Biblical themes in private conversation?

In the home and on my person it is a good thing to have reminders of my obligations to God.

I Sam. 1:24-28. The names given to your children reveal your hopes for them as well as your character. Samuel means "asked of God." The child came in answer to prayer and was consecrated to God by prayer. Truly no more appropriate name could have been given him. And just as truly would we have reason to question the law of cause and effect if Samuel had turned out differently from what he did.

Mark 10:13-16. Infant consecration was a rite among the Jews from ancient times. Parents would bring their babes to the priest or rabbi who would take them into

his arms and in prayer consecrate them to God. Christ, the sum and center of all true worship, did the same. Surely He wants us to do likewise. A christening is not a consecration. Christ's rebuke is both negative and positive. Let them come and do not forbid them. II Tim. 1:3-6. Good men do not always have good fathers, but they almost invariably have had good mothers. The son more often inherits the disposition of the mother, and the daughter of the father.

But after birth the child is most under the influence of the mother. Consequently an ungodly mother is an inseparable handicap to the average child. The world has reasons for demanding a high standard of morality of its women. Few criminals come from godly homes, few saints from ungodly ones.

PROBLEMS OF THE MODERN HOME.

—Josh. 24:14, 15; Mark 10:2-12; Eph. 6:1-9

Lesson for October 23, 1932

Golden Text.—As for me and my house, we will serve the Lord.—Josh. 24:15.

Josh. 24:14, 15. The tendency of mankind is to be and do like the neighbors. The ancestors and relatives of Abraham in Mesopotamia worshiped the sun and moon and household gods of that land; his descendants in Egypt worshiped the gods of that land, and there was grave danger of their descendants worshiping the gods of Palestine whither they had come. Vice, when familiar, is easily embraced. The Christian standard is **not like, but better** than that of idolater, moralist, and formalist. Matt. 5:20; 6:47. The grave danger in this position is **pride of goodness**. Better to be proud of being better than to be proud of being bad, but better still to be better without being proud.

Choosing. "Every man must choose for himself" is the American creed. As a result we have families in which each member has a different religious complexion. Yes, we can and must choose, but it is folly for us to choose the ways of the world and to walk in the ways of fleshly desires. Where there is no unity of faith in the family, the strongest bond of family life is missing.

Mark 10:2-12. The Lord hates putting away of a wife or husband—divorce. Why? Because He seeks a godly seed. Mal. 2:14-16. The homes of America are breaking up. The marriage vow has become an empty form to many. As a result we have a generation of youthful criminals. They are largely the offspring of parents who have no marital fidelity (no abiding love for husband or children) but who always prefer to drink water from strange cisterns. Prov. 5:15-23. But is divorce and remarriage never to be allowed? Separations are permitted where one breaks the marriage vow, but in no case does remarriage have the approval of God. It is only when the heart of man and woman is firmly, unchangeably fixed in its attitude of fidelity that home life is permanent and national greatness secure. Not the double standard of morality, but a complete loss of moral standards, is responsible for the present divorce wave and general lawlessness.

Eph. 6:1-9. The home is the base of organized society. In every society there are obligations and counter obligations. In the home the wife is to be subject to her husband in all things. Eph. 5:24. The husband is to love his wife as his own body. Eph. 5:28.

The children are to be subject to the parents, and the parents are to nurture them and bring them up in the fear of the Lord. The servant is to give faithful service, and the master is to be kind and give full compensation for service rendered.

If the father and mother fail to maintain proper relations to each other, the children will fail to properly honor their parents. If there is no order in the home, there will be none in church and state and a general condition of lawlessness will be the end.

Here are the steps and the result. 1. Wives no longer submit to husbands. 2. Children disobey their parents. 3. Church members rebel against ecclesiastical and Biblical authority. 4. Citizens condemn the laws. Without the first step there would be no second.

Honor parents. Where parents are worthy of honor they get it. But what is **honor**? Obedience, respect, loving care, and support. When children honor the parents they are not found in the poorhouse or old people's homes in their old age.

Live long. This is a promise of national, not individual, long life. Yet it is also true that in the mass, the lives of those who honor their parents are longer by years than the lives of those who do not, **and much happier**.

Servants and masters. All human relationships and duties are honorable if we make them so. The servant who does his work as seeing God's eye upon him is as honorable as the noblest king; the master who wrongs his servants is as base as the meanest slave.

THE CHRISTIAN AND LAW OBSERVANCE.—PROV. 23:29-35; Rom. 13:

1-7; I Cor. 9:19-27; Gal. 6:1-10; I Pet. 2:11-17

Lesson for October 30, 1932

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Prov. 23:29-35. The man who is wise will never touch strong drink. Why? He has seen its evil effects upon individuals, families, and nations. He has seen brilliant youth and noble manhood alike dragged into the gutter with the moron and the yokel, for drink is no respecter of persons. He will not even look upon it. All sin in its first stages has a pleasant appeal to the senses which becomes almost irresistible when the senses are allowed to feast upon it. And strong drink has a stronger appeal than any other save the sex appeal. Therefore flee lust and appetite. If you don't Proverbs 5:9-14 will be your end. The effect of drink is first nerve stimulation, then nerve destruction. Its benefits, at best, are negligible; its evil effects, disastrous.

Rom. 13:1-7. The ancient Romans had no law against matricide, for they agreed that it was impossible that a man should kill his own mother. But, alas, some have done that

unbelievable deed. As far as Christians are concerned it might equally well be argued that there need be no laws against prejury, theft, drunkenness, and murder, since they are above such base conduct, but, alas, some preachers of the Gospel have their private bootlegger. Here is the real cause of the situation. The Christian people set the standard of moral conduct in civilized communities. If the 40,000,000 Christians of the United States despised drink and would not accept on a social equality those who indulged, we would have no drink problem.

Obedience. This is the first and most important lesson of life to learn. A big proportion of the population of the world does not know its meaning to-day. Not being taught its meaning and applications in the home, the school, the Church, how can they understand it as it relates to the states! Obedience is not doing as you please; it is doing what you are told to do, no matter how disagreeable the work.

Reasons for obedience. 1. Wrath. Disobedience brings the wrath of the powers that be upon the guilty. You also incur the righteous judgments of God, for He has plainly commanded subjection in letter and spirit.

2. Conscience. To live with a conscience void of offense toward God and toward man is every Christian's duty, and it were well for all if everybody did likewise. Two classes of people should abstain from drink: (1) drunkard, for unless he stops soon it will be

too late; (2) the rest, for by their example they would discourage others from going in the way of death.

I Cor. 9:19-27. Our business is not like that of the stockyard's goat which leads sheep to the slaughterhouse, but rather like the sentinel crow who warns the entire flock upon the slightest suspicion of approaching evil. Failure to keep watchfully alert may mean not only danger and death to others but rejection to the sentinel as well. Verse 27.

Gal. 6:1-10. It is the duty of the strong to help the weak. It is the duty of the state to protect the weak from those who would do otherwise. "Whatsoever a man soweth, that shall he also reap." If the rich will not help the poor, he himself shall become poor. Prov. 11:24; Prov. 21:13. If the strong help not, but oppress the weak, their own strength shall ebb away; and that nation that does not protect and shelter its weak, their own strength shall ebb away; and that nation that does not protect and shelter its weak will become the prey of other nations. But he that doeth righteousness hath a sure reward. Prov. 11:18.

I Pet. 2:11-17. As the good manners of the visiting child reflects credit to its own home, so the noble behavior of the Christian in the world will reflect credit to the kingdom of God. Among sinners, yet behaving like a saint. Christ has set us the example.

They will criticize you with their lips, but hold you in esteem in their hearts. Verse 12.

her chickens under her wings, and ye would not!"

Is the class interested, or disinterested, or unmanageable? What kind of teacher would be needed? It is, of course, not as hard to teach a class that is interested as one that is disinterested. We should pray that God might provide a way for us to get them interested. And when they get to be unmanageable, I am sure we should, if we have not already, turn everything over to the Lord. If God is able to remove mountains would not He be able to help our Sunday school class? Surely we have enough faith in God to have Him as our teacher and give ourselves into His hands so He can mold us and make us just what He pleases.

The Influence of the Teacher Selected.—

Is a teacher interested in teaching? I think that ought to be the only kind of teacher selected, one who is interested in teaching. II Tim. 2:1, 2, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Is such a teacher interested in Christian work?

By actions we can often tell a teacher's interest because actions speak louder than words. I think teaching a Sunday school class is Christian work. If the teacher is not interested in Christian work it is time to select another teacher. Is such a teacher influential in the community? I would say, yes. The teacher's life will be noticed, the more he is tried, the more he is trusted. The world respects him for his genuine Christian qualities and the Church is delegated to find in him a worthy member who can be depended upon to do his best in whatever task is laid upon him.

Is such a teacher faithful to the Church? The faithful teacher is obedient to the rules and regulations of the Church, is always on time, if unable to be present he sees to it that he has some one else to take his class, his life is in harmony with what he teaches, he is zealous for the safety and welfare of his class. In short he is faithful to the Church. But if he is not loyal and faithful to the Church he is not qualified to teach in its Sunday school class.

Is such a teacher of good report? If he is faithful to the Church, a light to the world, prayerful in all of life's affairs, obedient to the will of God, then I would say he is of good report.

Is the teacher in private life an example and faithful in the home? God's Word says that we cannot serve two masters. Serving the devil during the week and then pretending to serve the Lord on Sundays will not hold out very long. I Tim. 4:12-16: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that

THE SELECTION OF TEACHERS

By Martha Jantzi

In selecting a Sunday school teacher we should choose one who has had an experience with the Lord, one who really knows his sins are forgiven and washed away by the precious blood of the Lamb.

The need of the classes. Oh, that we might learn more from God's holy Word. For the beginners, we ought to select a teacher who is interested in small children. The teacher should be one who has patience. In James 1:3 we read, "Let patience have her perfect work." Of course, we have a teacher in mind who loves the Lord, loves the children, and tries in his heart to interest the class. Each teacher should be selected carefully and prayerfully. Are the pupils non-Christians and Christians, mixed, young people, at the age when they should accept Christ? Paul had a burden for the non-Christian. He had great heaviness and continual sorrow in his heart. He felt he could wish himself accursed from Christ for his brethren so that they might be saved. He says in I Cor. 9:19, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Unto the Jews he became as a Jew, that he might gain the Jew. To them that were under the law as under the law, that he might gain them. To those who were without law as without law (being not without law to God but under the law to Christ), that he might gain them that were without law. To the weak he became as weak that he might gain the weak. He was

made all things unto all men, that he by all means might save some.

I think the Sunday school teacher should make himself as one of the class, not as a non-Christian, but willing to help and bear with them so that by all means he might save some. The teacher should be as a sort of foster mother or foster father to the class. May each teacher study the class, watch over it, and care for each member. What happens to the chicks if the hen leaves them and does not care for them? They are left alone, and they will soon be wandering about, some starving for want of food, others will probably be drowned if not under shelter, and soon they will all be lost. We ought to be concerned about our class, as Jesus was about Jerusalem. He wept over Jerusalem and said, "How often would I have gathered thy children together, even as a hen gathereth

THOU MUST

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach:
It takes the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Publisher unknown.

thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Is the teacher studious in the Word of the Lord and interested in good Christian literature? II. Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Bible is the one great textbook of the Sunday school teacher. Every home should be well supplied with good literature. First in the list of books is the Book of books, after this, books whose teaching are in harmony with the Bible, such as Sunday school literature and church papers. Newspapers should be few and selected with care. Sensational literature should be discarded as being unfit to enter Christian homes. In the selection of any kind of literature beware of false teaching. Of all the dangerous literature now being distributed, the most dangerous is that which is mostly truth, but mixed with enough untruth to make it ruinous. It is this kind of literature which often poisons the minds and souls of conscientious but unsuspecting people before they are aware of what has happened. This has been the devil's trick ever since he beguiled our first parents. Again we say, beware of false teaching. We might as well feed our children arsenic or strychnine as to permit them, through carelessness, to make moral and spiritual wrecks of themselves by reading poisonous literature. It is better to live on scanty food than to have food in abundance but mixed with poison.

Is the teacher devoted and prayerful in all of life's affairs? He should be; everybody should be. Some well-meaning people who say they believe that family worship is a good practice, neglect it because they think they do not have time. The idea is a mistaken one. Which is the more important, the welfare of the soul, or of the body? I do not believe any one ever lost a cent by having family devotions regularly. But even if it meant a great financial loss, what is that compared with the loss of the souls of our children? The teacher should spend much time in prayer. God's Word says, "Pray without ceasing." That does not mean that we should be on our knees all the time but that we should be in a prayerful attitude at all times. During the week, while about our work we can breathe a word of prayer. There is power in secret prayer which no one can estimate. It is the power which ascends beyond the starry heavens and takes hold of the throne on high! the power which wipes out both distance and rank and moves with conviction the most hardened sinner. Heaven alone is able to tell the number of souls who have been won and who will be won through the silent influence of secret prayer.

"Let us pray for each other, not faint by the way;
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Another quality teachers need is an interest in the class. The teacher should love the class, love every one and pray for each one. Invite your pupils to your homes, help

them along in their Christian life. Love is the cord that binds. It drives gloom from the heart, lightens cares, and makes a paradise of home. I do not think there should be a Sunday school teacher who does not have love for each one of the pupils. We should love and help each other. The teacher should be able to keep up interest in the lessons. The teacher himself certainly must be interested in the lessons. If not, how can he keep his class interested? The teacher should study every lesson from the pupil's point of view. He should illustrate fully and wisely. He should use the art of conversation and questioning. He should secure home work from his pupils.

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like Him. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

God never takes anything from us without substituting something much better. By being obedient to the will of God we follow Him wherever He leads us. This takes us out of the mire of sin and makes us free from the law of sin and death. Such consecration gives us an armor which enables us to quench all the fiery darts of the wicked and makes us in the highest degree the benefactors of mankind. It lifts our enjoyment from the low level of sinful indulgence to the lofty heights of heavenly peace within the soul. But the crowning result of obedience will be realized when, after having crossed the river which separates time from eternity we stand in the hallowed presence of our Maker and hear the blissful words, "Come, ye blessed of my Father, inherit the kingdom." We never lose anything by leaving the sins of earth to become obedient to the voice from heaven, for every one who faithfully bears the cross on earth shall receive a glorious crown in heaven.

Darien Center, N. Y.

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A. W. Martin, B. A., B. D., gives one of the best treatises in his book, "Worship In The Sunday School," that can be found anywhere. The author had a wide experience in conducting Sunday schools and made this subject a specialty. He is willing to give us the benefit of his experience, and why not avail ourselves of this opportunity at such a small cost?

I think every Sunday school worker should read, study, and meditate upon his plan, his material offered, and select from the great list of materials that which fits best into the work. True, not every Sunday school can use all his materials and suggestions, but each one may find such as may meet the needs of his school. Let us learn to know; not knowing means groping in the dark.

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To give the greatest inspiration when it should be given—in the beginning—the prayer should be directed and in harmony with the work outlined. Our conception of a really divine worship often falls short of what it ought to be, so why not fit ourselves into the service so that we may have the desired inspiration at a time when it means the most?

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The Chinese have a proverb which says, "If you talk with a soft voice, you do not need a thick stick." If any man desires to live peaceably, this proverb shows the way. The fighting man seldom lacks antagonists. If we carry the big stick, it is sure to be flourished, and it means that other big sticks will appear, with no end of a row in prospect. The man who persists in carrying a gun is sure to pull it sooner or later.

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"What in the world will we do?" whispered Milly as they watched her loading the table.

They were tempted to pass by dish after dish untasted, but the anxious, pleading little wife and her plaintive apologies spurred them on to new effort. To the accompaniment of "Won't you take some more of this? The chicken didn't get as tender as I wanted it to; I suppose you're used to better cooking than this," the girls strove valiantly, praised kindly, and tried to explain. The minute they were left alone in the kitchen after the meal Milly dropped into a chair with her head between her hands. "Whew! I'm sicker'n a dog!!"

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Both girls accepted that as the best possible plan; and when courtesy allowed it, they went outside to play with the children. But soon they were called in and to their utter dismay saw ice cream and cake being passed around. No excuses were accepted and again the sensitive expression appeared on the face of their new hostess—and what was there to do! The expression of agony on Frances's face grew. Milly looked at her and although she knew another bite might bring on the catastrophe, the humor and ridiculousness of the situation nearly got the

best of her irrepressible tendency to giggle.

They were offered more ice cream in the next home—and even then got back to town safely. They pleaded persistently, and were reluctantly allowed to walk the few blocks to Uncle Noah's.

They had barely left Cousin John's when Frances turned weak, gasped, screwed herself off the sidewalk—and it happened. Milly flopped down some distance away, doubled up, and giggled uncontrollably at the ridiculousness of it all—visiting relations, eating themselves sick to be courteous, and "throwing-up" along the sidewalk in a little town at midnight. They went another block and repeated the performance. But finally they reached Uncle Noah's and sat on the back steps until they considered it safe to go to bed. "Anyway we visited the relations," they agreed as they tiptoed up to bed.

Hesston, Kans.

WHAT ARE YOU LISTENING FOR?

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly, and asked: "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket!" persisted the naturalist, and turning over a stone, he uncovered the insect.

"Did you actually hear that cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time in listening to nature, whether I am in the forest, the field, or the town. Every one hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passerby put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

There is an important truth in this incident. We are responsible for what we hear, and we should train ourselves to hear what is right and profitable. Let us close our ears to the ambitions and frivolities of the world, and open them to the things that help us Godward.—Adapted from J. E. W.

SPEAK NOT HARSHLY

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By the childhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly, much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent,
By the gifts to errors lent,
By the good thou hast not done,
By the wrong thou didst not shun,
With a lenient spirit scan,
The weakness of thy fellow man.

—Selected.

THE CHRISTIAN WORKER'S SAMPLE CASE

When an agent goes out to sell books, he carries a prospectus. Most salesmen who represent manufactured commodities carry a sample case. They sell their goods by the exhibition of their samples. It is a great advantage to a salesman if he can demonstrate the fact that he has used the goods and has found them all that is claimed for them.

When a Christian worker goes out to promote Christianity, it is not merely a matter of good fortune, if he has experienced Christianity himself, but it is absolutely essential that he has tried and proved his commodity. A Christian worker must have a Christian experience, must believe in that experience and must believe in the Christ through whom the experience comes. If he is going to represent Christ, he must in himself be a representative of Christ. It is foolish for any man to try to promote Christianity unless he have the spirit of Christ.

But no matter how much experience a man has in his own life, it is of great advantage to him if he carry with him the Christian's Sample Case. Now what is this sample case? It is nothing more nor less than the visible church. Not the building, not the teaching, but the membership itself. He who is considering accepting Christ wishes to know how the Spirit of Christ affects other men. He wishes to witness, not only the life of the man who promotes religion, but the lives of many who profess religion. What effect has Christianity on the man who claims that he possesses it? This is what the man of the world will wish to inquire.

Now suppose a salesman goes forth with wet goods, mildewed goods, decayed goods, soiled goods or moth eaten goods? Could he sell his commodities? Certainly not. He must have the best, the latest, the most up-to-date, the most attractive samples of that which he sells. Nothing else will do. Anything else will destroy his business.

Yet, Christian workers often find when they undertake to exhibit the church as a sample of what Christianity can do that their samples are all awry. One is twisted with crankiness; another moth-eaten with selfishness; a third is mildewed with worldliness; a fourth is soiled with sin. If put on the market many of our samples would have to be sold at the prices of a fire sale. If religion is what many church-members have then no wonder that the world does not want religion. If only Christian workers could point to those who have the living spirit of Christ, to a church that is clean, to a membership that is alive with righteousness, to a people who are filled with zeal—if we had such samples as these it would not be hard to win the world to Jesus Christ.

Brother church-member, when you give a representation of Christianity, you are picturing Christ to the world. They see Him with the imperfections that are in yourselves. It behooves us as Christians to so live that we will reflect glory and not shame on the Name of Christ.—Florida Christian Advocate.

Prayer is an irresistible instinct.—McFayden.

thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

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best of her irrepressible tendency to giggle.

They were offered more ice cream in the next home—and even then got back to town safely. They pleaded persistently, and were reluctantly allowed to walk the few blocks to Uncle Noah's.

They had barely left Cousin John's when Frances turned weak, gasped, screwed herself off the sidewalk—and it happened. Milly flopped down some distance away, doubled up, and giggled uncontrollably at the ridiculousness of it all—visiting relations, eating themselves sick to be courteous, and "throwing-up" along the sidewalk in a little town at midnight. They went another block and repeated the performance. But finally they reached Uncle Noah's and sat on the back steps until they considered it safe to go to bed. "Anyway we visited the relations," they agreed as they tiptoed up to bed.

Hesston, Kans.

WHAT ARE YOU LISTENING FOR?

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly, and asked: "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket!" persisted the naturalist, and turning over a stone, he uncovered the insect.

"Did you actually hear that cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time in listening to nature, whether I am in the forest, the field, or the town. Every one hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passerby put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

There is an important truth in this incident. We are responsible for what we hear, and we should train ourselves to hear what is right and profitable. Let us close our ears to the ambitions and frivolities of the world, and open them to the things that help us Godward.—Adapted from J. E. W.

SPEAK NOT HARSHLY

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By the childhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly, much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent,
By the gifts to errors lent,
By the good thou hast not done,
By the wrong thou didst not shun,
With a lenient spirit scan,
The weakness of thy fellow man.

—Selected.

THE CHRISTIAN WORKER'S SAMPLE CASE

When an agent goes out to sell books, he carries a prospectus. Most salesmen who represent manufactured commodities carry a sample case. They sell their goods by the exhibition of their samples. It is a great advantage to a salesman if he can demonstrate the fact that he has used the goods and has found them all that is claimed for them.

When a Christian worker goes out to promote Christianity, it is not merely a matter of good fortune, if he has experienced Christianity himself, but it is absolutely essential that he has tried and proved his commodity. A Christian worker must have a Christian experience, must believe in that experience and must believe in the Christ through whom the experience comes. If he is going to represent Christ, he must in himself be a representative of Christ. It is foolish for any man to try to promote Christianity unless he have the spirit of Christ.

But no matter how much experience a man has in his own life, it is of great advantage to him if he carry with him the Christian's Sample Case. Now what is this sample case? It is nothing more nor less than the visible church. Not the building, not the teaching, but the membership itself. He who is considering accepting Christ wishes to know how the Spirit of Christ affects other men. He wishes to witness, not only the life of the man who promotes religion, but the lives of many who profess religion. What effect has Christianity on the man who claims that he possesses it? This is what the man of the world will wish to inquire.

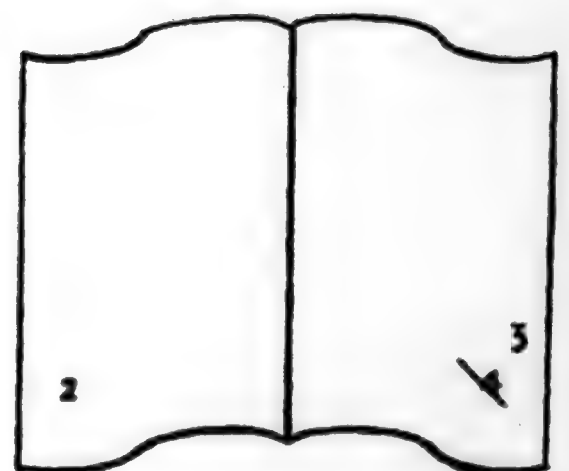
Now suppose a salesman goes forth with wet goods, mildewed goods, decayed goods, soiled goods or moth eaten goods? Could he sell his commodities? Certainly not. He must have the best, the latest, the most up-to-date, the most attractive samples of that which he sells. Nothing else will do. Anything else will destroy his business.

Yet, Christian workers often find when they undertake to exhibit the church as a sample of what Christianity can do that their samples are all awry. One is twisted with crankiness; another moth-eaten with selfishness; a third is mildewed with worldliness; a fourth is soiled with sin. If put on the market many of our samples would have to be sold at the prices of a fire sale. If religion is what many church-members have then no wonder that the world does not want religion. If only Christian workers could point to those who have the living spirit of Christ, to a church that is clean, to a membership that is alive with righteousness, to a people who are filled with zeal—if we had such samples as these it would not be hard to win the world to Jesus Christ.

Brother church-member, when you give a representation of Christianity, you are picturing Christ to the world. They see Him with the imperfections that are in yourselves. It behooves us as Christians to so live that we will reflect glory and not shame on the Name of Christ.—Florida Christian Advocate.

Prayer is an irresistible instinct.—McFayden.

**PAGE(S)
NUMBERED
INCORRECTLY**



COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE DRY FORCES AND THE WET FIASCO

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.—Prov. 23:34.

The above warning text on the liquor question of the day follows hard on the striking warning by Solomon concerning the danger of the man who looks upon the wine when it is red, but does not consider that at the last "it biteth like a serpent, and stingeth like an adder." This seems to be the attitude of the wet forces of the day. They little realize that liquor placed before the public endangers the young and old to the same extent as taking a youth into the middle of the Atlantic, laying him upon the top of a huge wave, and expecting him to swim the thousands of miles to shore; or even to place the youth on the top of a mast and expect him to keep his balance. Liquor has always been and ever will be an uncontrollable power for evil, and none can dispute the right of a great nation to put away the "devil's fire water."

Between the attitudes of the two men running for president of the United States, Hoover and Roosevelt, as well as the platforms of their respective parties the difference is not so great, although one might say that the Republican party is wet, while the Democratic party is dripping wet. The dry forces of the nation seem to pick Hoover as their representative, since he seems the drier of the two, and would at least put a federal check on the liquor forces, should the nation go against the Eighteenth Amendment. This, however, millions hope may never occur.

The propaganda of the wets needs to be checked. The following check from a Canadian religious paper is timely; the wets' bluff was called:

It is matter of common knowledge that the friends and allies of the liquor interests are in the habit of making statements which are impossible of verification and it is at times worth while to challenge them for proof. Only the other day one of our United Church ministers was in a hotel and, as he does not wear ministerial garb, the clerk was talking very freely in his presence about the ministry of The United Church, even going the length of saying that every minister in that Church had a store of liquor in his cellar. The minister asked for his proof and insisted on him giving it, and when he admitted that he had none, he told him just what he thought of such tactics. Not very long ago James Shields, superintendent of the Anti-Saloon League of New Jersey, held a debate with J. S. Clark, Chairman of the Philadelphia Committee of the Crusaders, and Mr. Clark declared that conditions were "infinitely worse than they used to be," because of prohibition, and referred to the multitude of "speakeasies" which were to be found on every hand. Mr. Shields challenged Mr. Clark to show him some of these institutions, and the latter had perforce to accept the challenge; and so the minister was taken in tow and was shown eight places, all they could find in one brief evening, and in these eight they found not more than forty people, and the places were not of the old type at all, but "dull, drab, hideous hide-outs," which would naturally attract few young people. The liquor was present not, as of old, by the barrel, but at most a quart bottle was produced. Mr. Clark assured him that

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

he could have taken him to nine other places if they had had all night to spend, but they would probably have been even poorer than those which they saw. The widely-advertised "facts," which the liquor advocates quote so glibly are largely the products of their own imaginations. Prohibition does prohibit, and so effectually that it is wormwood and gall to the brewers and distillers, both at home and abroad. Government sale is much more popular with them and with the best of reasons.

To show how Government regulation works one needs but take a look at a noted Canadian magazine, devoted to the great outdoors and recreation. Much in the paper is wholesome for the youth of the nation, but in it there appear two full-page, colored advertisements advocating the use of Scotch whiskey. This is but one of the evils under a system where the Government does the liquor selling. The same magazine contains a wonderful article telling how to keep the young man from evils, so that some day he will sit in the jury of the Court, rather than to appear before it. Rather rudely shocking to follow such an article by an appeal to the same boy to drink Scotch whiskey. It is ridiculous indeed.

With our high powered civilization we cannot think of returning to liquor. Listen to Henry Ford:

Mr. Ford is absolutely correct in this machine age. We cannot license intoxicants. As it is, a large proportion of reckless drivers have been drinking, and with legalized booze the number would increase fourfold. We imagine that the Hon. James Wadsworth, once a United States Senator, and now an aspirant for the House of Representatives, or Dr. Nicholas Murray Butler, or Mrs. Charles H. Sabin, would not hire a chauffeur who said, "I take about two drinks when I start to drive a car." Oh, the absurdity of it! Wet leaders have no logic, no love of mankind, nothing but appetite for stimulant or gold. At any rate, accidents occur in rapid succession, and it is too bad.

A powerful appeal for the Dry Forces comes from the lips of a mill girl in answer to the compromise attitude of Millionaire Rockefeller, Jr.:

One of the most deadly criticisms of John D. Rockefeller, Junior's pronouncement in favor of repeal of the Eighteenth Amendment came from an indignant little lady whose girlhood was spent in a mill operative's home in one of the wet textile towns of New England. She thought the gentleman was poorly qualified to decide the question. "Mr. Rockefeller," said she, "lives on a street that is absolutely protected against anything that would make it unsafe, unsanitary, or even unpleasant, for him or any member of his family. He runs no danger of living next door to a saloon. But there are thousands of poor people who remember as I do how they had to live in poor streets with saloons—'rum holes' was their common name—at every crossing. They were foul places within and without. Decent women could not pass them without having their sensibilities insulted. They were a temptation to the men and boys, and their presence was a menace to childhood. Yet they were lawful

places of business, licensed by the state to prey upon its citizens. If Mr. Rockefeller had ever lived next door to a rum shop, he would be more careful about lifting the ban of outlawry upon such places. That is what we must expect if his theory of 'naked repeal' is accepted." This is a case in which the mill-girl's opinion discounts the millionaire's.

Whatever our personal opinion may be of Evangelist Billy Sunday, one must appreciate many of the sledge hammer blows he gives the forces of evil in the nation. It is said that he never was more effective than in his new and powerful address entitled, "Your Uncle Sam: Shall We Repeal the Eighteenth Amendment?" This address was given to four thousand and might well have been heard by the entire nation. A few points must suffice:

What means this assault against the Eighteenth Amendment? They are attempting to bind and rivet the old breweries, and distilleries, and saloons around the neck of the American people for their own profit. The one and only argument the wets have is the amount of money they will make of the repeal of prohibition. Where will the money come from? It will come out of the pockets of the poor who do not have money enough now to provide for their women and children. . . .

We are better off with the bandits than we would be with the breweries. Since prohibition went into effect we have built 500,000 new homes; 65 per cent of them are owned by men who never owned a home before. We've installed eight million new telephones in the homes; eight million radios. Twenty million homes are equipped with electric lights and nine million with washing machines. Prohibition has lifted the drudgery from the shoulders and backs of American womanhood but the wet crowd would pile that back on if they could. . . .

Prohibition has given a high school education to three million American youth from homes that could not afford it before. To-day there are five million boys and girls in the high school of the United States and there is not the slightest foundation to-day that conditions are worse in the high schools and colleges since the Eighteenth Amendment. . . .

If you legalize the sale of beer the saloon must of necessity come back. Al Smith says he's opposed to the saloon. Yes, but how would he sell the stuff? What would he call the place where you would sell it? A whiskey store, a booze cafeteria. We don't need the money bad enough to rip the shirt off the back of the working man or take a dress from the back of your wife, or to rub the rose from her cheek, or to take bread from the mouths of the small children that the brewers might build palaces and castles on the Rhine and travel in private yachts.

THE WAR OF THE EMBITTERED WESTERN FARMERS

And the sound of a millstone shall be heard no more at all in thee.—Revelation 18:22.

The above passage has reference to the day when the whole world order shall have collapsed under its own sin and weight, when business shall be at a standstill, even the sound of the mills being stilled. This is the period commonly referred to by Bible students as the "Great Tribulation." There

are marked indications that those days are fast coming upon us. Already the signs of the times clearly point to the endtime of this age or dispensation. The strike of the embittered Iowa and other Western Farmers is but one sign which he that runs may read.

These farmers threatened to fight it out to the bitter end. Just an index of the deep-seated bitterness and antagonism in our present world order, or rather disorder. The strike was aptly described thus by Bruce Catton:

Along the trunk highways leading into this busy agricultural market there lounge groups of men in blue denim—husky, purposeful, deeply tanned men, who tilt soiled felt hats over their eyes when the sun is high and swing their brawny arms indolently as they saunter from one cluster of shade trees to another.

They are the men in the front-line trenches of Iowa's famous "farmers' strike"—the men who have enforced an almost complete stoppage of the movement of farm produce to the market in the hope of lifting the corn belt out of the depression.

They are good-natured, but they mean business. Every truck that approaches gets stopped. Big telephone poles and heavy planks with long spikes set at two-inch intervals are ready to be tossed out on the pavement in front of any car that will not stop. When a truck is stopped the men look into it to see if it contains any farm produce. If it does not, it is allowed to proceed. If it does, it goes back where it came from.

Ordinarily, you will find from one to two score men on a picket station. They have a way of materializing rapidly. On half an hour's notice a small group can swell to a hundred.

These strikes but point to the day when the world will be ready for the Anti-christ, who shall create some universal mark, without which no man can buy or sell. Those days may not be far in the offing. The temper of the times calls for some super-man to save the world from its present instability; and a world which is covetous will be ready to swallow hook, line and sinker of his program, just so that the coin will again come rolling in.

Yes, the farmer needs consideration, but his problem to-day is a world problem. Civilization is so intricate and interrelated, that it is not easy to find a quick solution to this vexing problem. It was easy during the World War to raise the price of wheat, corn, etc., but it is another thing to collect the bills. It would be an easy act for the Federal Government to set the price of wheat, etc., but how about the millions of poor and the millions of jobless, how can they pay? Then also if the man with work has to pay for the jobless, this brings him into a financial strait. These are days that call for economy in living, spending, in the running of local municipalities and governments. Days that call for a return unto God, a real heaven-born revival, and as men find God, they will find a solution to the riddle of living. May God send it. **Heaven knows we certainly need it.**

GERMANY FACES TWO DICTATORS—HITLER AND VON PAPEN

There shall be distress of nations.—Jesus Christ.

Distress of nations according to the Lord Jesus Christ is the forerunner of greater sorrows and upheavals. Germany is but another of the distressed nations. She must ultimately, the way conditions look, choose between two dictators—the present chancellor, Von Papen, or Hitler, the Nationalist who is seeking the chair of power. At present President Von Hindenburg is backing Papen to the limit, even to the point of the dissolution of the Reichstag, which failed to give the cabinet its vote of confidence. This virtually means dictatorship. It may be

that this is necessary; it seems to have been in Italy. Mussolini certainly saved Italy from its warring political factions and communism. Italy with all its restricted liberties is better off under the regime of the Dictator than she would have been had she been torn between the rivalries of opposite parties.

What the future holds in store for the Germans the Lord only knows. On the one side is the specter of Communism, on the other the iron heel of Nationalism. The nation hardly knows which direction to go. At present she is riding astride, with Von Hindenburg and Von Papen doing the balancing work. Germany, like many other nations, needs a spiritual rather than a political upheaval, a turning to God rather than a turning to man. The future well-being of Germany lies in having another period like the Reformation Days, when the nation found its soul, when it turned to its God. May God in His mercy help her to such an experience.

A COMFORTABLE RETREAT

The Outlook, once a widely read religious weekly, which gradually became more and more secular, recently went into bankruptcy. It is revived as The New Outlook, a monthly, devoted principally to liberal thought. Hon. Alfred E. Smith is to be the editor. Mr. Smith seems to take his defeat for nomination as President very much to heart. The gentleman has not been lacking in self-esteem and desire to have his way. Becoming an editor is a good way in which to bury one's disappointment. Mr. Smith is vigorous on the rostrum, and we doubt not he will put up a vigorous page and incidentally pay some debts that he thinks he owes.

He comes into a distinguished succession. Henry Ward Beecher, Theodore Roosevelt, Lyman Abbott, were all eminent people, and each has been editor of The Outlook. Mr. Smith is not lacking in wide fame, but he seems very different from the others. Whether the long step is up or down, most of us will decide vehemently, according to prejudice, but at any rate, Mr. Smith becomes another in a nation-known list. No one expected the boy from the "sidewalks" of New York to become editor of just the type of journal that we always considered The Outlook to be. One must pay due honor to one who has pushed himself so far in the world. We suspect that Mr. Smith has a constituency already made for him, and certain powerful persons will see to it that the subscription list is very long from the first, even in these hard times. Editors are made out of almost every class and sort, and Mr. Smith will present another variety.—Presbyterian.

CHURCH OF THE BRETHREN TAKE STRONG STAND ON WAR

In their annual conference held at Anderson, Ind., a few weeks ago, the Church of the Brethren adopted a clear statement of their position on the question of war and peace. "Our conference has clearly defined the doctrine of nonresistance to its members," the statement reads. "The fathers were unalterably opposed to war and refused to bless, sanction or take part in warfare. They confined their teaching to the overt acts of war as it related to their own membership more than to aggressive opposition to the war systems among all peoples and nations. . . . We feel bound to avow our conviction that all war is out of harmony with the plain precepts of the gospel of Christ, and that no plea of necessity or policy, however urgent, can be set up to release either the individual or any nation from the paramount duty which they owe to Jesus, who enjoined all men to love their enemies. . . ."

SELF-CONTROL

Self-control is a fruit of the Spirit. Silence may be mightier than passion. Looking upon the meek and forbearing man, we might, from a superficial view, accuse him of timidity, whereas in reality his forbearance is a proof of his strength. When a city is broken down and without walls, it is exposed to the attacks of the enemy from every quarter. It is without defense and without security. It offers an easy prey even to the feeblest assailants. Precisely so is it with him who has no rule over his own spirit. He is excited by the smallest consequences; he is drawn away by the meanest allurements; he takes fire on the smallest provocation; he is the victim of his own passionateness. Losing self-control, he loses what little wisdom he has gathered from experience, and so he becomes a prey to the enemy, and is brought to complete destruction. No man can control his own spirit as a mere act of discipline. Up to a given point this may be possible, and no doubt great success of a very limited kind has been thus attained, but by control we must understand complete sovereignty; so that the man shall, in all his passions and impulses, be the willing servant of his own reason and conscience. Such a miracle can be wrought in the human heart only by the Holy Spirit. This is in very deed a conquest of grace, and this is the seal of heaven attesting the reality of our divine sonship. How easy it is to return evil for evil, to indulge in the spirit of retort and resentment! How easy it is to stand upon the perilous ground of "dignity!" On the other hand, how poor and feeble a thing it seems to be to hear without speaking, to receive indignities without vengeance, to suffer wrong without inflicting reprisals! Yet this is the very acme and crown of Christian discipline—the very perfectness of character as formed by fellowship with Jesus Christ. When men have no control over their own spirit, they prove that their passion is stronger than their reason, that their self-love over-masters their understanding, and that their so-called sensitiveness, which is but a longer word for vanity, is of more consequence to them than is the proof of the indwelling and all-ruling spirit of gentleness.—The King's Business.

FIREWORKS

I saw them as I stood preaching the glorious gospel of God's grace. They flashed—and were gone; the blackness of darkness for ever. Each one made but a poor display; even the brightest only lasted for a few seconds. Yet such, I thought, are the world's pleasures. They amuse the children of this age, but there is nothing permanent, nothing to satisfy. How different is the gospel of Christ. And yet men turn, alas, from this, and seek their empty joys. The child's passing bubble, and the momentary firework sparks are but a fit picture of all that the world can give. "Truly every man walketh in a vain show." The attractions of novelty seem very real, but are they

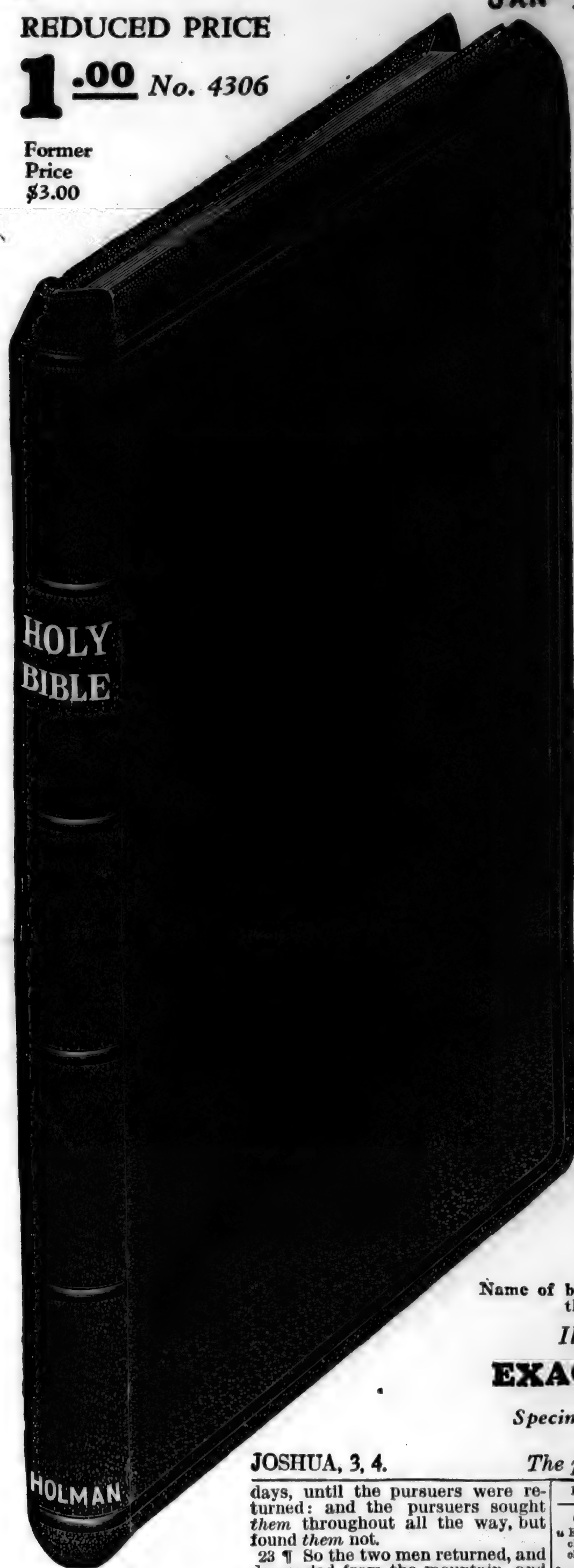
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The people come to Jordan, and pass over.

days, until the pursuers were re-
turned: and the pursuers sought
them throughout all the way, but
found *them* not.
23 ¶ So the two men returned, and
descended from the mountain, and

B. C. 1451.
CHAP. 3.
Ex. 23. 31.
ch. 6. 2.
ch. 21. 44.
1 molk.
the Hivites, and the Perizites,
and the Girgashites, and the Am-
orites, and the Jebusites.
11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jordan.

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Christian Monitor, October, 1932

worth while? Is it wisdom, Esau-like, to despise heaven for a few trifles of tinsel, and to throw away true welfare for a fleeting merriness? The folly of sin seems its most remarkable characteristic—until we think of the iniquity of the sin against God: that is still greater than the folly. Man's basest ingratitude to his fellow is far less than man's ingratitude to God. But let me add to these words yet one greater climax—"Where sin abounded, grace did much more abound." Grace is no bubble, the Gospel is no mere firework. Christ saves and saves for ever. Will you neglect so great salvation? Or, if we have this blessedness, shall we neglect to make it known by lip and life, as God gives the opportunity?—Percy W. Heward.

VIRTUES OF THE DOG

The following virtues of a dog have been listed by the department of humane welfare work of the Presbyterian Church, a number of which may well be emulated by human beings:

He neither forgets nor neglects to welcome your homecoming. He accepts whatever you do as right. He doesn't talk back. He does not gossip or backbite. His life is a sermon on unselfish affection without hope of reward. In prompt obedience he is a model for children. He will run his four legs off to make you or your children happy. Like a real hero, he will risk his life for yours. If children are rough, he will endure it, if unkind, he will forgive it; if he does not get enough to eat, he will forget it. He seldom sulks long, respects your change of temperament, and seeks to please. He does not bore you with his troubles. He is polite and thanks you with a wag of his tail for every kind word or act. He does what you tell him without asking why. He trusts you supremely and is the very embodiment of faith, hope, and love.

Christian graces are like perfumes; the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.—D. J. Mason.

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CHRISTIAN MONITOR

NOVEMBER, 1932

Something to Be Thankful For

By Ida M. Helm

Indian Summer

By Samuel Scoville, Jr.

Two Days—A Missionary Day Story

By Ursula Miller

Sermon—"Giving Thanks Always for All Things"

By A. J. Metzler

Mission Study

An Editorial

The Why of the Rural Church

By Jacob K. Bixler

"Whatsoever Things Are Lovely"—A Thanksgiving
Meditation

By Alice R. Kauffman

History of Chestnut Hill Church

By Seth E. Ebersole

"AS OTHERS SEE US" "But Where Are the Nine?"

By Mary Miller



NOT long ago a young man said, for the sake of argument, that he did not like to have people say, "Thank you" to him. That same afternoon a visitor on taking leave said that he had enjoyed himself very much and appreciated the good dinner and the good time. By some chance the visitor had neglected to thank his hostess before the young man had left for the cattle pasture and he asked his host to give his sincere thanks to his wife. In spite of his emphatic avowal of a dislike for spoken "thank you's" his face beamed with delight at the visitor's appreciation. And to give his wife the same delight he told her at the supper table that evening that "John said I should tell you that he surely appreciated being here."

A young husband and wife, whose custom it is to help other struggling families, lately remarked that they enjoy helping when their efforts are appreciated. "But when people just sit and take help, and take help, and get peeved because they don't get more we get kinda' disgusted."

Most of us no doubt remember a number of times that we struggled hard to surprise and please father, mother, teacher, or some one. We sacrificed and planned and anticipated, expecting an ample reward in the pleased appreciation that would be showered upon us. And then when our efforts were barely noticed and our negligence of other duties was emphatically spoken of, we were painfully disappointed and not nearly so eager to do the offender a kindness the next time.

The happy results of appreciation may be a leftover from childhood; but its effects do not seem to diminish with age. Eight-year-old Doris was drying dishes for her mother, who commented on her good fortune in having such a fine helpful little daughter, and so of course the little helper eagerly put away the dishes, pared potatoes, swept and sang and planned all morning long, and would gladly have helped bake pies. Nineteen-year-old Ann Smith is chosen for a Sunday school teacher. She hesitates to take the place, attempts it, is commended by the superintendent for her good work. She, like little Doris, is encouraged, makes added effort, is happy, and does yet more excellent work. Mother makes a delicious cream pie. You tell her so, and the next one is likely to be yet more palatable. And grandma and grandpa are still more susceptible to appreciation. Express your gratitude to them for some small favor and note their thrill of delight and their eager lookout for another chance to favor you.

Jesus tried appreciation a number of times when He felt quite sure that any other method would fail. Instead of lecturing outcasts for their vileness and loathsomeness He commended their faith, which was likely the

only commendable thing about them. Mary went away "and sinned no more."

Once Jesus sent ten lepers to show themselves to the priests. On the way they were cured; and when one returned loudly glorifying God and reverently pouring out his soul in gratitude at the feet of his Healer, Jesus rebuked the ungrateful ones. "Were there not ten cleansed?" He asked. "But where are the nine?"

If the expressing of appreciation adds a great deal of happiness to a world not naturally too happy, why should we not light up our corner more often—why not give more of our fellow beings a lift? Sometimes I wonder if we are not too sparing—almost Scotch—with our appreciation.

Some young families whose misfortune it is to be unable to provide properly for their own, spend a great deal of time complaining and excusing themselves and generally bemoaning their hard luck. Would it not make their own hearts and homes more pleasant and wholesome and cheerful if they should actually begin "counting their blessings" and expressing their appreciation for them? And there is not a shadow of a doubt that the new viewpoint would benefit them more



THANKSGIVING

Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the year so swiftly flown;
As we trace the wondrous workings
Of His wisdom, power, and love,
And unite our "Holy! Holy!"
With the Seraphim above.

He has blessed our favored country
With a free and bounteous hand;
Peace and plenty in our borders,
Liberty through all our land.
And although our sins and follies
Oft provoked Him to His face,
Mercy still restrains His judgments,
And prolongs our day of grace.

As we gather round our firesides
On this new Thanksgiving Day,
Time would fail to count the blessings
That have followed all our way;
Grace sufficient, help and healing,
Prayer oft answered at our call;
And the best of all our blessings,
Christ Himself, our All in all.

While we love to "count the blessings,"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on.
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best Thanksgiving Day!"

—A. B. Simpson.

materially than their complaining does. And would not their companionship be ever so much more enjoyable to their neighbors and friends? No one enjoys the company of a whiner, however courteously we may endure it. Why should we be cheer-mufflers—depressers—when we might be lifters—boosters?

The Israelites in our late Sunday school lessons were so entirely human in their rank ingratitude that this uncouth jingle applied itself a number of times.

"As a rule a man's a fool;
When it's hot he wants it cool;
When it's cool he wants it hot;
Always wanting what is not."

The idea of the Israelites' wanting to go back to Egypt where they had endured an impossible slavery and where their boy babies had been killed! And then to keep up a continuous fuss about the onions and garlic and melons and fleshpots!

But are we different? This old rhyme is a good tonic for depressed spirits:

"It is easy enough to be pleasant
When life flows by like a song;
But the man worth while
Is the man with a smile
When everything goes dead wrong."

A certain story says that two men looked out through prison bars. One saw mud; the other stars. If we enjoy whining and grumbling we will never have to search long for subjects. But the reverse is just as true.

"Look for goodness; look for gladness,
You will find them all the while.
If you bring a smiling visage
To the glass—you meet a smile."

Some one else said that if you smile at the world it will smile back at you—and vice versa. If it is true that thankfulness keeps us happy and makes our neighbors glad and pleases God, why in the world should we want to continue being worried and complaining and "keeping mum" our appreciation? Perhaps it would even be a good plan to start playing Pollyanna to get a good start in loosening up on our thanksgiving. It would at least not be amiss to begin boosting and burden lifting by telling how wonderfully good the good things are instead of continually harping on how wonderfully bad the bad things are. "Rejoice in the Lord alway: and again I say, Rejoice."

Hesston, Kansas.

ABOUT THE SERMON ON THE MOUNT

"The greatest sermon ever preached."
"An inexhaustible mine."
"There are no wasted words."
"It is the character of Christianity."
"Our Lord's imperishable utterance."
"The masterpiece of Jesus."
"The platform of the new dispensation."
"The inauguration of the twelve apostles."
"The establishment of the new dispensation of the kingdom of God on earth."
"Men have been working it for centuries, and yet each generation is drawn to it with a new enthusiasm and takes from it vast treasures of precious metal."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

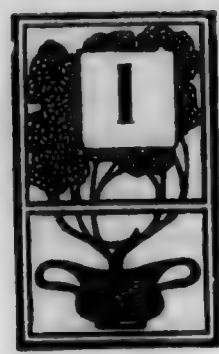
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SOMETHING TO BE THANKFUL FOR

By Ida M. Helm



IT WAS THE evening before Thanksgiving Day. A white-haired farmer and his wife sat at the supper table, helping themselves to bread and butter and fried potatoes, and sips of fragrant coffee. Everything in the room was clean and tidy. A cheering blaze crackled in the fireplace, and the tea-kettle was singing and sending escaping steam upward. In the kitchen loft long rows of ears of corn and bunches of fragrant herbs hung from the rafters, boxes containing nuts, dried fruit and popcorn stood near the wall. The cellar was crowded with bins of potatoes and apples, long rows of celery and shelves of canned fruit. In the barns the flocks and herds were safely sheltered; fat turkeys and chickens had gone to roost. Everything spoke of plenty and good cheer.

The farmer stirred the sugar in his coffee and lifted his faded blue eyes to his wife, as he said, "What did you fix for Thanksgiving dinner, Polly?"

With a surprised expression Polly looked at him sharply and answered, "I didn't fix anything. We haven't anything to be thankful for, and we're not going to have anything more than we have other days. How can we be thankful with our two sweet children lying out in the cold graveyard? Wasn't John as good and kind a son as ever lived, and wasn't Lizzie a loving wife to him and a loving, dutiful daughter to us? When they died and left their two children didn't we take them in? Why did God give them to us only to break our hearts by taking all four from us? No, we won't have an extra Thanksgiving dinner."

"That's so, we have nothing to be thankful for," replied Joel, as with trembling hands he proceeded to butter a piece of bread.

Tick-tock, tick-tock, the old family clock ticked the moments away. The aged couple passed the evening with bitter sighs and rebellious thoughts. Finally they settled themselves for the night without even returning thanks to the One to whom we all owe everything good.

The next morning they arose with thankful hearts to meet the glad Thanksgiving Day. As the morning wore on, people went joyfully by their house through the frosty air on their way to church. "Let 'em go. I suppose they have something to be thankful for. We won't go; we have nothing to

be thankful for," sighed Polly. "Nothing to be thankful for," echoed Joel.

Finally Mr. Lucas drew up his team, stopped at the gate and called to the old people. They went out on the porch. Mrs. Lucas invited them to come to church and go home with them for dinner. "When once we have something to be thankful for we'll go to church," said Polly. "With all our children out in the graveyard we have nothing to be thankful for. When I prepare any extra dinners it won't be on Thanksgiving Day."

Mrs. Lucas tried to show her that there were many people who were worse off than she; people who have no home, no friends, and some who spend days and nights of wasting disease and pain. But Polly was im-

HARVEST-HOME

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home.

Lord of harvest, grant that we
Wholesome grain and pure may be.
All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First, the blade, and then the ear,
Then the full corn shall appear:

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

—Henry Alford.

movable. "We'll stay at home," was her final answer. Mr. Lucas drew the reins and started on.

"It was kind of them inviting us to dinner. Seems to me there would be no harm in us going," ventured Joel.

"When once we have something to be thankful for we'll go to a Thanksgiving dinner," sighed Polly.

"Yes, when we have something to be thankful for," murmured Joel.

The clock struck ten. Polly was sitting by the window, sewing, when there was a timid knock on the door. Joel opened the door and a little boy ten years of age came in. Marks of suffering, sorrow and hunger were on his pale, thin face, and it was plain that he had been crying. His clothes were in tatters and his hands and feet were bare and red with cold. Polly's heart was sensitive to suffering and want. She laid her sewing aside to look after the immediate needs of the child.

"You're just the size Harry was when he was taken from us," she said, as she placed a chair near the fire for the boy. She brought out a suit of Harry's clothes and asked Joel to help the child take a warm bath and put them on. While he was taking his bath he told them that his name was Alvin White. He said his father was killed in a railroad accident and left his wife without means. She had to do day's work to earn a living for herself and the two children. They got along quite well for a while, but finally the mother took sick. After a long, painful siege of suffering God relieved her and she went away and left her children.

The lad continued: "We had no friends to whom we could go and a man and his wife took us to their home. They made us work hard and did not give us enough to eat. They would beat us if we could not get all the work done they gave us to do."

He wiped away the tears that he could not keep back and said, "Sister couldn't stand it, and one morning when I got awake I found her dead. I was thankful, because I knew Jesus wouldn't beat her up in Heaven."

Polly found herself wiping tears from her own eyes and she asked, "But how did you come to find our house?"

"Last night the man and his wife came home drunk," replied the boy, "and brought whisky for me. They were going to make me drink it. They said that it would make me strong and I could do more work if I did, so I thought I would run away and find a home where they do not drink whisky. It was so cold that I walked all night. I kept praying, like mother used to teach me to pray, for Jesus to lead me to a good home. I guess Jesus led me to you."

Polly looked at her husband in a mystified sort of way, and said, "Joel, all the time we were so bitter and thankless God was watching over us and blessing us and we didn't believe it. We must have a Thanksgiving dinner for this child's sake. I didn't know there was so much suffering in the world."

She spread a generous slice of bread with

butter and jelly and took from the platter of cold meat a large piece of ham and gave them to the boy to eat. Then she said, "Joel, if you'll go and kill a fat chicken we'll have a real Thanksgiving dinner yet."

"If it was a little earlier we might go to hear the sermon; then go home with Lucas for dinner and take Alvin with us," said Joel.

Polly looked at the clock and said, "If we get ready right away we'll get there in time for the sermon, it will be at eleven o'clock."

A half hour later the worshipers in the little country church were surprised to see Joel and Polly and a little careworn, sad-faced boy enter the church just as the sermon was beginning. How glad they all were that Joel and Polly decided to come to

church again! But the congregation could not see the throbs of real gratitude that ascended from the two aged, repentant hearts and the young, tender heart of love, as they joined their voices with the worshipers in song and prayer. No one saw who it was that placed the gift of gold in the offering basket.

It was a gladsome Thanksgiving dinner that was eaten in the Lucas home that day. After dinner Polly confided to Mrs. Lucas, "I'm ashamed that I complained against God for taking my children away. He knows what is best. In my bitterness I almost lost my religion. We are going to adopt Alvin for our own son and try to make every day a day of glad thanksgiving."—Gospel Banner.

INDIAN SUMMER

By Samuel Scoville, Jr.

There had been frost and flurries of snow, and yet one November morning I woke up on my sleeping porch to find the blankets too warm for comfort. The night before, the stars had shone clear and sharp through the bitter air as if it were winter. Yet that day the sky was full of a soft warm haze and I knew that summer had come back. Sometimes early in November, sometimes late, sometimes even in December, she returns, but never more than once or for more than a few rare and precious days.

After breakfast I started for Roberts Road, where all my walks begin. It was laid out in 1791. Down beyond the old grist-mill that ground flour for the soldiers at Valley Forge in the starving winter is an older road still. There crosses Radnor Road, which was made a highway in 1691. The hurrying feet of more than a century have worn Roberts Road so that it runs ten feet below its banks and the wild folk of earth and air use it nearly as much as we humans. Just beyond the great sugar maple, the largest in the county, is a thorn bush. As I came near I heard tiny voices say "Ti-ti" from behind the leaves in such a high note that many ears cannot hear the sound at all, any more than they can hear the squeak of the red-bellied bat as it flies at twilight. I recognized the speakers and sat down to wait for a glimpse of them. Finally one, then another and another, wee birds flashed out, picked at the buds, and twigs, hung upside down for a second, and were back again among the leaves. At last one perched long enough for me to see the band of golden yellow with the faint orange stripe in the middle which the golden-crowned kinglet wears for headgear. I had not seen him before since last April, when he stopped to call on his way to Cape Breton Island. Usually he passes south in October, but probably he had received a wireless from summer to wait. He had the needle-like beak and notched tail that all kinglets have, and though at this time of year most of the birds are wearing their oldest clothes he and Mrs. Kinglet made a brave show with their golden-yellow, black-bordered hats and their tasteful white wing-patch.

Their cousin, the ruby-crowned kinglet, is another little bird of almost the same size, but he comes later in the spring, leaves earlier in the fall, and lives much farther north. He has a bright red topknot, with no stripe on his head, and sings a quaint little song when he passes through in May.

Farther down the road where it begins to climb the long coasting hill down which the boys and I whiz in the winter, I heard a rare sweet soft chorus. It was a flock of juncos serenading summer. First sounded a number of little trills something like the simple song of the chipping sparrow. Then as they gained confidence they all broke out together in a whispering warble a little like the song sparrow, only much softer and sweeter. As I came too near they stopped, and from all sides came their sharp clicking alarm note exactly like the noise made by striking two stones together. Up from the ground and out of the bushes flitted the birds with their light-colored beaks, slate backs, and light breasts. At every movement two white tail feathers flashed in and out like the swish of white skirts. These birds are the great weeders of our gardens, only they prefer to work in winter. When the snow is on the ground, they eat tens of thousands of weed seeds which would otherwise come up in the spring. The juncos go back north in April, although two years ago I found one on May 18th and very much ashamed he was to be found south so late.

At the four corners where the little yellow schoolhouse stands I stopped to pick a few nanny plums—flat, purple viburnum plums that grow in bunches and keep their sweetness all winter. The bush was well concealed in the brush on the bank and at its foot always grow a few sprays of rare ebony spleenwort, that delicate little fern with the ebony stem. I used to see it every

morning on the road banks on my way to the station, along with wild ginger, columbine, and adder's-tongue. Then the owner of the roadside decided to build a wall. That wall cut down thirty great trees that used to arch over the road. In place of the green bank is a macadam walk. It all cost five thousand dollars and an immeasurable price in beauty. The public ought to have an easement on the grace and beauty of trees and wild flowers which no one could legally take away.

While I was munching the plums I heard the scream of a blue jay followed by his other note, like the creak of an uncoiled hinge. Down from the hazy sky overhead came the call of his cousin the crow. Both of these sky pirates stay with us all winter and make a living, no one knows how. The "pip, pip" of the downy woodpecker, and the grunting note of the white-breasted nuthatch as he went up and down a tree trunk added two more to my bird list. Suddenly from the woods at my side came a disagreeable note almost like the scold of the red-eyed vireo, only much louder. There are no vireos in November, nor could I see the scolder, look as I would. One of the best rules in nature study is, when in doubt—sit down. Accordingly I sat. For some time I peered through the tops of the trees trying to find the bird, but could see nothing.

Suddenly through the note ran a sort of snarl, and I remembered what it was and began to look at the trunks instead of the branches of the trees. Sure enough, there he was, a big gray squirrel, flattened out on the trunk of a white oak tree scolding to himself and emphasizing every snarl with a tremendous jerk of his bushy, silver-gray tail. There seemed to be nothing in sight to account for such language. Yet for a long time he clung to his tree and snarled and snarled until he had worked off his bad temper. Then he started for one of his sky-ways. Up on the trunk and out on a limb he ran, sprang, caught a twig with his bent forepaws, flashed down another trunk and up again, and was soon out of sight in the high treetops. It looked complicated, but the squirrels have regular pathways which they follow unerringly, running along certain limbs and making their dizzy springs in mid-air always at the same point. He had no more gone than from a spicebush near by came the first three notes of that old song that used to be in all the college song books, "Forsaken am I." It was the white-throated sparrow, or Peabody or Canada bird, for he answers to all of these names, and always he sings the opening plaintive notes of that song.

A little beyond the road dipped down to Ithan creek, and there on a flat plain some botanist of Revolutionary times had planted a tree garden full of foreign trees. Close beside the road stood a mossy-cup oak, with long branches and corky strips on every twig. Next to it was a short, stumpy English oak, whose leaves still clung green and fresh in contrast to the fallen red and gold leaves of the native oaks. The English oak leaves were tiny and deeply saw-toothed, very different from the larger, rounded leaves



of the white oaks, or the sharp-pointed ones of the reds and blacks, and the English acorns had a large mossy cup. Just beyond the oaks I heard far overhead a chorus of soft voices from the sky, all calling "far-away! far-away!" Then a blue cloud broke over me, and in a minute the field was full of bluebirds, snapping up bugs from the grass, or dashing into the air after a belated moth, like flycatchers. The earliest birds to come are the latest to leave, and to-day I heard the other two of the last lingerers, the robin and the purple grackle.

Around a bend in the road stood a bush ablaze with yellow blossoms. It was the witch-hazel, that odd-tempered shrub which chooses to blossom in November. Here it stood in the leafless woods, fairly aflame with yellow blossoms nearly as bright as the forsythia. This is the witch-bush used by well diggers to find water. They cut a Y-shaped fork, bend the two sides around their arms, and walk over the ground with the stem pointing up. When a deep underground spring is crossed, the stem, it is said, slowly bends down until it points to the spot where water will be found. Some especially favored persons claim to be able to locate buried treasure by the same method, but I have never heard that they made any large fortunes. Most of the wells, however, a couple of generations back were dug under the auspices of this water-loving bush.

Just beyond the witch-hazel was a high bush cranberry, covered with red berries, from which came a chorus of gentle whispering notes, and there was a flock of cedar birds, sleek, well-dressed brown birds, with a curious black patch over their eye, and a crest. Never have I seen such gobblers. Each bird would strip off and swallow half a dozen berries without winking. In the spring the male cedar bird is supposed to feed his mate, as paroquets do. Evidently such gallantry was reserved for a warmer season, and to-day it was every bird for himself. The field mark of the cedar bird is the yellow stripe at the very end of the underpart of the tail. This can be seen when the bird is so far away that no other mark can be distinguished. To-day the birds were so close that I could even see the little dots of red sealing wax with which each wing feather was tipped. Every once in a while they would seem to notice my presence, and all together in a flock they would swing out of the bush to the near-by trees. In a minute they evidently decided that I was harmless, and would all come back again to go on with their gobbling. Three times they did this.

As I turned back for home, from a thicket by the creek-side came the wild "whee-oodle, whee-oodle" of the Carolina wren, the largest of our wrens, who stays and sings all winter and builds a big, warm nest of green moss on the ground in March.

On the way back I crossed a barren thirty-acre meadow like an English heath. In one place the scanty grass could hardly struggle through the hard clayey ground. Yet right there I saw a row of welcome solid little white buttons. A colony of field mushrooms with their white tops and pink gills had burst

out of the hard ground to see the last of summer. I searched the place carefully. Many of them hardly showed under the tangle of withered grass. Others were bent and hard pressed with the struggle of breaking the stiff soil. Altogether I filled a couple of pockets with the crisp beauties. The mushroom books sing the praises of the morsels,

those club-shaped fungi that come in spring, and the beefsteak mushroom and the horse-tails and a score of others. I have tried them all, and none to my taste compare with the common *campestris*. That night broiled on toast, with a dab of fresh butter on each cap, they confirmed my good opinion of them.—In Christian Youth.

TWO DAYS A Missionary Day Story

By Ursula Miller

Deep sublimity hovered over the occasion. A brooding sobriety, tense and eager, dwelt in every heart. The solemn autumnal day lent itself also to the prevailing seriousness. There was no wind, nevertheless, there was a suggestive whispering in the trees which hinted a hidden power over the present calm. The clouds were low hung and heavy. The leaves displayed their lovely colors like a rare, treasured tapestry reveals and conceals its beauty. The grass was velvety and well kept. There was an ever-flowing spring in the far corner, and a constant stream of thirsty ones were seeking the solace of cool, clear water. To one side in hallowed silence, rested the dead, only a fence separating their space for sleep from the yard allotted to the living.

The splendid church and her serious work, the appealing autumn day of unusual beauty, the sober hearts assembled, the silent God's acre—all these together, indeed, made this day a vivid picture long to be remembered.

The forenoon had passed away, also the noon hour. Mary and Nancy, with a number of other young girls, were sitting underneath one of the massive oaks, waiting for the afternoon meeting to begin. There was a marked absence of gaiety, usually present with this group of girls. Instead, a self-conscious gravity sat upon each countenance, revealing the burden of their hearts and moving them to silence.

Mary, unable any longer to endure the heaviness of the hour, began to sing, in a low voice, as if to herself;

"I'll go where you want me to go, dear Lord,
I'll go where you want me to go."

The quiet sacredness of the hour was deepened by her singing, whereas she had meant to lift the constraint which had fallen upon them and engulfed them, and to relieve the tension of self-consciousness. The girls' eyes were downcast, and Nancy's were full to overflowing. "Let's go then," murmured Nancy, and they all arose to their feet and slowly, without a word, entered the building. Going to their accustomed places they waited quietly while the house was being filled with worshipers.

Mary thought she had never attended a meeting so fraught with potential meaning and power—the beauty outside, the Spirit-filled hearts within. Surely the Spirit of God is with this people, and this is none other than the house of God.

They were beginning. There was singing, Scripture reading, singing, the usual

opening for a formal religious meeting. Next came the speaking by a missionary, a stranger to most of them. Mary listened, vibrant with excitement and anticipation of she knew not what. She was not conscious of the message of the messenger, as such. But the picture given—a world of swarming millions, lost, and of a Christ having all power to save—that picture gripped the soul. The impelling necessity was irresistible. One MUST help. ALL must help. "Who will go for us?" The force of the question pointed, personal, entered the soul like an arrow. Mary felt as if this entire body of believers would rise as one man. In the pause and silence, so heavy it could be felt, Nancy rose to her feet and said, "Here am I, send me."

The rest of the meeting was always a sacred chaos to Mary. Joy and tears were so mingled that it became impossible to separate them. Many people wept. Nancy was dearly beloved. But later, when the time came, she went! She had offered herself, and she had been sent. Nancy! Beloved friend of her childhood, her schooldays, her friend all the time. Nancy, most brilliant, kindest, dearest of girls! She was the one the Church gave as a valiant soldier of the cross, a noble foreign missionary!

Mary remembered every smallest detail of that other Missionary Day. As though it were yesterday she remembered. To-day she sat again in the self-same church. As she lived over again in memory that vivid day, the picture came to her mind as plainly as though it were but yesterday. But, in reality it was twenty-five years since Nancy had said with impressive simplicity, "Here am I, send me."

Mary's children were grown. Her own Nancy, namesake of that other Nancy, was twenty. She sat with some of the same group she had been with that other day, but they sat where the middle-aged women are wont to sit. They had grey hairs and grown children. Twenty-five years ago!

And this afternoon Nancy was one of the speakers. Identical with that other day, the time was autumn. Moreover, the day was a bit unusual, wistful, sad, if days are given to emotion. Mary was waiting patiently, meekly, albeit, eagerly, for the afternoon session to begin. The great church was filling. Mary had not seen Nancy since her arrival at home. Her eagerness amounted to a mild and rare excitement.

Now the opening as at that other time: singing of songs, reading of Scripture, pray-

er, more singing. Then a man from a foreign field. A good, live message from a Spirit-filled man to a Spirit-filled people. The glad news. The beautiful story which is never old nor dull from oft telling and retelling.

As the missionary finished, some young people sang. Mary saw as in a dream that her Nancy was one of those in the group. Then the other Nancy! She was standing there ready to speak. Mary's eyes were quite misty. Not from sorrow but from a secret joy, very, very precious, belonging to saints. A rare treasure, this sweet joy.

Nancy was quite, quite gray, much more so than she, Mary, was. And how tired she seemed! Poor, dear Nancy! She has had the heavy end of the load these many years. We, her home church, looked on. She Mary, had had an especially easy life, a good husband, fine children, a nice home, a beloved church. How she had loved them all, while Nancy had been away working. Nancy had given up so much, she so little.

Nancy spoke on and on. Telling her home people what they wished to hear—personal experiences, stories of the people, the country, and results of the work.

Suddenly Mary's wandering attention noticed a change. Nancy was saying, "In my home church, to my own people, I claim the privilege of praising my people. If I have lived right, if I have brought glory to that Great Name, if I have won souls for Him, you have helped me and made it possible. It is marvelous to be a missionary from such a home base. Always you give your good wishes, good will, generous prayers, and loyal support. Each Missionary Day, each Sabbath Day you pray for me unitedly."

Nancy further encouraged the audience in like manner, when to Mary's amazement she continued in an even more personal manner: "You will be glad to know, as a praying, Spirit-filled church, of one person in particular who has helped me. My timid, life-long friend has made my path gloriously pleasant. She has kept this people evergreen in my memory. She has kept me informed as to your trials, sicknesses, births, deaths, marriages—all the home news one longs for when away. She has never spared herself with me. But she gave herself to make my way brighter. She influenced me in the first place to be a missionary, by her song, and by her quiet life. She sang when I was not decided, twenty-five years ago, 'I'll go where you want me to go, Dear Lord,' and I knew I should have to go, and then I knew I wanted to go. She is also a missionary, you all are home missionaries. 'Therefore, brethren, we were comforted over you in all our affliction and distress by your faith' (I Thess. 3:7)."

Nancy smiled as she said, "We are all working and living for His glory."

Protection, Kans.

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HYMN OF THANKSGIVING!

I sing of the Father who dwells up above,
I praise Him for mercy, I praise Him for love.
Oh, tell to the nations His goodness to all,
He guards us from evil and harm lest we fall.
Oh, speak of the Savior who died on the Cross,
To cleanse and to purge our sin-stained hearts from dross.
Go tell to the weary He comforts in need,
He answers our prayers when we earnestly plead.
Oh, never was any so gracious as He,
Come taste of His goodness in whose strength we're free.
Out of the darkness, the gloom, and the chains,
Lifted from anguish and sin and its pains,
We shall draw closer to our blessed Lord,
Serving Him daily who peace will accord.
Oh, let us sing of His wonders of old,
More precious His statutes than thousands of gold.
Give Him all glory and honor and praise,
Make known all His wonders throughout endless days.

—Louise H. Bowman.

A SEED THE PILGRIMS PLANTED

We all know the story of the first Thanksgiving Day—how our Pilgrim forefathers in 1621 set the day aside for the giving of thanks for the first successful harvest that the New England colonists had gathered. In the oldest account of the first Thanksgiving Day it is mentioned that four hunters were sent out to gather fowl, and that they returned with an abundance of turkeys, so that the celebration of Thanksgiving Day with turkeys and feasting is one with its origin as a day for prayer and thanksgiving.

There was no Thanksgiving Day for the poor Pilgrims in 1622, for they saw little cause for rejoicing; but in the next year, 1623, they set aside another. There had been an exceptionally dry spell, during which the crops had faded and withered, but at last the prayers of the settlers were answered and rainfalls revived the crops sufficiently to keep starvation away. That Thanksgiving Day was not set aside for feasting, but for real thanksgiving.

Another very hard year that of 1631, for there had been both famine and sickness. Discouraged and almost worn out, the Colonists at last sent to England for food and aid. Storms delayed the vessels and hopes were fast dying in the hearts of the men who had withstood so much for the sake of freedom. Finally one, more brave than the rest, came forward and said: "God has never yet forsaken us. He will not now. Why should we spend our days weeping and wailing and moaning for that which we have not? Rather let us set aside a day when we can in the proper spirit thank God for those things which in His goodness He has seen fit to spare us. Let us first show our humility by spending a day of fasting in token of our ability to do without those things which the Lord withholds from us."

The custom so beautifully begun in New England was followed from time to time in other parts of the United States as years went on, but not until 1863 was there a real national celebration. This first national

Thanksgiving Day was appointed by President Lincoln in a proclamation, in which the Day of Thanksgiving is recommended to the people of the United States at their next weekly assemblages in their accustomed place of public worship.

The date of this proclamation was April 10, 1863. Immediately after this there followed several victories for the Union, and the President then set aside the sixth of August "to be observed as a day for national thanksgiving, praise and prayer." In October of that same year President Lincoln "invited the people to set apart and observe the last Thursday of November next." And thus it was that the day observed by us as one of thanksgiving was set by the President for the nation, to be observed for all time. The seed that the Pilgrims planted had grown at last into a nation-wide tree.—Selected.

CONTENTMENT A GREAT GAIN

True contentment is the gift of God and not the certain effect of anything upon earth. It is as easy without wealth as with it; in fact, it is oftener the possession of the poor than of the rich. The heavens give forth refreshing rains and abundance of sunshine without pipes, conduits, or human devices. Happiness and comfort flow immediately from God Himself, as light issues from the sun, as the rain descends from the clouds. The cheering rays of the sun penetrate alike the hovel and the mansion. Every man is contented or discontented as the temper of his mind is transformed and controlled by the Spirit of Christ or the spirit of the restless world.

The psalmist discovered the secret when he declared: "The Lord is the Portion of mine inheritance . . . I have a goodly heritage." Content beyond measure with his portion in the Lord, his God, he had not a single need unsupplied. Surely our lines have fallen in pleasant places; we have a goodly heritage. God's love is like honey; it turns water into wine and the valley of trouble into a door of hope.

Contentment is not only the gift of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances.—Selected.

KEEP IN THE WHITE LIGHT

There is a light which assists in marking the channel which leads into the harbor at Portland, Maine. Once the mariner passes Portland Headlight, he takes his bearings from this light. It is equipped with a white sector which shines directly down the channel, and the white sector is flanked on either side with red sectors. Thus, when the pilot keeps in the white light he is safe. But when carried by currents of the one hand or the other until the light shows red, it is a warning to him to bring her back into deep water. God is just as faithful to us as this, warning us by the voice of conscience whenever we stray. Keep in the white light and be safe.—Selected.

CHRISTIAN MONITOR PULPIT

"GIVING THANKS ALWAYS FOR ALL THINGS"

(Ephesians 5:20)

By A. J. Metzler

The Thanksgiving season, with all of its associated events and interests, is with us again. While the world and the carnal Christian are thinking of turkey and the fixings, football, vacations, and other things, may the true child of God be drawn closer to Him who is the giver of "every good and every perfect gift," because of the many unmerited favors which He lavishes upon us.

The things for which we should be thankful might well be divided into three groups. First, we would likely think of the natural blessings, especially at this time of the year. Another division would be the spiritual blessings which we are enjoying. A third group of blessings included in the "always" and "all things," for which we are told to give thanks, comprises the seemingly unpleasant things in life.

Certainly the first group, that of the natural blessings, gives us all great reasons for thanksgiving. After a harvest, which in a general way has been a bounteous one, we do well to count our many blessings. David says, "Forget not all his benefits." It would not be possible for one to remember all that God has given him, but we should think much of these gifts and the great love and concern of the Giver. But since much that we shall read and hear in this Thanksgiving season will call our attention to this group of blessings we shall pass on.

The second group of things for which we need to lift our hearts and voices to God in thanksgiving is composed of spiritual gifts. These are far greater. They cost the Donor more. They are worth far more to us. They shall be enjoyed long after the natural gifts are gone. If Christians would only stop long enough in meditation, study, and prayer, to get a clearer understanding and appreciation of these wonderful spiritual blessings, what changed lives there would be. Look what one of these spiritual gifts, the love of Christ, did in the life of Paul. He said, "For the love of Christ constraineth us." It was Paul's understanding and appreciation for the love of the Father and of the Son that drove him on in his marvelous missionary career. When a child of God truly appreciates, even in a small way, the great spiritual blessings which are his, there will be, there must be, an expression of this in "thanks-living." But this too will be emphasized in many ways to us, so we pass on to the third group.

The worldling and carnal Christian will at times feel grateful for the natural blessings when all is going well. The Christian, who is growing in his Christian life, will continually find greater reasons for thanks-

giving for the spiritual blessings received. But to be truly thankful for the seemingly unpleasant things in life requires much faith in God. We have chosen to place the emphasis in this message upon this last group of things, which most assuredly is included in the "all things", because we know that God is being robbed of much glory and thanks, and His children are missing great joy and peace by not thanking Him for these apparently unpleasant things.

You know the impression is often given that if a Christian, under test, trial, or disappointment, doesn't rise in open complaint or rebellion, but takes a passive attitude of "grin and bear it" then he surely has courage. Christian friends, it is not enough to simply refrain from complaining. Christianity is a positive religion. "Rejoice in the Lord ALWAYS: and again I say, Rejoice." When rejoice? When the coal bin, the larder, and the wardrobe are full? Yes, and when they are EMPTY too. Rejoice when there is no sickness nor death in the family? Yes, and if there is too. How? There is only one answer. By faith in God and His Word that He doeth all things well. Giving thanks ALWAYS for ALL THINGS.

The Scriptures give us a number of illustrations of men who failed to thank God for the unpleasant things as well as the pleasant. The experience of Jacob as given in the forty-second chapter of Genesis is typical. God had a wonderful future for Jacob and his posterity. He had revealed part of it to Jacob. God had meant that Jacob should trust Him and wait for the unfolding of the details of this great plan in his daily experiences. The road began to get rough, the skies were filling with clouds, and Jacob's faith, like ours many times, began to weaken and, as recorded in Gen. 42:36, he made this rash statement, "All these things are against me". Was this true? No. Was he "giving thanks always for all things?" No. But those of us who are familiar with history realize that God was using these bitter experiences in his life to open up a wonderful and glorious future, not only for Jacob and his family, but for generations then unborn. Do you think that in later years Jacob could look back and really thank God for bringing him through those days? Surely. And could he have thanked God at the time? Yes, if he would have fully trusted God. And so it is with us. If we believe God's Word that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" and that "all things work togeth-

er for good to them that love God" then, and then only, can we give thanks ALWAYS for ALL THINGS.

If we could only learn to see God's hand in the things and experiences which come our way it would go a long way in changing our attitude from that of complaining to rejoicing and thanksgiving. In the twelfth chapter of I Kings we have the record of an unpleasant experience which came into the life of Rehoboam. He was ready to rebel against this until he learned it was from God. He had been placed as king of God's chosen people. A large section of them were withdrawing from the kingdom. Surely this would never do. He must force them to come back. With the zeal and ambition of a young man he hastened to call together his army and was ready to rush forth in his first military campaign. But wait! The prophet of God came to him and said in effect: "Stop—for this thing is from me." From God? Yes. But how can that be? That does not matter. God said, "It is from Me."

Friends, something stinging comes into our path. We say we have been unfortunate, or unlucky, or something worse. Listen. Are you one of the "called according to His purpose," a child of His? Then give that experience another name. Did I say "just grin and bear it?" No! "Give thanks ALWAYS for ALL THINGS." "Rejoice in the Lord ALWAYS: and again I say, REJOICE."

An illustration may help. The story is told of an only survivor of a wreck who was thrown on an uninhabited island. He managed to build a hut to protect the few things he had saved from the wreck. He prayed to God for deliverance and watched for a ship. One day upon returning from a hunt for food he was horrified to find his hut in flames. The few things that had been between him and starvation were gone! What a calamity! But listen. The next day a ship arrived! The captain said, "We saw your smoke signal and came to your rescue." Could that lone sailor have sat by the ashes of his hut that day and had a thanksgiving meeting? Surely, if he would have had the faith that God was answering his prayers.

This Thanksgiving, when you "count your many blessings, name them one by one," will the list include the seemingly unpleasant things in life?

"GIVING THANKS ALWAYS FOR ALL THINGS."

Masontown, Pa.

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

—Anon.

Editorials

Thanksgiving

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night. (Psa. 92:1, 2).

All of us no doubt agree that we appreciate a spirit of thankfulness and gratitude, for few things rankle in us more than to be met with a spirit of ingratitude when we try to be helpful to some one. Shakespeare expressed this very pointedly when he said:

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen
Because thou art not seen,
Although thy breath be rude."

Another illustration of the spirit of ingratitude is the attitude of the Israelites as they journeyed through the wilderness, after their deliverance from the Egyptians at the Red Sea. According to the account in Exodus 15, as well as of the psalmist (106:12), they sang the praises of the Lord, and the spirit of thanksgiving and gratitude ran high. But soon we find the picture changing. Instead of a multitude that was rejoicing because of the blessings and mercies that the Lord had shown them, we find a nation of complaining, murmuring people who, forgetful of what God had done for them, wanted to go back to the old slavery from which they had been delivered. The psalmist says further: "They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert" (Psa. 106:13, 14).

And then the writer goes on to tell of the terrible results of this spirit of ingratitude: "And he gave them their request; but sent leanness into their soul" (Psa. 106:15). And so is it always with the unthankful and ungrateful—for such an attitude either results in, or is indicative of, a lean, shriveled soul. Let us watch ourselves that we do not become guilty of the sin of ingratitude, and thus enter the ranks of the constant complainers, the chronic grumblers, who spread the gospel of gloom and discontent wherever they go.

Taking the positive side, it is certainly true that "it is a good thing to give thanks." This is true of our dealings with each other. We should not fail to express our appreciation of what people about us are constantly doing for us. It spreads the "oil of gladness" so that our relations one with another become more pleasant and congenial. But it is especially true that "it is a good thing to give thanks unto the Lord." This is the point where most people fail. They may be profuse in their thanks to their friends for favors received, but never even give a nod of recognition to their Maker for the countless blessings which He bestows upon them.

And so let us give thanks unto God. It is a good thing for our souls. The thankful soul, like the liberal one, shall be made fat. Thanksgiving is a command, for in many places in God's Word we are told to give thanks unto God. But we should do it out of a heart overflowing with praise and gratitude rather than from a sense of duty. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

We should constantly live in the spirit of "giving thanks always for all things unto God and the Father by our Lord Jesus Christ," and yet it is a good thing for us to have special seasons in which we think more definitely of our blessings that come from the bountiful hand of a kind and loving Father in heaven. And so we are glad for the Thanksgiving season and trust that all our readers on Thanksgiving Day will "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Mission Study

Some years ago considerable interest was shown in mission study courses. Quite a number of books were especially prepared to meet the demand occasioned by this interest throughout the Church. Both old and young joined in these classes, although the work was conducted largely for the benefit of the younger people. That much good was derived from this study is amply proved by the testimonies of those who participated. Interest in mission work was aroused and lasting impressions were made that influenced people to give their lives to the mission cause.

But of recent years the interest in this work has declined. Just what all the causes have been we do not know, although some might be enumerated. But there is hardly any need for going into detail on this point now. Conditions changed, and people for one reason or another seemed to get away from the idea of serious, connected study on the subject of missions or any other line of study. They were too busy, perhaps for one thing. Material things made such great demands that the spiritual were allowed to take second place, or perhaps even third or fourth place. Other causes no doubt also contributed.

The last few years, however, have wrought a change. People have been led, by force of circumstances, to see that material values are fleeting indeed. And by the same token we believe that many have seen that the only enduring values are those that are spiritual. People also have more time to study and meditate because economic conditions have deprived great numbers of steady work. The old pressure and emphasis on material values has to a great extent been removed. Let us then put renewed pressure and emphasis upon spiritual things.

We have an opportunity to capitalize present conditions for spiritual gain. People have more time for study since many have much leisure time on their hands. Interest in the work of the kingdom must not be allowed to lag, but must be increased. And here is where mission study comes in. A course in the study of home or foreign missions, or some study relating to the worker and his message, will not only stimulate interest but arouse enthusiasm and zeal for the work of the Master. Especially is this true of our young people, and the extent to which the missionary spirit is thus developed and fostered will determine largely the missionary zeal of the Church of the future.

There are quite a number of good missionary books that are suitable for use in study classes. Write to the Secretary of the Mennonite Board of Missions and Charities, S. C. Yoder, Goshen, Ind., or to the Mennonite Publishing House, Scottdale, Pa., for information concerning textbooks or any other phase of mission study work.

What is true of mission study classes may also be said about other study classes that our congregations, Sunday schools, or groups of young people may wish to organize. In this list may be mentioned Bible study classes, teacher training

classes, singing classes, or classes in some correspondence course from our church schools. Because of economic conditions many people have time on their hands which they should use for some good spiritual purpose instead of frittering it away in idleness or meaningless amusements or time killing devices. Besides, the long winter evenings, when busy farm workers will have more time on their hands, will soon be here. Leaders of congregations should see to it that their people are making use of this spare time in a way that will count for the advancement of the kingdom. "Redeeming the time, because the days are evil" (Eph. 5:15).

At a meeting of the Executive and Mission Committees of the Mission Board last May a committee was appointed to study available materials for mission study, to make suggestions for revising old books or writing new ones, or to recommend books from other publishers, where such would fit into our program. The committee is composed of Daniel Kauffman, Scottdale, Pa., chairman; John L. Horst, Scottdale, Pa., secretary; and John L. Stauffer, Harrisonburg, Va. This committee will welcome any suggestions that any one may have concerning mission study work.

Missionary Day

For quite a number of years the General Sunday School Committee has been sponsoring the observance of the third Sunday of November as Missionary Day. On this day the proceeds from the Junior Investment Fund are brought in as well as the returns from the Savings Boxes. Special programs are rendered in Sunday school or Young People's Meeting and often some special service is held during the church services. With some congregations the observance of the day has become almost a permanent institution, while others may never have emphasized it to any great extent.

We believe that, if observed in the name of the Christ of the missionary enterprise, this day may be the means of implanting the missionary spirit into the hearts and lives of children, young people, and adults that will tell in the work of the Church not only now, but in the future. And to this end we urge our people to observe the day in such a way as may be best adapted to the conditions and needs of the local congregations. In some cases it may be a good thing to make arrangements with a returned missionary to spend the day with the congregation, perhaps in an all-day meeting. But each Sunday school, young people's meeting, or church will have to work out a program that is best suited to local conditions.

As a help in arranging programs and giving missionary information the Sunday School Committee, in cooperation with the Mission Board, has prepared a special bulletin which has been distributed among our Sunday school workers. Copies may be had by writing to the Mennonite Publishing House, Scottdale, Pa. Additional program material may be found in the Words of Cheer for October 9 and 16 and the Youth's Christian Companion for October 30. The Young People's section of the Monitor gives suggestive programs and helpful comments on arranging a program for both juniors and adults.

Our Special Offer

In these times of financial depression we realize that it is hard for some people to keep up their payments on church papers. We have a standing offer that if any one secures two new subscriptions to the Monitor at the regular price of \$1.00 per

year his own paper will be renewed for a year without any charge. Some people who are in arrears have found it to their advantage to work on this basis until they have their paper brought up to date.

In this issue, however, we have a special offer to those of our friends who are willing to spend a little time in helping us to secure new subscribers. We feel that the Monitor should be in quite a number of homes which are not now receiving it. The helps for the Young People's Meeting and Sunday school alone, not to mention the other valuable features of the paper, we believe, would warrant its presence in every home of our own church. We feel also that our present subscribers can help us to increase our circulation more than any one else. And to those who are willing to help we are making a liberal offer, as you will find stated on the last page of this issue. The Bible offered for a reward for securing either two or three new subscriptions, as explained there, is a wonderful value for its selling price and will make a good serviceable book for you to use yourself or to give as a gift. See also our regular club rates, as constantly given on the last page of each issue.

May we depend on our friends to help to introduce the Monitor into many new homes? Thank you.

An Error

It is a trite saying that every one makes mistakes. No doubt you have noticed from time to time that the Christian Monitor also makes its share. We can certainly not claim immunity, since probably never an issue goes out that is perfect typographically or otherwise. However, in the October issue an error of more than usual significance inadvertently made its appearance. If the reader will turn to the Young People's Meeting department of last month's issue he will find that the comments for the topics for October 30 and November 6 are interchanged. The Topics, Outline Studies, and Suggestive Assignments are correct, but the Meditations on the Topic and Seed Thoughts are interchanged. We regret that this mix-up occurred. In studying the Young People's Meeting topics for these two evenings we trust you will be able with this explanation to find your way through the maze. We humbly beg your pardon for the error.

Gold and Red

Any one who has had the opportunity to view the woods and mountains during recent weeks must have noticed that the autumn leaves are exceptionally colorful this year. Within the past few weeks it has been the editor's privilege to cross the Alleghenies a number of times. And he was impressed, as many others also have been, with the gorgeous display presented by Mother Nature. The gold and red of the maple and sumach, the more somber browns of the oak and chestnut, the yellow of the hickory, all intermingled with the green of the evergreen, as well as of the trees which have not yet changed from their summer dress, make the hillsides and valleys a veritable flower garden.

It seems as if all during summer the trees were absorbing the sunshine, and now in one brief season they give it back to us in the vivid colors of gold and red. It is a gorgeous, glorious time of the year, even though the autumn days are sometimes referred to as "the saddest of the year." We can truly say with the Wise Man of old: "He hath made everything beautiful in its time" (Eccl. 3:11, R. V.).

Christian Life

"WHATSOEVER THINGS ARE LOVELY"

A Thanksgiving Meditation

By Alice R. Kauffman

Again with the ebbing year the challenge comes, "Give thanks!" Our answer is prefaced by the question, "For what?" We casually enumerate the things that we own, and can grasp in our hands, or list with our valuable possessions; we remember the experiences that have come to us showing us that God is good and has tender thought for His children. Or, lacking financial and material achievement and "special" manifestation of providence in our behalf (as it seems), we sigh over our scanty store of blessings and meet that challenge with the answer, sullen or peevish, either openly upon our lips or secretly within our heart, "Not very much."

One thing we forget too easily in either case—"A man's life consisteth not in the abundance of the things which he possesseth." Things—Things—the bulky, solid kind, that edge into our line of vision, clamoring for attention and first place in it, causing us to look sidewise at our neighbors, coveting more and more, and blinding us to beauty and true happiness. With a mind alert, the senses keen, and a heart eager and glad to be in tune with God, we can find reason for Thanksgiving all about us. Every man's heritage, which one can enjoy as fully and wholeheartedly as another, lurks in sights, and sounds, and odors, at our fingertips, beneath our feet, over our heads.

Some of this heart-warming loveliness is so often repeated that it fails to awaken any particular feeling of thankfulness. "Life has its deepest meaning in simple, common things," but it takes a little thought to realize that, and people who spend their lives chasing for things have no time for such thought. Here is Life about us, radiant and beautiful, but because we are so accustomed to it, we fail to include beauty in our prayers for Thanksgiving.

There are the seasons, which come and go. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter . . . shall not cease." Earth stirs in sleep and awakes to the Spring. Birds stream across the sky, the dun fields grow green, the sap stirs in the trees, and leaves burst forth. Our homely fruit trees blossom in rows of pink and white, or in isolated beauty scatter petals and fragrance on the wind. Spring drifts into Summer, with the hot, molten gold of sunlight drenching the landscape. Farms and gardens thrive and push their crops to maturity. Finally Autumn harvests the summer stores, splashing vivid colors promiscuously over fields and woods. Then through languorous hazy days, the leaves fall, the colors fade, the birds migrate, and earth is ready for Winter.

Through the short days and the long cold nights the earth sleeps under the ice and snow, skeleton trees bend over silent brooks, drifts pile high, until the awakening comes again. Here in this ever-changing panorama of the year is beauty to fill the heart's cup to overflowing. Thank God for the turning year, for the joy of His swift-running seasons!

There is a rain sweeping across the valley. Its high gray wall moves nearer, and suddenly heavy silver drops are falling all around. We smell its clean fragrance, we hear its musical beat everywhere it falls, we see the sodden look of the ground and the dripping trees. Beautiful! Or the rain comes at night, and we wake to the sound of slender fingers beating at the panes, of a rush of wet wind abroad. Soothed and quieted, we fall asleep again.

Nothing can surpass the beauty of the sunrises and sunsets that kindle into flame the morning and evening sky. To stand in

SPIRIT OF THANKSGIVING

Ruby red of apples,
Yellow pumpkins' gold,
Silver-frosted chestnuts
Clicking in the cold;
Wheat and barley garnered,
Brown corn in a heap:
Each Thanksgiving Day that comes
Is easier to keep!

Every kind of blessing—
Health, and hope, and love;
Soft old earth beneath me,
Sweet old sky above;
Home a tent around me,
Good friends failing never:
Each new Thanksgiving
I'm thankfuler than ever.

—Nancy Byrd Turner.

the light of that unearthly glory, to feast eyes and heart on its beauty, to let the fresh wind blow over us, impels the heart to thank the Creator for each new day that is born and passes away.

God has made such a pleasing, changeable thing of the sky! Night is so lovely—weird moonlight making all our familiar things look uncanny; the high stars burning through the dark; the sound of the wind in invisible trees; rest and sleep. The hills are so fair, the woods, the fields, the streams, the birds, the bushes and flowers—and even the wayside weeds. With His handiwork around us so beautiful and so near, let us thank God with our whole hearts!

There are other things more commonplace that are nevertheless beautiful. Music

sounds all about—the music of delighted laughter, of children's voices in happy play, of a kettle singing on the stove, of a militant dog protecting his master's property, of roosters shrilling their clarions above the sober clucking of staid old hens—all the homely, familiar sounds that we hear are music to the heart in tune, and call forth thanks. If the day and night were suddenly silent, and these sounds should cease altogether, we would miss far more than we are conscious of having now.

Things just as commonplace we see and feel. The billowing curves of clothes on the line; the velvety petals of roses; frost on the window pane; icicles fringing the eaves of a building; bright insects that dart in the sunshine over a stream; pearls of dew strung on a last year's weed; flames that leap and curl themselves around the logs; smoke that wavers upward and fades; the rich color of a freshly-plowed field; old people almost ready for heaven; a baby's smile; a mother watching a sleeping child.

When we come to take stock of our blessings, let us not stop with the Things that comprise another's estimate of our wealth. Pray God to open our eyes to the beauty that is our right. "Whatsoever things are lovely . . . think on these things," and thank Him who made them fair.

Scottdale, Pa.

THANKSGIVING—IN SEASON AND OUT OF SEASON

By Mary Frey

Thanksgiving is one and perhaps the only one of the national festivities that we can truly celebrate every day of the year. Of course Christmas brings to us anew the spirit of the Christ Child and we are reminded of His lowly birth. Easter makes us know and feel that in Christ all things become new. But Thanksgiving! There is something about even the word that is so tangible that we really feel it. I am glad we are not obliged to go to the calendar and point our finger to the last Thursday in November to find it. But Thanksgiving is the natural outlet for the soul that has found beauty and pleasure in the excellencies of the Creator.

I like to claim David's attitude of mind when he said, "Every day will I bless thee and I will praise thy name for ever and ever." It was not a yearly celebration to him, but a constant meditation. He was being thankful out of season.

One writer has said that he believes there is no sin more offensive to God than the sin of ingratitude. At this particular time of the year there are so many things to remind us of the fullness of the land. And as another Thanksgiving season is approaching may we begin to focus our meditations Godward. As the products of the earth are being harvested.

"Let us all unite to sing,
God is love!
Let heaven and earth their praises bring,
God is love!"

Sterling, Ill.

THE LIGHT OF LIFE

XI. Jesus and Immortality

By Geo. J. Lapp

Let us in the beginning of our discussion read the passages of Scripture from the Gospels which are related to our subject:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2, 3).

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

"He that reapeth wages, and gathereth fruit unto life eternal" (Jno. 4:36).

"Search the scriptures, for in them ye think ye have eternal life" (Jno. 5:39).

"Whoso eateth my flesh, and drinketh my blood, hath eternal life" (Jno. 6:54).

"Lord to whom shall we go? thou hast the words of eternal life" (Jno. 6:68).

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:28).

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (Jno. 12:25).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jno. 17:3).

"These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

"There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

"But whosoever liveth and believeth in me shall never die" (Jno. 11:26).

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29).

"Where their worm dieth not, and the fire is not quenched" (Mark 9:48).

"And, behold, a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life" (Luke 10:25)?

"And a certain ruler asked him saying, Good Master, what shall I do to inherit eternal life" (Luke 18:18)?

Immortality taken for granted. To our knowledge Jesus at no time attempted to prove the fact of immortality. The Sadducees did not believe in a resurrection and attempted to find inconsistencies in Christ's teaching regarding it, but He did not even argue with them as to whether there is a resurrection or not. He simply made positive statements in answer to their questions. See Mark 12:18-27. The twenty-seventh verse contains a statement to prove the fact of immortality and disprove the erroneous

teachings of the Sadducees. The people in general took for granted that man is immortal, and it remained for Jesus to teach concerning entering into eternal life and escaping eternal death. In His day, as in ours, those who were given to speculation entertained doubts as to the eternal future of man. One eminent author has said that once one leaves the way of faith and begins to wonder and seek out proofs for immortality he begins to entertain doubts as to its existence. He gets his eyes away from the eternal God who is his refuge and allows himself to grope about among the perishable things of time. He loses his grasp of the eternal principle that is within himself and discards the very God-given longings of his own heart expressed by the lawyer and the ruler in the verses quoted, "What shall I do to inherit eternal life?"

The bases for taking the fact of immortality for granted are found in the questions referred to above. In other words, we desire immortality, "For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). Then we are led to believe the truth of Jesus' words where He says that He and the Father are one and that He is the Alpha and the Omega or the great Cause of the beginning of all material creation and of all spiritual relationships, and the ending. The materialistic atheism of scientists with their attendant mechanistic contentions are being repudiated by those who are on the higher levels of scientific thought and leadership. There is an increasingly general acceptance of the fact that the "stuff" of which the universe is made was created and is still being created in this ever-expanding universe of which our earth is such a small part. Therefore matter cannot be eternal and is younger in age than some have tried to make us believe, in fact the universe is not so very old. It is well for us to accept the evidence given us in God's Word. But God made man more than a mere creation from the material; He breathed His breath into him and he became a living soul, made in the image of his Maker. And it is this life upon which Jesus constructed His order of spiritual relationships with the Divine and in relation to the eternal future.

The soul's longing for the living God and seeking Him "lest haply he might find him" has led the human race and all religionists, both Christian and non-Christian, to take for granted the fact of immortality. Exponents of different religions differ as to how immortal man will spend time and eternity but they accept the fact that he will.

Jesus' emphasis on life and living. The Father desires that none should perish but that all should come to repentance and live. He delights not in the death of the wicked. Jesus constructed His whole plan

of salvation for living fully in this life and in the life to come. He made every preparation by His teachings, His miracles, and by the giving of His life as a ransom for the world, for men and women to live on and on throughout the ceaseless ages of eternity. The regions of hell are not prepared for man but for the devil and his angels. Those who get there do not because of the provision for eternal death but according to their own decision, in spite of the provisions for living forever.

Immortality applies to both saved and lost. The parable of the net and fishes of Matthew 13, whatever other teachings there are in it, clearly shows that the judgment of God divides between those who are accepted as subjects of the Kingdom of heaven and sons of God and those who are rejected as only fit subjects for eternal banishment from the presence of God. "Where their worm dieth not, and the fire is not quenched." Thomas Huxley at the close of his life found the thought of extinction after this life most repulsive to him and declared, "I had sooner be in hell a great deal—at any rate in one of the upper stories where the climate and the company are not too trying." His meaning was clear that he accepted the fact of immortality of man, whether he be saved eternally or damned, but, saved or damned, the fact of his eternal existence remained. Jesus' teachings of this are too clear to be misunderstood.

Immortality implies the existence of the eternal principle in man. The soul, life, intelligence, and consciousness are so closely related that they may be considered the elements that make up the eternal principle in man. That they are created there is no question. I am not concerned as to just how I got them, but I recognize their relation to the Maker and that they rightfully belong to Him and I want to bear His image. That they are mine as a stewardship is clear in the Master's illustration of the foolish rich man of whom it was said, "Thou fool, this night thy soul shall be required of thee. We are to give account of our stewardship in this life in order that we may justly be assigned our proper place in the eternal habitations and either suffer or enjoy the eternal condition for which we will be found worthy. It is a stewardship of character and integrity.

Fellowship with Christ gives reassurance of immortality. Jesus prayed for His followers that they might be with Him where He would be. He had given them His earthly companionship and after Pentecost He gave them the Holy Spirit through whom their consciousness of the indwelling presence of Christ was quickened and Christian experience became a grand reality for the life that is and for the life to come. No wonder the apostle Paul could say with such certainty, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This same apostle was very well qualified, because of his own experience of the Christ, to write for us that superb chapter on the resurrection, I Corinthians 15. The apostle Peter looked

forward to the coming of the Lord in the clouds of heaven, and the apostle John basked in His eternal love and light and was given a vision of what it would mean throughout the ages to come, world without end.

Jesus was not fatalistic in regard to immortality. At no time did He set aside the power of personal acceptance or rejection of Him and His way of Life. No one, according to His teaching, was preordained to eternal bliss or eternal doom. He foreknew but did not foreordain, except that the way of life and death were laid from the foundation of the world and those who would accept or reject would, according to the standards already determined, be saved or lost. But the individual still retained the right to choose.

Jesus gave a secure anchorage for the believing soul. This was not eternal security as accepted by some. The gift of eternal life as a result of faith, repentance, and acceptance makes the believer a member of the family of heaven. No man with human power and human reason, and human persuasion can pluck them out of His hand. His eternal purpose in laying the foundation for the way of eternal salvation furnishes an eternal security for the soul from which no other system of thought, philosophy, or science can pluck us as long as we remain true to our faith in Him and in our loyalty to Him. But to put forth the theory that one cannot leave the way of life after having once taken it sets aside the justice of God. A believer may become disbelieving and tread under foot the teachings of Christ and crucify Him afresh. Read carefully Ezekiel 33 and note the expression, "The righteousness of the righteous shall not deliver him in the day of his transgression" (33:12).

What belief in immortality does for us. It certainly does not act as an opiate. Paul was not religiously drugged and half dead when he wrote; "I press toward the mark for the prize of the high calling in Christ Jesus," and, "Fight the good fight of faith, lay hold on eternal life," and "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

1. It prompts us to put a premium on worthiness. Character, mental growth and alertness, progress in the divine life, and our stewardship, mean more in the light of eternity.

2. It helps us to endure and give us courage for the difficulties, trials, afflictions, and reverses of this life. The reverses of the little time we live in this world are nothing compared to the never-ending joys of our eternal home. Earth is not our home.

3. It inspires us to fulfill more faithfully the purpose of our being in this life.

4. The thought of immortality prompts us to accept the way of life of Him who said, "I am the way, the truth, and the life."

To us who hold this belief in immortality there comes continually the picturing of the future life, not that we are able to scan a definite landscape o'er, but our thinking upon the nature of our eternal future becomes the poetry of faith, and the future becomes what has been termed a definite concept. Belief in immortality is the highest form of belief known in the religious world, for it carries us to the Infin-

ite and Eternal and a belief in a personal God. It leads us to the feet of Him who revealed God to us in His closest, most intimate relationship. It helps us to appreciate the heights and depths and breadth of the love of God, from which nothing in this world can separate. Thanks be unto God for this unspeakable gift of a definite belief in immortality.

Dhamtari, C. P., India.

WAYS OF EXPRESSING LOYALTY

By Sallie Hurst

Loyalty is another word for faithfulness, or being true to our duty. What is our highest duty? For what purpose did God allow this life of mine to exist? There is but one possible answer which is according to His truth: To bring glory to His name. To do this we in ourselves find it impossible, according to the written Word: "There is none righteous" (Rom. 3:23). We also find it impossible according to experience, that of ourselves and of others. The testimony of the wisest man that ever lived is: "I have seen all the works that are done under the sun; and, behold, they are vanity and vexation of spirit" (Eccl. 1:14).

Then to travel this grand highway of loyalty, that our life may be one continuous stream of glory to our Creator, we must come to Him who conquered all, whose life is loyalty from eternity to eternity. If we come in true faith believing, confessing: "O Christ, Thou art the Way," ours is the promise to overcome the world, to be loyal in the highest degree. "Every one that asketh," and truly "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Greater is he that is in you, than he that is in the world." After having made the choice, the committal, we take our place in Him as definitely as a tree is planted in the soil. It must be once for all, without reserve, willing to trust through cloud and sunshine, that He who hath begun a good work in us will also perform it. Phil. 1:6. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

Then it is ours to be to the world an expression of that life, light, and power, which is in us. To do this continually requires real spiritual energy, a fixed purpose, and a habit of faith. It is just the same as when we use the power in our factories. We must turn on the current and keep it on. The power is there, but we must keep the connection; while we do so, the power will work and all the machinery will be in operation.

There are many ways of expressing loyalty. Every day and hour presents new opportunities. I believe that as we feed on His Word daily, and follow the spiritual law of choosing, believing and abiding, He will establish, strengthen, and settle us. I Pet. 5:10. Suffering of varied forms may come into our lives. To be loyal surely means that we are willing to suffer. Even as our Savior, immediately after God's voice of ap-

proval came to Him, found Himself in the wilderness to be tempted, so must we meet the tempter. When dark clouds seem almost to envelop us and it appears as if God has withdrawn His power, all we need to do is to yield to Him, for in our weakness His strength is made perfect. These are the times that mightily enrich our spiritual lives. They are God's winds and hurricanes that take human life and lift it to a higher level.

To sum up all our dark experiences we can say with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ," and that "none of these things move me." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Oftentimes it even takes more strength to be loyal in the glory of success than in the darkness of failure. Again we find the example in Christ Jesus as we see Him resorting to the secret place of prayer after feeding the five thousand, the time of His greatest popularity.

I believe that if we trust and love God through cloud as well as sunshine it will not be a hard thing to love our neighbor as ourself. It is the most natural thing to do. This being the second commandment I believe it is also one of the most effective ways of expressing loyalty. Such expressions as honesty, kindness, loving deeds of mercy, forbearing one another, forgiving one another, giving of our means, honoring parents, and obeying those in authority, whether in church or state, will be made without hesitancy, for they have become a part of our life which is now hid with Christ in God, and we are workers together with Him.

As we "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," each change is a new expression of loyalty to our Lord. Ours is increasing joy, till in that great day of His appearing when we hear His welcome to the loyal ones, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," our joy truly will be unspeakable. Then must every knee bow and every tongue confess to the glory of the eternal King, that sitteth upon the throne, while His loyal ones receive the incorruptible crown.

Reading, Pa.

Sin is the great wall that separates from God; only repentance can break it down.—Selected.

TOBACCO, TOMBSTONES, AND PROFITS

By Luther Burbank

You have seen pictures of military cemeteries near great battlefields.

Upon every headstone is chiseled the inscription, "Killed in action."

If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if, upon the tombstone of everyone killed by it were inscribed, "Killed by tobacco?"

You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It half-kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them. It is profitable slowly to poison you and millions of others, so you are poisoned. You were only a boy when you were urged to smoke cigarettes. A little later you saw advertisements in which your attention was called to cigars and smoking tobacco. Now you are pressed to use tobacco in all its forms, except as snuff. You can buy snuff if you want to, but it is not urged. Perhaps there are too many false teeth in America to make sneezing popular. But chewing and smoking are set forth by the tobacco trusts as delightful, harmless pastimes. It is even declared that the use of tobacco is beneficial—that it "soothes" the nerves.

Chloroform soothes the nerves, too. A small bottle of it will soothe them forever.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, typhoid fever, or what not.

In other words, tobacco kills indirectly and escapes the blame.

What killed General Grant? Why, of course you know—cancer. But what caused the cancer in his throat? Do you know? Smoking caused it. General Lee could not get Grant, but tobacco did get him.

What killed President McKinley? An assassin's bullet you say. Partly right and partly wrong. McKinley was shot, but his wound need not have proved fatal. Thousands of men, hurt worse, have survived. But they had good hearts. When a great strain comes, strong hearts are necessary to bring the sufferers through alive. Mr. McKinley, when he was born, had a strong heart, but the tobacco habit got him and

left his heart muscles soft and flabby. When McKinley had need of a strong heart he went down because he had nothing to keep him up. He had smoked up his most vital strength.

Woodrow Wilson, when old, was seized by an ailment that brought him almost to the point of death. For hours he was unconscious and for weeks his physicians could not say whether he would live or die. He had need of a good heart. In his hour of need he had a good heart. If Mr. Wilson had been a smoker, Mr. Marshall might have been President.

In the South American jungle, Theodore Roosevelt was stricken with such a fever that he begged his son and other companions to save themselves by leaving him to die. He, too, had need of a strong heart—and he had one. Mr. Roosevelt never used tobacco. His African illness was so serious that he returned to America emaciated and shaken, but he at least had the heart power to enable him to get back.

But the case for or against tobacco can not be conclusively proved by what happened to this or that man. The point I am trying to make is that when the pinch comes everyone has need of all the heart-power he can muster—and tobacco weakens heart-power. There is no doubt about that. When one's heart is faltering, no doctor ever prescribes nicotine. Nicotine is a slow poison that strikes at the heart first.

Nicotine, after you have used it a while, puts you in a condition to be "bumped off" by the first thing that hits you. If you saw some men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say the woman wrecked the building, would you? Yet when a smoker dies of pneumonia the doctor's death certificate gives pneumonia and not tobacco as the cause of death. And the tombstone man with his chisel says nothing at all.

What a shock people would get if they went through the cemeteries and saw tombstones declaring the fact that this man died of typhoid made fatal by a tobacco-weakened heart, and that man succumbed to nervous prostration because tobacco had shot his nerves to pieces, and another one gave up the ghost because tobacco had ruined his stomach.

But the truth will never be known about tobacco as long as the great tobacco companies are able to spend millions of dollars to build up and maintain business with which to poison the people for a profit.

Did you ever think what would become of the tobacco habit if there were no profit in selling tobacco? How long would it last and how rapidly would it spread? Was anyone ever born with a taste for tobacco? On the contrary, everyone is born with a taste against it—tobacco produces sickness the first few times it is used. Men are able to use tobacco only because of the remarkable

power of the human body to adjust itself to an unfavorable environment. The human body prefers the good and dislikes the bad, but if it is compelled to endure the bad, will make the best of it and stick to life as long as possible.

If there were no money in poisoning people with tobacco, the tobacco habit would die out with the last of its present victims. No boy could begin smoking because there would be no place where he could buy tobacco. If there were no place in which to buy food the boy would not go without food. That shows the difference between useful necessities and poisonous things that enslave only to destroy. We need food; we do not need tobacco. We use tobacco only because it is foisted upon each generation as opium was foisted upon the Chinese, and as cigarettes are being foisted upon us now.

As the tobacco interests become organized it is increasingly difficult for each generation to escape. Even thirty years ago, a cigar store was an ugly place, littered with cuspidors, dirty and unattractive. Better brains in the tobacco business have changed this. The cigar store is attractive now, even from afar. Its windows are tastefully decorated with red, a primary color that appeals to the lowest order of intelligence. Inside, everything is as clean and bright as if the place were a jewelry store. Every possible appeal is made to the eye. And, in addition, there are certificates with which, if one will smoke his head off, he may get a beautiful glass fruit dish for his grandmother or a collar button for himself.

Billboard advertising, newspaper advertising, magazine advertising, search every nook and cranny of the country for victims. In this way millions upon millions of dollars are spent by the tobacco interests every year. It seems almost as if there is no escape for each new generation as it comes along. No matter where a boy may be, tobacco advertising reaches him, pleads with him and urges him to be a fool—to injure his health, decrease his happiness and shorten his life that the tobacco interests may gather more millions.—Defender.

THANKSGIVING—THE KEYNOTE OF CHRISTIANITY

Thanksgiving is and ought to be the deepest note in real Christian faith and experience. If the Church and the ministry have really a Gospel to proclaim, the fact of that Gospel is the deepest occasion for thanksgiving.

What is true of an individual applies equally to the nation. The measure of a nation's bounty is not the fullness of its bins and coffers, but the measure in which its bounty partakes of the purposes of a gracious God. In knowing how much God has given, we may learn as a nation how much we may give in love and service, which are the counterpart of thanks. It is fitting that the goodness of God should be acknowledged in a special day. Why, then should we not spend some time in the house of the Lord on Thanksgiving Day?

—Selected.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

X. The Why of the Rural Church

By Jacob K. Bixler

The reasons generally assigned for churches being located outside of urban communities have been one or more of the following: 1. Some member of the congregation donated the site for the church, or sold it for a nominal sum. 2. It was about at the center of the congregational community. 3. It had a suitable place for a cemetery. 4. In some communities, the church house was erected prior to the founding of the village or city not far away.

In recent years, many brethren have advocated that our churches should be located in, or at the edge of, towns and cities, the reasons assigned being that they are community centers, and that many families retire to cities from the farms and often do not have the means of transportation to enable them to get to church when it is located some distance from town. The latter reason is one that should not be ignored in the locating of new churches, or else some provision should be made to secure the attendance of all not provided with conveyances. With the better roads and conveyances now, it is not essential that church houses be located as near together as in times past, nor is it good business policy.

To us, however, it appears that there are good reasons which are fundamental as to why the Mennonite Church should maintain rural congregations and be vitally interested in establishing more. The fact that fair-sized audiences do meet weekly or semiweekly in rural districts proves that if the spiritual interests are first a rural location for services is no barrier. Of course, it is true that many Mennonite congregations were founded years ago and had fair-sized congregations before some of the dissipating influences became so strong. If real spiritual forces are dominant in the leadership and members, it is possible now to build up strong rural congregations. Remember, place the emphasis on the word "spiritual."

We are not objecting to Mennonite churches in the cities. Some are in strategic locations. Since many Mennonites have moved into our city within the last number of years in search of employment, it

would be unfortunate indeed if there were no place of worship here. We do believe, however, that unless a proper balance is kept between our urban and rural congregations, that we are doomed, as far as maintaining a full-Gospel and a full-scriptural-practice Church is concerned. This proper balance, to our way of thinking, must mean a large majority of strong rural churches.

The Church,—not the school, nor financial interests, nor social activities,—should be the center of a Christian's interests. "Seek ye first the kingdom of God, and His righteousness," is the instruction of our Lord, which, when ignored, brings with it loss to individuals and to the Church, pres-



A Rural Church near Brutus, Michigan

ent and future. The teaching of a social gospel for some years has permeated our work more than we are aware, and has resulted in too much stress upon the social function of the Church. For example, certain rural ministers on their letter heads used the slogan, "A Church of Friendly People"—thus emphasizing the social side. How much better if Col. 1:18, or Eph. 5:23, or some passage of Scripture, or slogan, that emphasized the virtue of the blood of the cross had been used! True, spiritual life will bring about a fellow feeling and promotes good society and develops an interest in the physical welfare of our friends and neighbors, but these interests are results. Life in Christ should never be allowed to be displaced by any other motives.

We are in a time when we hear much of the necessity of readjustments in the finan-

cial world. The greatest essential readjustment, one that is fundamental and imperative, is to place "first things first," to give proper appraisal to spiritual values, to evaluate the eternal worth of boys and girls, men and women. Like Demas of old, present things have been allowed to receive first place at the expense of larger issues. Farms, larger and better crops, more cattle and hogs, good schools, household conveniences—all good in their place—are secondary to the proper training of souls for the kingdom of God. When spiritual values are ignored, all human schemes and readjustments fail.

If the question be raised whether the child can not be brought up as well for the Lord in the city as in the country, the arguments are manifold in favor of the country. Even unspiritual people who recognize only the physical and moral needs prefer the broad fields, brooks and hills, and fresh air, as proper places for bringing up their families. Why, then, should it become necessary that children be taken back to the city to receive spiritual instruction? Making the city as the center of our interests means to train them for the city.

Men in some of the larger denominations who have studied the problem admit that their losses of membership are proportionately greater in cities than in rural districts; also, that the losses are in proportion as people are removed from rural influences, and that their strongest leadership comes directly or not far removed from rural influences. If this be true, it is essential that strong rural churches be maintained to make it possible to man properly the city churches as rescue stations. City influences are more dissipating, more nerve-racking than life in the country. Physicians tell us that we are suffering from "Americanitis," which is but another way of saying that the fast, frantic, hustle-and-bustle methods of the present life in our land are wearing out the hearts and nerves of our people. This is much more in evidence in the city than in rural districts.

We believe that the Mennonite Church, or any other which stands for full-Gospel teaching and practice, can maintain its doctrines better in rural districts than in cities. While it is true that gradually the evil influences accompanying the complexities of city life have crept into the life of rural districts, yet the conditions for their growth are not as favorable as in the city. The rural districts are more antitoxic to such influences. Farm life will not admit of union schedules in hours and wage rates. The work some days varies so much through circumstances over which man has no control that union hours and wages are im-

possible, not only impracticable. Sunday labor, except in very extreme cases, can be so adjusted that it will not interfere with worship at God's house. Even in rush seasons, farmers generally can take time for some special meeting. The winter season affords time for special reading and study, or for visiting. A man does not become a human automaton, as he really becomes when doing piecework on some machine in the factory. He has time to think, to reason, to plan. He must take a long range view and prepare the soil and plant, not expecting to reap the harvest for from three to ten months. He must conserve present resources to last until the future crop can be gathered in. These things affect his thinking and outlook on life. They make him more conservative, and this becomes a part of his character. He knows, too, that in spite of his labors, if God withholds the heat, moisture, and other necessary conditions, no crop will result. He is never certain of any definite wages at the end of a period of time. He sows, resting upon the promises that, "While the earth remaineth, seedtime and harvest . . . shall not cease," and, "My God shall supply all your need." Some have called farming a gamble, but it is a direct trust in God. The nature and methods of work of the ruralist are more conducive to a life of direct trust in God and the appreciation of the Giver of all good.

There is seldom in rural life any period of total unemployment, during which men become restless and congregate with their fellows to promote communism and "Red" teachings. Have you noticed that these nearly always come from congested districts? "God made the country; man made the city." I do not know who the author of that saying is, but how true it is! City life, murder, skill in mechanical devices, the invention of musical instruments, and polygamy all had their origin with the same family—Cain's! And to this day, they are not disassociated!

The doctrines of the Word do not admit of separated, nonconformed Christians (and no others have the promise of heaven) holding positions of honor, or as statesmen, or legislators or enforcers of the law, or of being participants in organizations whose avowed purpose is to compel others to come to their standards of life. These are antagonistic to the simple life taught us in the Scriptures. City life is more complex than rural life. There are more influences to disturb and to cause digression from normal living. Neighbors may be too close and the children run together too much really to learn to work and to acquire self-dependence, an element so essential to character building. Our simple life has been our strength and fortress. Our life in rural districts has promoted separation, and helped us to maintain our strength of character. The more that we become engrossed with the complexities of city life, the faster we lose our individuality as a Church, and with this goes our contribution of simplicity, integrity, sobriety, and sturdiness as a people.

For these and other reasons, we have definite convictions that the founding and maintaining of rural churches is urgent upon us. If we want to continue our home base and also carry on missionary activities in the cities and foreign lands, it is imperative that our rural congregations be kept

strong, that their number be greatly increased, and that the Church as a whole be a spiritual unity and power. Our rural mission work must be of "first" importance to us! Upon this depends our life as a Church!

Elkhart, Ind.

"OM MANI PADMI HUNG"

By Lloy A. Kniss

Tibet is closed to the visits and enterprises of the white man. The first-hand knowledge we have of this land is limited, but we get much information from those Tibetans who leave its borders and mingle with the outside world. Tibet is the seat of Lamaism, the present form of Buddhism. Really Buddhist priests are called Lamas. Christian missions have not been tolerated in this land up to this time. The reason some give for the Tibetans not wanting Christianity in their land is the fear of what they think will follow Christianity if it comes: commercialism, materialism, and militarism. They fear their people will be spoiled and become dissatisfied in their present state of ignorance, backwardness, and lethargy, which conditions are the most fertile soil for religions and systems of idolatry in which human beings and their possessions are exploited for the benefit of the few at the head. They guard against anything that would invite the trade of other countries who seek markets for their products, for which the Tibetans have no desire now. Of course, finally these foreign countries would seek military protection for their trading posts thus established. A natural aid to isolation is the fact that Tibet is a country well hedged about and closed to the world around it.

The Tibetan has a very fine physique, not unlike the American Indian. He is strong and healthy, in spite of the fact that he knows nothing of cleanliness. His color is a light brown, not dark enough to hide the red glow in his face that reflects the effects of life in the climate of a high altitude. The Tibetan men wear their hair in long queues down their backs. Their faces are free from hair. They do not usually shave, but pluck the few hairs of the face with tweezers. One sees a few whiskered men. The costume of the man is a thick, flowing robe, reaching to the feet. This is tied loosely about the waist by a sash or a belt. The men wear one of three colors of costumes. The ascetics wear the oriental saffron. The Lamas wear robes of a deep wine color, while the ordinary man wears only black. The saffron indicates that the wearer has vowed not to drink liquor or to eat meat. The priests also shave their heads to indicate their office.

In the Orient one can tell a man's religion, occupation, or station in life pretty well by the clothes he wears. The women wear straight skirts and loose-fitting jackets of velvet or homespun. They are very fond of velvet, and are very showy with jewelry. The ears of a well dressed woman are hidden from sight by brass or more costly or-

naments. She has rings in her nose, on her fingers, and her toes; and oftentimes has bracelets and necklaces in the superlative degree. Men usually carry prayer wheels in one hand and women count beads. Tibetans are fond of yak milk boiled down and dried to the consistency of dried bone, of which they are usually seen chewing a piece. A small bit will last one or two days.

The man is hardly ever seen without his dagger hanging from his hip. This he carries for self-defense. I have never heard that they were used offensively, but they are used without any mercy when the owner is threatened. Tibetans told us of incidents in their country, where bodies were mutilated and left along the roadside by those whose paths they had crossed. The poorer class of people are usually cheerful and lively, while those who are higher up in life usually give an affected appearance of piety, but in the faces of all of them one sees the lines that betray hardships and the lack of satisfaction. Their features do not wear that brazen look of one who has hardened himself against the truth, but they seem to betray a longing for something they have not found. May God's people everywhere pray that the door of this interesting land may be opened to the Gospel of Jesus, who alone can supply their lack.

Gautama (Buddha) the founder of this religion was born near Benares in India. Buddhism forms about half the base upon which present Hinduism is founded, though the two are distinct. The center of the Buddhist religion is at Lhasa in Tibet. The Buddhist temple there has probably never been seen by a white man. Descriptions and photos of it are forbidden. All I know of it is what some Tibetans have told me, and that is that it is so wonderful that they cannot describe it. There is probably a large amount of wealth lavished upon the building and in the ceremonies performed there.

The main doctrine of Buddha is that suffering comes from desire, and as existence is the cause of desire, existence is evil. The chief endeavor should be to destroy desire, and to do so requires rigid self-discipline and to seek to avoid future existence.

Lamaism was founded about 600 A. D. There seems to be no agreement as to who is the founder. The head of the whole sect is the Grand, or Dalai, Lama, who resides at Lhasa. Each Dalai Lama is said to be an incarnation of the former prophet. The Dalai Lama is the political and religious head of about three million Buddhists of Tibet, and the religious head of all Buddhists of all other countries as well. He has absolute power in Tibet.

In Darjeeling live 6,000 Buddhists, and everywhere one sees their prayer flags fluttering in the wind. They have one prayer which is repeated again and again. The title of our article is the prayer. The first word, "Om," pronounced with the long "o" is said by some to designate God, but people who have investigated have not been able to find any real meaning for it. The whole sentence is probably some expression of adoration to appease the one who is trying to give them another existence in a rebirth or in another world, which they seek to avoid. The main fact about this prayer is that it is repeated over and over again, and no effort is made by the ones praying to find out what they are praying for or saying. It is to them only a formal, meaningless repetition of foreign words.

Prayer wheels constitute a small cylinder on a handle on which it turns, the cylinder containing many pieces of rice paper on which this sentence is written over and over—this, and nothing else. This prayer wheel is turned by the motion of the hand and each turn is to send out the prayer as many times as it is written in the wheel. To turn this prayer wheel one way invokes a blessing, but to turn it in the opposite direction brings a curse. The prayer is also written thousands of times on long, narrow strips of cloth, which are put up on tall bamboos to fly in the air, and each shake or flutter of the cloth means a repetition of the prayer. One sometimes sees wires suspended from one mountain peak to another, on which hundreds of these streamers are fastened, fluttering in the wind. They are also put on water wheels where they are being turned perpetually. We also find here the heathen practice of counting out prayer beads, repeating the sentence orally in counting the beads. We may see a man with the prayer wheel in one hand and a string of beads in the other and both hands in motion, his lips repeating the words of the mysterious prayer.

On a visit to a Buddhist monastery we saw a large prayer cylinder about six feet tall and about two feet in diameter, fixed upright on a turning pinion, with a crank to which is tied a rope, the pulling of which turns the cylinder. Above it is fixed a brass bell which gives a sound each time the cylinder revolves. A Lama sat there turning the cylinder in which this same short prayer is written thousands of times on strips of rice paper tightly packed together. Some cylinders contain as high as a million prayers. Each time as the Lama made a turn of the cylinder he repeated in a strange guttural tone, the words, "On Mani Padmi Hung."

The most imposing object in the monastery was the image of Buddha, which was about fifteen feet in height. There were innumerable other small images. There were shelves for the one hundred and eight volumes of Buddhist scripture written on sheets of rice paper about twenty inches by six inches, and not bound. There were seats for the priests, and other furnishings such as altars, lamps, waterpots, etc. There was a pair of trumpets of brass. These were

telescoped, and they were about four feet long, and at the large end about ten inches in diameter. When open for use they were about twenty feet long. They are blown by the priests as they sit on the floor. The farther end of the trumpet rests upon the floor. They make a thundering sound, and the vibration causes everything in the room to vibrate with it. The five or six Lamas of the monastery were too ignorant to explain to us the significance of most of the objects, if they had any.

One of the interesting things of the monastery was a chart showing a circular diagram, filled with various pictures. This was supposed to represent the cycle of life. This circle was supported between the hands and feet of a hideous demon, whose victims human beings are supposed to be. The center of this circle of life contained the pictures of a cock, a pig, and a snake, which

represented the three cardinal sins, respectively: lust, ignorance, and anger.

When we see the ignorance in which the people are kept in order to keep them submissive, and the formal, meaningless acts of worship to deceive them, together with that instinct in them to find true soul salvation, we feel an inexpressible sadness. The clutches of the devil are so fastened upon them that they even suspect any one who would speak to them about Christ. There are many who would welcome the message, but are prevented from hearing it by Satan's pernicious system. What can we do to liberate these bond servants of sin? May we all pray that the Church of Jesus Christ may awaken and revive, falling on her knees before God in behalf of those who are in danger of facing eternity without having heard our testimony.

Dhamtari, C. P., India.

THE VALUE OF VISITATION WORK

By Louida Bauman

All effective Christian service demands a large measure of personal service into which the whole personality enters. "Human experience is intensely personal and must be dealt with as such. Ordinary church methods are not sufficient to reach the masses." There are many who are perishing. Is it not worth while to be the means of winning even one soul for the Lord,—one soul is worth more than the whole world, "For what shall it profit a man if he gain the whole world and lose his own soul?" It is worth while to speak personally with individuals about this personal question of salvation.

Visitation work makes it possible for us to deal with people personally. Jesus visited in homes. He went to be a guest with publicans and sinners. He visited in the homes of Zacchaeus and Levi. Martha and Mary and Lazarus always welcomed a visit from Jesus.

The value of visitation work depends largely on the visitor himself. The visitor needs to have his Master's love for the lost soul. He will think too of the life that is saved as well as the soul. Because a soul is saved that life will be a great blessing to those in the home, to the friends and all who are touched by it.

The personality of the visitor preaches even more than his words, oft times, because personality is a powerful communication. We respond very readily to personality. The secret of a powerful personality is to allow the Holy Spirit to use our personalities as a channel. We need to present Christ and exalt Him. D. L. Moody said, "The world can get on very well without you and me but the world cannot get on without Christ, therefore we must testify of Him."

We cannot work successfully without love. We cannot take up God's work as we would take up any profession. If we work mechanically we cannot expect results. It is easier to win people if we love them. We cannot drive souls but win them. "He that winneth souls is wise." This service of love

is performed with a real purpose of heart. It is done "heartily as unto the Lord and not unto men." We are not a drudge in His service, but can have real joy in the work.

Our fellowship with the Lord is the essential factor in service for Him. We can never lead a person nearer to the Lord than we ourselves are. We need the faith of which we speak. During these depressing times many people are soured against life and its hypocrisy. They want to see in us that reality of which we speak.

As Christian visitors our aim is to help our fellowmen in their relationship with God. We must stay by that aim and not let our house to house visits become mere formal or social calls. We are calling upon those for whom we are spiritually responsible.

Approaching the homes with this real love for God and man, what then is the value to those visited?

In many homes there is little thought given to God. We are the ones to bring to that home the only spiritual influence they may have. They hear enough worldly talk, so whenever possible the conversation should be directed to those unseen things which are eternal. We should use every opportunity but avoid forcing the spiritual, for if it is forced it seems superficial, but if it comes naturally it seems more a part of your life and consequently more real. The reading of an appropriate scripture and a prayer offered and perhaps a suitable tract left behind, will bring that individual to think of his responsibility toward God and may awaken a desire to know God. This personal touch in the homes visited will also give those in the home a chance to express themselves, making it easier to approach them from the angle from which the way of salvation can be made more clear to that particular individual. A certain father in a home said to a Christian worker, "This visit has done me more good than ten sermons."

Visits in the homes also bring one in touch with the children in the home and they

may become interested in attending Sunday school. The visit of a Sunday school teacher in the home of her pupils is usually appreciated. The parents feel that if the teacher, or some one in the Sunday school is interested in their child, they want to continue to send that child to the Sunday school where they feel that he or she is really wanted and missed when absent. The teacher may even have a chance to speak to the pupil alone which is not often possible in Sunday school.

Often through the sickness of a child the parents can be reached. May it not be said of us, "I was sick and ye visited me not." Then when we go to visit the sick let us take God's Word and God's sunshine with us. Visits cheer many an hour for the sick in hospitals and homes. And too, when the heart is made tender by grief, experienced tact knows how to take advantage. A visit from one who sympathizes when all is dark and gloomy is often one never to be forgotten.

The command to "rejoice with them that do rejoice" is just as binding as to "weep with them that weep." Entering a home and sharing the joy of a child born into the home, or of a son or of a daughter joined to another in marriage helps to gain the confidence and love of the people you desire to help.

Those who are in need welcome a visit. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

When supplying the physical needs there is an opportunity to point them to the One who will never fail. When people lack this world's goods they are attracted as we speak of those treasures that they may lay up in heaven, and of the simple faith of the redeemed one in his Father, that He who feeds the birds will look after His own children.

A visit and a chat with a Christian about God's gracious dealings with us is very encouraging. We talk about our earthly interests and share our ideas with each other, so why not have a pleasant time sharing the things of the Lord with each other? Each may give the other some helpful thoughts and thus we follow on to know the Lord. Sometimes it is necessary to correct some false teachings or to instruct others in the line in which they need special teaching or to deal with a definite problem.

Younger Christians need especial individual attention. They may be reticent in a class of public nature but more free in private conversation.

We do not want to neglect the aged. Their time is not occupied as that of a younger person. They appreciate a visit any time and we can often learn much from these who have had years of experience.

The Scriptures also tell us to "comfort the feeble minded." There are many lonely souls who would blossom forth surprisingly if some one would show a definite interest in them.

Visitation work is also valuable to the one who visits. We see our need of God and

how we must fully rely on Him who does not fail us and who guides and puts His words into our mouths if we let Him. It strengthens us to see the Lord's leading, perhaps to homes that need help just at that very time, or to a portion of His Word expressly fitting for the occasion. The confession of our faith makes us stronger. Christian experience finds expression. This is very necessary to growth for experiences that find no expression die, and our lives are impoverished.

Our visitation work does not end when we have made our visit. The seed sown in faith needs to be watered by prayer. If we have souls on our hearts we will take them with us to the place of prayer. It is more important as some one has said, "to speak to God for men, than to speak to men about God."

Sometimes we may see little fruit from our planting. The soil does not always seem receptive but we need to be concerned with the sowing of the seed in spite of conditions. We need an optimistic faith. The devil likes to get us discouraged, but God's Spirit will fill us with hope.

"Have faith though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish
Or what be spared to bloom.
Room on the narrowest ridges
The ripened grain will find;
That the Lord of the harvest coming
In the harvest, sheaves may bind."

Toronto, Can.



A LOOK AT THE SAVIOR

Sometimes the way is dark, my footsteps
weary;
The paths to take seem difficult to see.
How often comes the thought to help and
cheer me—
Far rougher was the way Thou trod for me.
And if at times, I feel that I am lonely,
I think of Thee in Pilate's judgment hall;
Forsaken e'en by Peter, there was only
Thy Father left to hear Thy silent call.

When money-cares and other burdens grieve
us—
Oh Lord, Thou had no place to lay Thy
head—
Yet Thou hast ever kept Thy blessed prom-
ise;
Thy children Thou hast always clothed and
fed.
And when a bed of pain for me Thou seest
As needful ere Thy Potter's work is done,
Then I am conscious of my human weak-
ness;
Like Paul, when I am weak, then am I
strong.

In sorrow's hour, when hearts are torn and
bleeding,
The question comes "Oh God, why must this
be?"
And yet how insignificant our suffering,
Compared with Thine in dark Gethsemane!
Dear Lord, it seems the flight of time makes
clearer
That griefs but make Thee doubly dear to
me;
My trials here make heaven only fairer;
More sweet becomes the rest I find in Thee.

—Evelyn H. Johnson.

SERMONOGRAMS FOR THANKSGIVING

Blessings come to the thankful.

The grateful heart is the prayerful heart.
Gratitude is the garden where faith grows.
Gratitude is the memory of the heart.

To be thankful is to be especially Christ-like.

A thankful heart is the parent of all other virtues.

Think and thank have the same root;
think and be thankful.

Look at your mercies with both eyes;
look at your troubles with one.

Look well to the cheerfulness of life; let
the dismals shift for themselves.

Our blessings are equal to our needs and
always surpass our misfortunes.

Thanksgiving is the annual time for say-
ing grace at the table of eternal goodness.

It isn't what you have in your pocket that
makes you thankful, but what you have in
your heart.

Let us be thankful, you and I, that when
hedged with trials we did not despair;
When charged with sorrows we bore them
with love and patience;

When touched with hunger there came a
morsel;
And when our lives were dry there is a kind-
ly dew. —McIntosh.

A MEDITATION ON THANKSGIVING

By Gladys Johns

It is Thanksgiving Eve and a cold blus-
tery wind is blowing from the north. The
day's work is done and I am seated before
a glowing fireplace reading my Bible. As I
read I come to Psalm 50:14, "Offer unto God
thanksgiving; and pay thy vows unto the
most High."

As I meditate on this verse I remember
that soon we will observe Thanksgiving.
The more I think of this particular Thanks-
giving Day, the more forcefully the question
is brought to my mind, Why set apart a
special day to praise God when I praise
Him each day for my daily blessings? For
a long time I sit and meditate upon it.

Finally I come to these conclusions. Even
though I do praise God every day I need
to have a special day as a kind of summing-
up day. Just as the man who each day pays
his bills but at the end of the month goes
back over his books and sees that none have
been missed, just so, I, as a Christian, must
be sure not to forget to praise God for every
blessing I have received.

When I praise God I realize my depend-
ence upon Him and recognize His power
over everything. I remember how Paul
praised God at all times and has given us
the assurance, "We know that all things
work together for good to them that love
God, to them who are the called according
to his purpose." (Rom. 8:28).

And lastly as I meditate upon this ques-
tion the thought that impresses me most
is: "Time spent in communion with God
will enrich my Christian life as I faithfully
serve my Master." As I lay aside my Bible
I determine more than ever to make the
coming one a real Thanksgiving Day.

Canton, Ohio.

Educational

HISTORIES OF LOCAL CHURCHES

XXIII. Chestnut Hill Church, Lancaster County, Pa.

By Seth E. Ebersole

The year in which this congregation was organized is not known. It was likely between the years 1780-1790, although they worshiped for some years in private houses. My grandmother (a daughter of Christian Sherrick, mentioned later in this sketch) said that she went to school first in 1825 in a house used for that purpose on her grandfather's, later her father's, land. This building had been used for church services before the log church was built in 1790, on the land of Martin Greider. This was the property of the church until 1797, when it was deeded by Martin Greider and Michael Hoffman with a little more land for horse-tying to Samuel Nissley, Michael Seachrist, and Joseph Sherrick (father of the above mentioned Christian Sherrick) for the Mennonite Religious Society of Hempfield Township.

Samuel Nissley was a son-in-law of Martin Greider. He was the first bishop ordained for this district before 1800. His collaborators were Joseph Sherrick and Johannes Greider. Joseph Sherrick came from Switzerland in 1765 and is the writer's great-great-grandfather. He had a son Joseph born in Switzerland, who was also a minister. He moved to Westmoreland County with Abram Stauffer in 1790. They were the first ministers in the Scottdale district.

If this Joseph Sherrick was a minister before he moved to the Scottdale district he was ordained, no doubt, at the Chestnut Hill Church or from that congregation. He was born December 25, 1757; died December 21, 1811. His father, Joseph, was born in 1734; died in 1807.

The first house was built of hewn logs of oak. Some walnut lumber was also used. The writer obtained a piece of the walnut wood from his grandfather, who was one of the building committee for the second house, and prizes it very highly. He made a clothes tree from it. A window staff and a Sunday school collection box, also made from the lumber used in the first building, are the property of the present church.

The first log church building stood from 1790 to 1874, when it was torn down and a brick building 40 by 56 was erected on the same ground. It is used for Sunday school and church services every two weeks at the present time and is in good condition.

Bishops of This District

Benjamin Hershey, a bishop, emigrated from Switzerland in 1708. He settled on the banks of Little Conestoga, just west of Lancaster city. He had the oversight of all the congregations north and west of Lancaster. His son, also named Benjamin, followed his father as bishop and served until the time of John Lehman, who organized

the Hernley congregation north of Manheim in 1745. He died in 1790 and was succeeded by the aforementioned Samuel Nissley, who died in 1838 at the age of seventy-seven years. He was the great-grandfather of the present bishop, Isaac H. Brubaker, and the late Jacob N. Brubaker.

In 1820 Christian Nissley was ordained to assist Bishop Samuel Nissley. They labored together for eleven years, when Christian Nissley died in 1831 at the age of fifty-four years. In the same year Jacob Hostetter was ordained to assist the bishop, Samuel Nissley, in which capacity he served until the death of his senior bishop in 1838. Then he had the oversight and charge of this large and growing district until the time of his death in 1865, at the age of ninety years. He was laid to rest in the family cemetery on his own farm, one-half mile northeast of Manheim. He was moderator of the Lancaster Conference from 1843 to 1865 and a minister in the church for fifty-eight years. At his funeral service his assistant, Bishop John Brubaker, and Bishop Benjamin Herr of Lampeter preached from Hebrews 13:7, 8.

John Brubaker had been ordained to assist Bishop Hostetter in the spring of 1861. He died August 1, 1870, aged seventy-five years. He is buried in the Hernley cemetery.

Jacob N. Brubaker was ordained minister June 15, 1865, and to the office of bishop, December 26, 1867, in which capacity he served nearly forty-six years. He died October 9, 1913. He was moderator of the Lancaster Conference for twenty-five years.

December 26, 1911, Peter R. Nissley was ordained to assist Bishop Jacob N. Brubaker. He served thus nearly two years, when, after the death of Jacob N. Brubaker, the duties of bishop of this large district rested on him until his untimely death called him to his reward on May 17, 1921, at the age of fifty-eight years. Then, for the first time in the history of the church, this district was left without a bishop.

August 25, 1921, Bro. Isaac H. Brubaker was chosen from a group of seven men as bishop for this large district. He with the assistant, Henry E. Lutz, ordained March 6, 1930, are the present bishops with oversight of twelve communion points.

Ministers of Chestnut Hill

First we have Johannes Greider, great-grandfather of Jacob M. Greider, who was ordained later as deacon at Chestnut Hill. Joseph Sherrick was ordained before 1800; died 1807; aged seventy-three years. Christian Sherrick, a son, was ordained as a minister but by the consent of the congregation

he was given over to the work of a deacon.

Christian Nissley of Chickies was ordained October 7, 1832; died Aug. 6, 1882; aged eighty-seven. He was a minister for fifty years.

Peter Risser preached in this community for years. The date of his ordination is not known. He died on June 14, 1864; aged sixty-seven. After Peter Risser's death Henry Shenk was ordained to take his place in September of that year. He served as minister for fifteen years.

Late in the year of 1878 Benjamin M. Musser was ordained. He served only a few months, when he with Henry Shenk withdrew from the parent church and united with the Reformed Mennonite Church.

February 19, 1880, Henry E. Longenecker was ordained to the ministry. He served faithfully until his death January 1, 1928. He was aged seventy-four years. He had been in the ministry nearly forty-eight years. His funeral was attended by thirty-six ministers and nine deacons at Salunga, where the home board of ministers preached from Matthew 25:23; John 17:4.

On August 15, 1918, Seth E. Ebersole was ordained as an assistant to Bro. Longenecker. They have labored together for a little more than ten years.

Deacons of the Congregation

The following brethren have served this congregation as deacons: Christian Musser, who, with Johannes and Joseph Sherrick, assisted in organizing the congregation. He died February 19, 1830, at the age of sixty-eight years. Christian Sherrick died in 1847; aged seventy-four years. Christian Newcomer was ordained in 1831; died February 24, 1884; aged seventy-five years. Jacob M. Greider was ordained June 17, 1883; died January 13, 1931; at the age of ninety-six. Christian F. Charles was ordained June 14, 1898. Norman S. Newcomer was ordained January 1, 1920. He is a grandson of Christian Newcomer mentioned above. Both of these are still living.

Lancaster, Pa.

KEEPS YOU SAFE FROM WHISPERING TONGUES

That is the way it read. I saw it in the street car. It was a statement made regarding a certain tooth paste. If you use this preparation you will be immune from contagious diseases as you stand near other people while listening to their subdued conversation. The inference is that it is dangerous to listen to the whispering of others unless you have had your own mouth and throat disinfected. There is such a thing as a "tongue set on fire of hell," that is, given to "whispering" thoughts that are debasingly suggestive and persistently defiling; stories that savor of the gutter; and gossip that is unkind, unjust and untrue. "Whatever things are honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things." So shall you be kept safe from whispering tongues.—Guy Edward Mark.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XI. By the Morning Train to Magdeburg on the Banks of the Elbe

By Anis Ch. Haddad

Our last day in Berlin! The sky is clouded and we stand half-hunched over, with hands in our pockets, and look down the

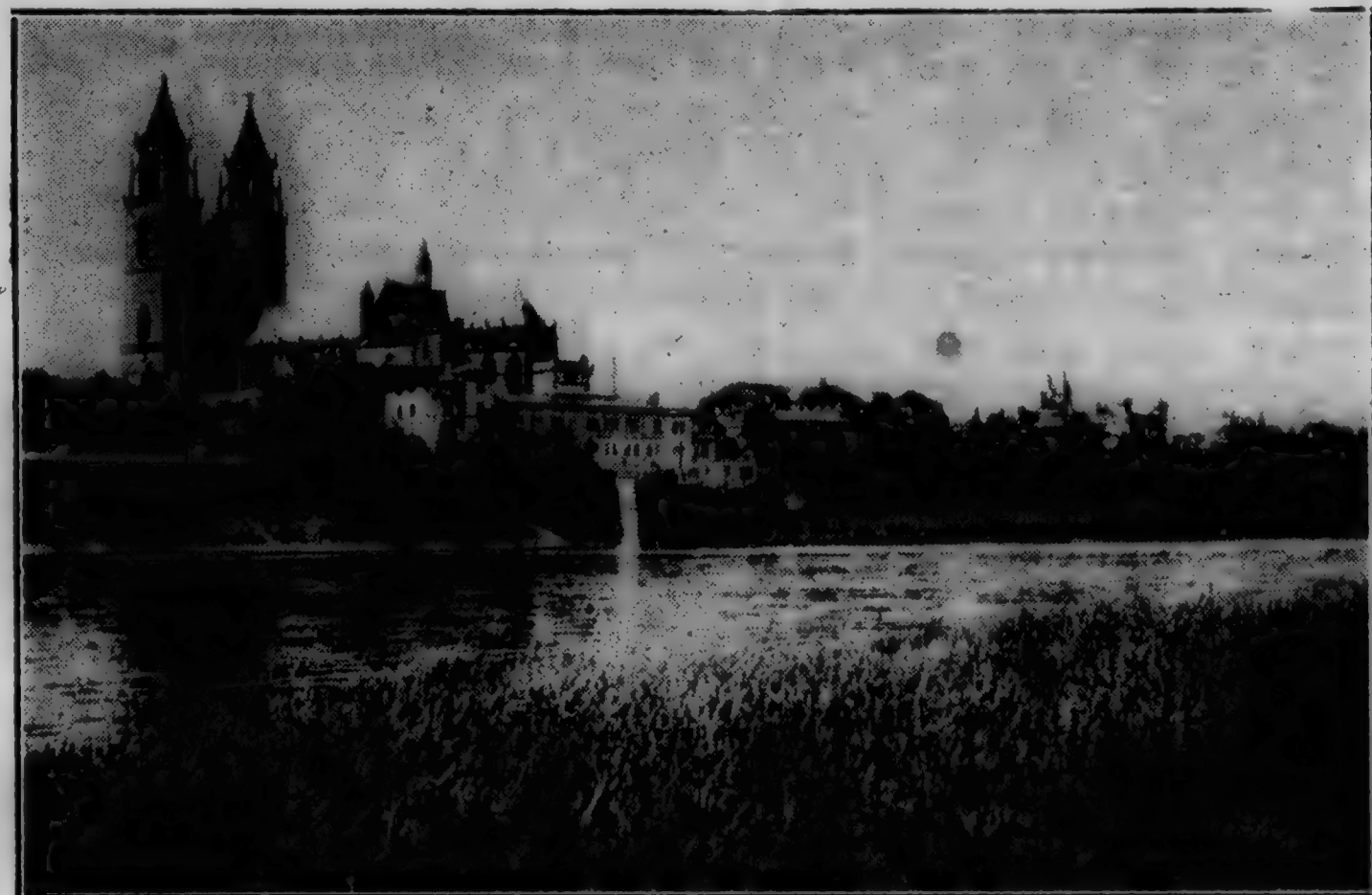
As we rush by, we catch glimpses of tall trees trailing their branches in the still waters of a stream—hardly a dozen yards

wide—of flocks of white ducks puddling together, and of queer punts drawn up on the shelving shore or tied to soggy, patched-up landing stairs. If the sun shines we can see, now and then, between the trees a figure kneeling at the water's edge bending over a pile of clothes, washing—her head bound with a red handkerchief. Then the river opened

its suburbs, and the new town. The streets of the old town are, as may be supposed, narrow and dingy, and made to seem more so by the height of the buildings; but it is more interesting than the new town, notwithstanding that the streets and houses are broader and more attractive in appearance. As for the town itself—the fine shops and crowded pavements teem with abundant life. I was told that Magdeburg was never sacked, but it is history that on the day of woe soldiers entered at ten in the morning, and that at ten at night only two great buildings were left standing and the twenty thousand helpless creatures, men, women and children, were butchered or died in the flames which burned the town.

We saw the sacred buildings which the destroyers spared, the cathedral, where a thousand poor wretches, dead and dying heaped together, were found two days after the sack; and the ancient "Church of the Madonna." Hours were not enough for this great cathedral. Not half of what we did just see, fixed itself in my memory. The grand exterior, its noble height and massiveness, the two great west towers joined together by a gable, the cloisters in Romanesque I can yet remember. And the interior, with some of its priceless treasures—the splendidly carved oak stalls, the fine pulpit, St. Paul with nobly conceived head, supporting it.

We then entered the "Church of our Lady," which is an old Romanesque basilica, altered somewhat in Gothic times and of late lovingly restored. The choir is raised; a crypt underneath it is held up by rough marble columns, said to have been brought from Egypt by the crusaders! We walked round the ancient cloisters, and through a crypt-like space, one of whose supporting columns had come—when and how is not known—from some Grecian temple, and we saw the curious "Well House" where new



The Famous Cathedral at Magdeburg

track. The 8:15 morning train is just about due. The sparrows are chattering on the station roof eaves, and a pigeon walks about, picking jerkily at odd bits of food and occasionally flapping aside as the station master walks past, checking shipments for the morning train. In the railroad yard a switch engine whistles and then shunts two cattle cars down the track. They roll majestically alone, down the yard and out of sight.

In the station master's office there is a sudden chatter of a telegraph instrument. One of the semaphore arms over the track jerks down crazily and a white one moves up to take its place. In the nothingness of the perspective over and beyond the layer of fog in the valley, first appears a smudge of white smoke. The sun appears from behind the clouds; then the oncoming train is hidden under the fog. The station master looks at the distant smoke, calls to some one across the tracks, and hurries into his office. We can now hear a faint whuu-huu away off. The plume of smoke grows longer; the fog has almost disappeared. The train is entering the yard now, the bell is ringing, and the engine is swaying elephant-like. With a flourish and a hiss of steam it comes to a panting halt in the main station of Berlin.

We enter the train and it moves again. Just over the layer of fog the far side of the valley gives a farther perspective of fields divided in half by the track. Gradually the view is diffused by the distance until the ground haze blends earth, horizon, and dark morning-blue sky into a soft nothingness.

just before us, round the curve, disclosing in the distance groups of willows and a rickety footbridge perched upon poles to keep it dry. All this we saw in a flash.

Then we passed another river, crossed the road, skirted an old garden, bound with a fence and bursting with flowers, and so passed on through a bare field to the water's edge, before we caught sight of the cozy little houses lining the banks. I have a love for the out-of-the-way places of the earth when they bristle all over with the quaint and the odd, and are mouldy with the picturesque—and in a few minutes we dash through the town of Magdeburg.

The past wounds of this town have left a few perceptible scars. It bears to-day the marks of an old and complete civilization; and its position in a fertile valley and surrounded by gardens and promenades is naturally inviting. The church bells chimed as if to welcome us when we arrived. Situated on both banks of the Elbe, the town is divided into the old town, with



The Busy Elbe, Flowing through Magdeburg

made monks were ceremonially shorn and tonsured.

Life in the city is still largely devoted to music. It is at once the career, hobby, and relaxation of the people. All the cultured arts are thought more of than busi-

ness and war, and artists have more statues to their memory than the greatest general of five hundred years.

As I walked out and looked at the yellow Elbe, swirling by, I was impressed with the fact that it is undeniably a stately stream. A range of blue distant highland appeared to stretch across my path, but the river flowed beside the bases of the hills—hills clothed with shaggy pine forests, and here and there broken by sandy cliffs—a beach of yellow sand along the water's edge.

The Elbe is one of the four notably picturesque rivers of Europe. It has not the grandeur and variety of the Danube, nor the majesty of the Rhine, but it is more striking and peculiar than any of these. This river was my choice, especially during a night when the sky was inky, and the wind went shrilling through the trees. I found a strange delight in singing water and murky pine-tree shadows. Then I went up the narrow trail that led to the mountain top. Three slender pines marked the summit. With one of these as a shelter from the frosty wind, one might sit for hours, watching the twinkling lights from the houses. One by one the lights were extinguished. When all but a few had disappeared, I made my way down the trail, but not without

many a backward glance at the three tall pines on the mountain top.

The gardens and promenades are many and pleasant in and about the town. There is one yielding a fine prospect of the arched bridge, and the principal buildings of the town are open to the public and deservedly popular. In the outskirts the large park is a favorite resort in summer. All the gardens and promenades in and near the city are thronged on holidays and Sundays. The amusement park draws huge crowds nightly to its play-ground. It is impossible to imagine the easy-going, light-hearted spirit of the people, their joy in to-day and carelessness of the morrow. They chase the circling hours with nimble feet; they revel in the sunshine like bees and butterflies; they cast themselves on every ripple of gladness and imagine it a great wave of joy. Yet how fleeting are earth's pleasures. We need something more enduring.

The elegance of the city is generally conceded. Mountains, woods, and meadow lands around Magdeburg, make it a jewel in a beautiful setting and its lovely buildings have been mellowed by the years to fit harmoniously with the scenes.

Next month: A Week-end of Quiet Life in the Kingdom of Saxony.
Jerusalem, Palestine.

neighbor's safety, just as faithfully as did the humblest citizen.

The New Englanders in the early pioneer days had few real amusements, that is of the type we consider amusements to-day. Their chief social activities were limited to the midweek gathering, the Singing School, wolf routs, and occasions prompted by the fulfillment of public duties. The Puritans of the first century of colonial life—the "true New England men" not only of Winthrop and Bradford's time but also of the slowly degenerating days of Cotton Mather and Judge Sewall—thought little and cared little for any form of amusement. "Twas no time for New England to dance," said Judge Sewall sternly; and indeed it was not. The struggle of planting colonies in the new, bleak land left little time for sports and diversions.

Not only in joys and work was this neighborly feeling shown but also in times of deepest sorrow such as at the time of the death of a loved one. Lechford described a funeral in New England in the seventeenth century: "At Burials nothing is read, nor any funeral sermon made, but all the neighborhood or a goodly company of them come together by tolling of the bell, and carry the dead solemnly to his grave, and then stand by him while he is buried. The ministers are most commonly present."

One can not help but be touched by the accounts of colonial godliness and neighborliness which go hand in hand. In this day and age when it seems that it is "every man for himself," we may well consider how the early colonists prospered with their "change-work." Although, the colonists had little time for amusements, whenever they were needed by each other they were sure to respond, whether in joys or sorrows. The co-operation of the early New Englanders would serve well as a model for us to-day.

Summary

The average American, perhaps, little realizes the debt he owes to the family of early New England. The colonial courtship and marriage customs may seem harsh and even somewhat ridiculous to-day but they accomplished their purpose at the time, for they established a high moral standard, which is necessary for any people or nation to succeed. The home life of the early New Englanders, too, was adapted to the times. Their home industries furnished a solid background for the great manufacturing nation the United States was destined to be. Nor did the Colonists forget in those first drear days to start the educational system which proved a blessing to following generations. If it had not been for those first Americans' firm belief in God and Christian principles, the United States would never have reached the respected position it now holds. What would our land have been without its churches? The early New Englanders may seem to have been narrow and bigoted, but they laid proper emphasis on two of the most important factors that insure success: Godliness and neighborliness. After all, those colonists were neither paragons of virtue nor sinners,

(Continued on page 349)

FAMILY LIFE IN EARLY NEW ENGLAND

V. Colonial Friendliness in Joys and Sorrows

By Ruth M. Lininger

This is the concluding article of this interesting series on the New England home and family. We trust it has given us information that will help us to appreciate more than ever the importance of the Christian home as a fundamental institution in our national life.

If the first foundation of New England's strength and growth was godliness, its next was neighborliness; and a firm rock it proved to build upon. Although in colonial times there was greater independence in each household than at the present, yet there was also greater interdependence with surrounding households. The colonist turned to any and all who lived around him and never turned in vain—for help in sickness or at the time of death of members of his household, for friendly advice, for culinary aids to a halting appetite, for the preparation of feasting an exceptional number of persons. In short, in any unusual emergency, as well as in frequent every-day co-operation in log-rolling, stone-piling, stump-pulling, wall-building, house-raising. In all the hard and exhausting labor on the farm, he could count on the help of his neighbors whenever it was needed. The word "co-operation" is modern, but the thing itself is as old as civilization.

It was the custom both among men and women to join forces and have a little neighborly visiting by what was called "change-work." For instance, if two neighbors were both to make soap, or both to make up a rag carpet, instead of each woman sitting at home alone, sewing and fitting the carpet, one would take her thimble and go to spend the day. The two would sew all day long, and finish and lay the carpet at one

house. In a few days, the visit would be returned, and the second carpet would be finished. Sometimes the work was easier when two worked together. One man could load logs and sled them down to the saw-mill alone, but two by "change-work" could accomplish the task much more rapidly and with less strain.

For any details of domestic life of colonial days the reader has only to turn to the diary of Judge Samuel Sewall of Boston. Sewall was a Puritan of the narrow type of the later days of Puritanism; and there is little of warmth or beauty in his pages, save that throughout them shines with gentle radiance the unconscious record of a pure and never-dying neighborliness, the neighborliness of an upright and reserved but deeply tender Christian. Sewall was the richest man in town, and one of the most dignified of citizens, a busy man full of many cares and plans. But he watched by the bedside of his sick and dying neighbors, those of humble station as well as his friends and kinsfolk, nursing them with tender care, praying with them, bringing them appetizing gifts, and also giving pecuniary aid to the household. He afforded even more homely examples of neighborly feeling; he sent "tastes" of his dinner many times to friends and neighbors. He, the judge of the Supreme Court, served on the watch, walking and guarding the streets and his

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Hindrances.—The Lord is often compelled to work in a mysterious way to perform His work among men because there are so many forms of hindrance that keep them from getting at the truth which God has laid out before them. God's truths are shining out all around us. They are set before us by the Lord's servants. They are hidden in the sacred pages for those who will search them. They are written in the law of our being and in nature around us. They are written in the providences of God which we behold.

We have watched the growing child surrounded with people who are perverted in their views of life and who fail to impress any other except selfish principles in the child. It grows up and takes hold of the new developments of life about it and reaches out in the world from its viewpoint and becomes an ungodly person, man or woman. What a problem this would present to the messenger of the Gospel, in case this child had been wholly allowed to become "settled on her lees" by God as well as man! And there are some cases where this is yet the fact. God has not removed enough of His blessings from their life to take out their stiff-necked attitude toward life and they view life wholly from the way they have seen it as they settle down in selfish independence, thinking that it will always go as it is now. The Gospel has no appeal to such an individual. Like Pharaoh of old they feel like saying, "Who is the Lord that I should obey his voice?"

Now turn the picture and look at the child who has had parents or teachers who have taken pains to impress the truth of God and have surrounded it with an intelligence of godliness and given it an atmosphere of prayer and praise and good works. Having developed into manhood and not being in any way turned aside, it has accepted the religious view and has walked in the pathway of Christ. Let the messenger of God come to this person and how differently everything moves as the message is delivered! Response is natural and a convicting conscience will soon turn such an one back, if self-will and the tendency of the flesh has led them on the wrong way. Providences will but lead them nearer to God and impress more deeply His eternal truths upon the heart.

But brother, sister, do you know that God may be holding out something to you and to me to-day to which we are so indifferent and yet upon which our soul's eternal interests depend? Why are we so dull or indifferent or even scornful when the facts are set before us? It may be a prejudiced feeling which some parent or friend has implanted toward a certain brother or sister who is speaking or writing. It may be the kind of religious surrounding we have grown up in. It may be other things that have given us even the religious viewpoint or have perverted our viewpoint at a certain stage of our career. When Brother A speaks we think of him in the light of what our prejudices have pictured him and we do not hear the life-giving truth he is speaking. Brother B speaks, and we have some other prejudice. A man from some other place comes and speaks the same thing, and we are impressed to give it a fair consideration. And why? Ah, the heart is so deceitful that we cannot know it! Another comes and mixes truth and falsehood and we swallow it down whole-heartedly, because, yes, because!

And what is the remedy? We must somehow become responsive to the truth. We must respond to the truth without prejudice, no matter if it does come out of the mouth of an avowed enemy. What harm will it do me to acknowledge the good that may be said by the most despicable character? It will but give me more power to prove my fairness and put down the wickedness and error that I see in him. "If any man will do his will, he shall know of the doctrine" (Jno. 7:17). "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12). We must somehow be made to acknowledge God and look to Him to change our hearts and to undertake to mould our mind and character. The prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," must be our willing heartfelt prayer.

And God is longing to do all this for you and for me. Here is a glimpse of His heart unfolded before us in the inspired writings of Moses: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5:29)! And when God has been able to bring about this condition in us, we shall be made to discern who His faithful servants are and to heed the admonitions which they bring to us; and lovingly to learn to help one another; and even when we cannot fully agree, we are the more prayerful and loving that every hindrance may be removed and that God alone may be magnified and have all the better chance to teach all.

Will these thoughts help you and me, dear Christian workers, in the study of the topics of the coming month? Will it help us to make our plans for the meetings with a deeper sympathy for one another and a deeper longing to help all? What are the environments of that brother or sister about whom you have been so discouraged? Have you prayed and labored as earnestly as you have been critical? Do you think sharp remarks and uncharitable criticisms will do more good than an attitude of compassion that will lead you to remember your own weaknesses and remember how God has had to be patient with you?

MIRACLES OF CHRIST—POWER OVER DISEASE.—Jno. 4:46-54; Matt. 8:14, 15; 8:2-4; 9:2-8; Jno. 5:5-9; Matt. 9:27-31; Luke 13:11-17

Topic for November 13

MOTTO

"Himself took our infirmities and bare our sicknesses."

MEDITATIONS ON THE TOPIC

I. Jesus' Power Over Disease.—When Jesus would assure John and those whom John sent, He said: "Go shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (Matt. 11:4-6). The power over disease belongs to the Son of God. Though Jesus worked through the instrumentality of His disciples, they did not claim the power over disease. Peter speaks to the people in this language, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (Acts 4:9, 10).

Jesus used this power according to His own will both in His own personal ministry and in the ministry of His disciples before He ascended and while He was yet here with them. He did not heal everybody and was at times held back from doing many mighty works because of unbelief. The apostles likewise wrought "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:4). The power over disease is still in the hands of Jesus "according to his own will." The instruction of the inspired Word from the Apostle James is that the Church may exercise their faith by prayer and anointing with oil and that the "prayer of faith shall save the sick and the Lord shall raise him up" (Jas. 5:15). The circumstances must be such as call for the exercise of this faith. The conditions of prayer must be met, both in the elders and in the person who is to be raised up. The spiritual must be above the natural, and the circumstances should be such that the glory of God is given preference to the wishes of man. I Jno. 5:14, 15.

II. The Texts (see above) are chosen as representative of Jesus' power over diseases. The first, Jno. 4:46-54, is a corrected reference as the one found in the booklet was not on the subject.

III. Junior Program Suggestions.—The topic has been chosen as a junior topic because the incidents recorded have a particular appeal to the junior mind. The larger list of miracles recorded of Christ are miracles demonstrating His power over disease. This list is much too large to take up every one for one meeting. It might be interesting to group the kind of physical ailments cured and let these groups be discussed by one individual, for example—take the cases of blindness in one group, the cases of raising the dead in another group, leprosy in

another group. Let some one draw lessons from the miracles. We might suggest, lessons about Jesus, lessons about faith, lessons about obedience, lessons about giving glory to God, etc.

OUTLINE STUDY

I. Recorded Miracles over Disease.

1. Healing Simon's wife's mother.—Matt. 8:14-17; Mark 1:29-31; Luke 4:33-36.
2. Cleansing the leper.—Matt. 8:1-4; Mark 1:40-45; Luke 5:12-16.
3. Healing the paralytic.—Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26.
4. Healing the impotent man.—Jno. 5:1-16.
5. Restoring the withered hand.—Matt. 12:9-13; Mark 3:1-5; Luke 6:6-11.
6. Healing the Centurion's servant.—Matt. 8:5-13; Luke 7:1-10.
7. Raising the widow's son.—Luke 7:11-16.
8. Raising Jairus' daughter.—Matt. 9:18, 19, 23, 26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56.
9. Curing the woman with the issue of blood.—Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48.
10. Opening the eyes of the two blind men.—Matt. 9:27-31.
11. The daughter of the Syrophenician healed.—Matt. 15:21-28; Mark 7:24-30.
12. One deaf and dumb cured.—Mark 7:31-37.
13. One blind cured.—Mark 8:22-36.
14. Ten lepers cured.—Luke 17:11-19.
15. Opening the eyes of one born blind.—Jno. 9.
16. Raising of Lazarus.—Jno. 11:1-54.
17. Woman with the spirit of infirmity cured.—Luke 13:10-17.
18. The dropsy cured.—Luke 14:1-6.
19. Two blind men cured near Jericho.—Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43.
20. Healing Malchus' ear.—Luke 22:49-51.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Assign a Miracle to Various Ones to Relate.
2. Lessons from Miracles of Power over Disease.

For Seniors.

1. The Compassionate Savior.
2. Divine Motives for Healing Diseases.

PERSONAL THOUGHT

The Mighty One

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Towards the western sea,
And when the men had knowledge of
The Holy One of God,
They journeyed forth thro' all the land,
And spread His fame abroad.

And when they brought the suffering ones,
The lowly and the dear,
And laid them at the Healer's feet,
From far away and near,
They bent before the wondrous One,
And earnestly besought
That they might only touch the hem
Around His garment wrought.

He heard the prayer, and gave the will
And strength to touch the hem,
And gave the faith, and virtue flowed
From Him and healed them;
For every one whose feeblest touch
Thus met the Savior's power
Rose up in perfect health and strength
In that accepted hour.

O, tender One, O mighty One,
Who never sent away

The sinner or the sufferer

Thou art the same to-day;
The same in love, the same in pow'r,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will.—F. R. Havergal.

MISSIONARY DAY.—Matt. 28:16-20; Acts 13:1-13

Topic for Nov. 20

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON MISSIONARY DAY

I. What the Observance of Missionary Day Means.—It means an opportunity to impress missionary facts, needs, opportunities, motives, etc. This day should be a day for the expression of worship and praise to God. It would be well to impress more the work of God in behalf of the salvation of the lost than to give emphasis to what we have done. The opportunity of doing something that will be accepted and used of God in furthering His cause should be considered a privilege that fills the heart with joy of fellowship. But every tendency of boasting should somehow be checked by such thoughts that would make every one feel humiliated that they amount to so little compared to what the Lord is and does. Paul expresses the true attitude in I Cor. 15:10, in which he says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

The earnest desire to see the cause prosper and to do something that will help it in a material way should be encouraged. But along with this the smallest gifts that are brought should not be despised. A little gift accompanied by prayer and the giving of one's self to the Lord can accomplish more under the multiplying power of the Lord than a larger gift that is lacking the accompanying prayer and consecration. The lad's loaves and fishes would have accomplished very little in the vast multitude were it not for the blessing of the Master. Missionary organizations with heavy endowments and large gifts can make a great material show, but they can make no impression for the kingdom of God unless they have the consecrated touch with divine power. By all means let every steward of God give largely in whatever way they can, to the glory of God and the furtherance of the cause.

II. The Text.—Matt. 28:16-20.—Here we have a statement of the authority of Jesus in forwarding the cause of salvation in the world. He gives His Great Commission to the disciples and promises to back them in the enterprise as they faithfully fulfill the task.

Acts 13:1-13.—In this passage we note that the Spirit of God takes hold of the Church and leads her out in the cause of missions by sending forth specially chosen men for certain fields of service.

PERSONAL THOUGHT

We should never forget that we are workers together with God.

SEED THOUGHTS

The mission of the Church is missions.—Selected.

A church must send or end.—Sel.

Christ never told His disciples to stay at home and let sinners come to them.—Sel.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

I will place no value on any thing I have or may possess, except in relation to the kingdom of Christ.—David Livingstone.

Can we whose souls are lighted
With wisdom from on high,
Can we to souls benighted
The lamp of life deny?—Sel.

JUNIOR MISSIONARY DAY PROGRAM

MOTTO: "Ye shall be witnesses unto me" (Acts 1:8).

Scripture.—Matt. 28:16-20 (repeat in unison).

Song, "Stand Up for Jesus," Songs of Cheer, No. 52.

Prayer.

Song—"Shine Where You Are," Songs of Cheer, No. 47.

Recitation.

Essay or Select Reading.

Talk.—How We Can Help Support Our Missionary Children and the Children in Our Orphans' Homes.

Recitation.

Song—"Sowing in the Morning" Songs of Cheer, No. 54.

Talk.—The Blessings of Earning, Saving, and Giving.

Recitation.

Expressions from the Juniors as to how they earned money to give on Missionary Day.

Recitation, appropriate for closing the service.

Song—"Toiling for Jesus," Songs of Cheer, No. 53.

Closing Prayer.

Note.—Recitations, readings, and other material may be found in the "Words of Cheer" for October 9 and 16, 1932, and the "Youth's Christian Companion" for October 30, 1932. Books of recitations and other program material may be obtained from the MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

SUGGESTIVE YOUNG PEOPLE'S MEETING PROGRAM

Song—"Oh, Could I Speak the Matchless Worth," Church Hymnal, No. 75.

Scripture.—Acts 13:1-13.

Prayer.

Song—"The Whole Wide World for Jesus," Church Hymnal 503.

Short Talks on Our Missions in India, South America, Cities, and Rural Fields.

Song—"Tis the Harvest Time," Hymnal No. 508.

Talk.—Past, Present, and Future in Our Mission Work.

Talk.—My Individual Responsibility to the Work of Missions.

Song—"From Greenland's Icy Mountains," Church Hymnal No. 509.

Closing Prayer.

Note.—Additional helps may be found in the November "Christian Monitor" and the "Youth's Christian Companion" for October 30, 1932.

COUNT YOUR BLESSINGS.—Psa. 113

Topic for November 27

MOTTO

"Blessed be the name of the Lord."

MEDITATIONS ON THE TOPIC

I. Blessings Counted.—By counting blessings we are made to think of what they are and are made to realize that the Giver

is worthy of our gratitude and praise. The thought of the psalmist in saying that the name of the Lord is great from the rising of the sun unto its going down would indicate that in everything seen and felt he knew that God was in it and that it was something to give praise to Him for. Every waking moment can be counted as a moment in which a number of God's blessings are being enjoyed. We do not have one moment of life without a breath of air. The heartbeat indicates that our life is being sustained. Our intelligence serves us. Our comforts of body are sufficient to keep us alive. Besides these general blessings there come many special blessings. We behold the earth and all its animal and vegetable life for our happiness and comfort. We look into the sky and see the wonders of God's handiwork and see His marvelous wisdom and power. We associate with fellow men and women. We experience many providential gifts that prove the loving care of God for us and His special outpouring of blessings. Then as we view the spiritual blessings and realize how far they exceed even the temporal and material, we may well declare His wondrous mercy and loving kindness. Souls that have become defiled by sin and thereby brought themselves under the just wrath of God have by the mercy of this same just and offended God been given a way of reconciliation. With this reconciliation the wonderful blessings of His fellowship and the marks of His heavenly favor are experienced, and our hearts are filled with hope and peace and joy. We meditate on His Word. We receive answers to prayer. We enjoy the fellowship of His children. We are delivered from countless evils and are introduced to countless blessings.

"Count Your Blessings!!" Who can count them? At least we should not forget them all.

II. The Text. *Psa. 113* speaks of the worthiness of the Lord to receive praise from His people for all His wonderful blessings.

III. Junior Program Suggestions.—This is a topic in which the juniors can use their own originality. Assign the different topics suggested in the Assignments for Juniors. Let them bring lists of blessings under each head. In the meeting make a list on the blackboard or chart and complete it from the lists brought by the juniors. Use these as a basis for discussion in the meeting. Give some time to praise and prayer as an expression of gratitude to God for the blessings we enjoy. Suggest other ways to show our gratitude, such as sharing our blessings and entering into hearty service for the Lord and His cause.

OUTLINE STUDY

I. Blessing from Sun to Sun.—113:3.

1. The dawning of a new day.—*Lam. 3:23*.
 2. The morning dew.—*Deut. 32:2*.
 3. The refreshing breeze.—*Eccl. 1:6*.
 4. The glorious sunshine.—*Psa. 136:7-9*.
 5. The day's mercies—food, shelter, providence.—*Psa. 136:23-25; 104:5-15*.
 6. For evening shadows.—*Psa. 65:8; 104:19*.
 7. Returning rest.—*Psa. 104:23*.
- ##### II. Spiritual Blessings.
1. Redemption.—*Heb. 9:12*.
 2. The hope of glory.—*I Pet. 1:3-12*.
 3. Fellowship of the Spirit.—*Phil. 2:1*.
 4. Fellowship of saints.—*I Jno. 1:3*.
 5. The Word of God.—*Jer. 15:16*.
 6. The peace of God.—*Phil. 4:6, 7*.
 7. The love of God.—*I Jno. 3:16*.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Blessings to Be Counted:
 - a. Blessings of the Day.
 - b. Blessings of the Night.

- c. Blessings of the Seasons.
- d. Blessings for the Body.
- e. Blessings for the Soul.
- f. Blessings for the Mind.

For Seniors.

1. Temporal Blessings.
2. Spiritual Blessings.
3. Our Response for Blessings from God.

PERSONAL THOUGHT

Countless as the blessings that come to me from the Lord are, it is well to think over them and count those I am able to count.

SEED THOUGHTS

As we offer our small rejoicing

For the love that surrounds our days,

All the wonderful works of Thy goodness

Shall open before our gaze;

Through the gates of our narrow thanksgiving

We shall enter Thy courts with praise.

—Annie Johnson Flint.

Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks in strength and fortitude. Every virtue divorced from thankfulness is naimed and limps along the spiritual road.—Jowett.

Count your blessings

Name them one by one;

Count your blessings,

See what God hath done.—J. Oatman, Jr.

Without Thy sunshine and Thy rain,

We could not have the golden grain;

Without Thy love we'd not be fed;

We thank Thee for our daily bread.—Sel.

We thank Thee, O Father, for the days yet to be;

For hopes that our future will call us to Thee.

Let all our eternity form, thro' Thy love,

Our Thanksgiving Day in the mansions above.—Will Carlton.

For the gifts we have had from His hand,
Who is Lord of the living,

Let there ring through the length of the land,
A Thanksgiving! Thanksgiving.

—Clinton Scollard.

BIBLE TEACHING ON DRESS.—*Deut.*

22:5; Eccl. 9:8; Matt. 6:28; I Tim.

2:9, 10; I Pet. 3:3, 4

Topic for December 4

MOTTO

"Be clothed with humility."

MEDITATIONS ON THE TOPIC

I. The Bible Teaching on Dress.—Dress began with the banishment from Eden. When man fell he invented fig leaves for a covering. But God made coats of skins as the more fitting because they required blood, a type of the need of an atonement. Dress indicates that man has fallen. Vanity in dress indicates gross ignorance of our fallen condition. Lewd undress indicates beastliness and service of the flesh rather than regard for the spiritual side of our nature. Dress is primarily to cover shame for our own sake as well as for the sake of those with whom we associate. Dress is also for protection from the outward elements. Dress is an index of character. People are recognized by the clothing they wear as belonging to a certain standard of character and social position. People grade in character all the way from the shameless harlot

to the most refined and modest and pure virgin. We recognize the bid in a person's dress for admiration and approval or we recognize it as a sign of reproach and purposeful expression of woe. Vain and sensual people dress in gaudy apparel. Humble and pure people dress in apparel that speaks to all that they seek no glory or unholy thoughts in others. Those who love God and desire to glorify Him are glad to be found in that kind of apparel that will speak for them as belonging to Him. A true woman is not ashamed to be recognized as a woman just as God has made her. Likewise a true man would be known as a man. Such observe the distinctive garb of their sex and are not found in that of the opposite sex.

Holy men and women have always adorned themselves in a way indicating their piety. God required, in the dress of Israel, a distinction from the dress of the heathen. He also expresses in His Word the graces of humility, meekness, quietness, modesty, chastity, and nonconformity to the world as the characteristics of the Christian that are shown in dress as well as other conduct. Display, whether in gold, or pearls, or simply the costliness of materials, are not becoming the calling of a Christian who is to show all "meekness unto all men," and "condescend to men of low estate."

II. The Text.—*Deut. 22:5* sets forth the mind of God concerning the need of man and woman observing the distinctive garb of their sex.

Eccl. 9:8.—This is expressive of a joyful heart in contrast to sackcloth and ashes.

Matt. 6:28.—This speaks against making our clothing a matter of anxiety, when it should be a matter of trust.

I Tim. 2:9, 10 and *I Pet. 3:3, 4* emphasize the matter of spiritual adornment of the heart, expressed in apparel suited to our humility.

III. Junior Program Suggestions.—Dress is a subject that the youngest soon learn to be interested in. The junior age is a good age to impress the Bible teaching of dress in a way that it may never be forgotten. The strongest teaching on the subject, however, is a consistent example of the elders and an encouragement from parents and teachers for the boys and girls to put into practice the things they have learned. It is a sad comment on the unfaithfulness of elders that they are dressing their boys and girls after the modern styles and expect to reap a crop of plainly dressed men and women after a while. But it is a delusion. We may if, by the mercy of God, there are those who become convicted of the sins of their parents in neglect of teaching and misleading them by giving them clothing to wear contrary to the standards of the Word. Boys and girls can reason from principle to concrete acts and will very readily apply the principles of vanity and pride to the concrete articles of apparel such as rings, bracelets, pins, ties, ribbons, ruffles, laces, silk, etc., etc. We should be very open to conviction ourselves and give the boys and girls full benefit of an open-hearted discussion that searches for practical application of truth, and is willing to "eat no meat while the world standeth, lest I make my brother to offend."

OUTLINE STUDY

I. Distinction Between Man's and Woman's Dress.

1. Neither to wear the distinctive garb of the other.—*Deut. 22:5*.
2. Their hair is to be worn distinctive of sex.—*I Cor. 11:14, 15*.
3. A veil, or covering, for the praying or prophesying woman.—*I Cor. 11:5-10, 13*.
4. An uncovered head for the praying or prophesying man.—*I Cor. 11:4, 7*.

YOUNG PEOPLE'S MEETING TOPICS FOR 1933

January

1. Life's Purpose.—Jno. 17:4; Rev. 4:11; Gen. 1:26-28; Psa. 8.
8. Pillars of Faith—Abraham (Jr.)—Heb. 11:8-19.
15. Scriptural Teachings About Missions.—Matt. 28:18-20; Isa. 55:1-13.
22. God the Father.—Eph. 1:1-23; Mal. 2:10.
29. The Blessings of a Consecrated Life.—Phil. 3:4-14; Rom. 6:13-23.

February

5. Songs that Have Helped Me.—Psa. 137.
12. Pillars of Faith—Noah (Jr.)—Gen. 6:5-22.
19. Marks of a Spiritual Sunday School.—Col. 3:1-17.
26. Christ the Savior.—Acts 13:14-44.

March

5. The Basis of Christian Fellowship.—Eph. 2:1-22.
12. Pillars of Faith—Joseph (Jr.)—Gen. 50:14-26.
19. The Place of Organization in the Missionary Enterprise.—Acts 1:15-26; 6:1-6; 13:1-3; 14:26-28.
26. The Sinfulness of Man.—Psa. 14.

April

2. Things Worth Holding.—Heb. 3:1-19; Rev. 2:18-3:13; I Tim. 1:19.
9. Pillars of Faith—Elisha (Jr.)—II Kings 2:1-25.
16. The Risen Life.—II Cor. 5:14-16; Rom. 6:1-12.
23. A Living Faith.—Jas. 2; Eph. 2:1-10.
30. The Essentials of a Happy Home.—Psa. 127; I Pet. 3:1-7.

May

7. Christian Fruit-bearing.—Jno. 15:1-16.
14. Pillars of Faith—The Hebrew Children (Jr.)—Dan. 3:1-30.
21. Witnessing in Our Rural Fields.—I Jno. 1:1-15.
28. Repentance.—Hos. 14; II Cor. 7:9-11.

June

4. Receiving the Power.—Acts 2:1-4; I Cor. 12:1-13.
11. Mountain Scenes of the Bible—Moriah (Jr.)—Gen. 22:1-19.
18. Special Forms of Temptation.—Jas. 1:1-15.
25. Conversion.—Eph. 4:20-32; Matt. 18:1-4.

July

2. "Blessed are the Peacemakers."—Matt. 5:9; Rom. 14:13-23; 12:14-21.
9. Mountain Scenes of the Bible—Horeb (Jr.)—Ex. 3:1-18.
16. Witnessing in the Cities.—I Thess. 2.
23. Regeneration.—Jno. 3:1-21.
30. How Create a Greater Interest in Sunday School Work?—I Thess. 5:11-28; Heb. 10:19-25.

August

6. Motives in Securing an Education.—Matt. 6:19-34.
13. Mountain Scenes of the Bible—Carmel (Jr.)—I Kings 18.
20. The Lord's Day.—Rev. 1:10; Jno. 20:1; Acts 20:7; I Cor. 16:2.
27. "Love Not the World."—I Jno. 2:15-19; Jas. 4:1-10.

September

3. The Sword of the Spirit.—Heb. 4:12; Eph. 6:17; Rev. 1:16; 19:15, 21.
10. Mountain Scenes of the Bible—Hermon (Jr.)—Matt. 17:1-13.
17. Witnessing in Foreign Lands.—Rom. 15:15-29.
24. Bible Teachings About Death.—Gen. 3:1-17; Eccl. 12:1-7; Rev. 20:11-15.

October

1. Studies in I Timothy.—1:1-20.
8. Studies in I Timothy.—2:1-3:16.
15. Studies in I Timothy.—4:1-16.
22. Studies in I Timothy.—5:1-25.
29. Studies in I Timothy.—6:1-21.

November

5. Counsels for Young Believers.—Isa. 40:11; Jno. 21:15; I Jno. 2:1-29.
12. Rewards and Punishments.—Rev. 21:1-8; 22:11-15.
19. Missionary Day.
26. The Grace of Gratitude.—Psa. 100; 116:12-19.

December

3. Secret Societies.—Eph. 5:1-16; Matt. 5:14-16.
10. Mountain Scenes of the Bible—Olivet (Jr.)—Acts 1:1-12.
17. Consecrated Lips.—Col. 4:2-6; I Pet. 3:8-17.
24. God Manifested in the Flesh.—Jno. 1:1-18; I Tim. 3:16.
31. What Can I Do for My Church?—Heb. 13:1-21.

II. Things to Observe by the Godly.

1. Not to be conformed to this world.—Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15-17.
2. To dress in modest apparel.—I Tim. 2:9, 10; I Pet. 3:3, 4.
 - a. Described as shame-faced and sober.
 - b. Without jewelry.
 - c. Without costly array.
 - d. In a meek and quiet spirit.
3. After the manner of the godly.—I Pet. 3:5; Eph. 4:3; I Cor. 1:10.
4. To condescend to men of low estate.—Rom. 12:16; I Pet. 5:5.
5. Not according to former lust in ignorance.—I Pet. 1:14-16; Prov. 7:10.
6. Not to be exposed without proper covering.—Rev. 16:15; Rev. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Christians Are to Show Forth:
 - a. Humility.
 - b. Purity.
 - c. Simplicity.
 - d. Not Costliness.
2. They Are Not to Dress:
 - a. Men Like Women, Or Women Like Men.
 - b. With Jewelry.
 - c. Like the Ungodly.

For Seniors.

1. The Godly Purpose of Dress.
2. The Outlines of Modest Apparel.
3. Nonconformity to the World in Dress.
4. The Power of Uniformity among Christians in Dress.

PERSONAL THOUGHT

Does my dress set forth the life I ought to possess in Christ Jesus so that the world has no cause to mistake whose I am and whom I serve?

SEED THOUGHTS

The clothing that people wear is but an index of what is in the heart. Pride, haughtiness, social impurity, and others of this world's sins are all indicated by the manner of clothing worn by people.—Doctrines of the Bible.

There are those who tell us that they "believe in nonconformity" but do not believe in "uniformity." This is another artful way of justifying themselves for following the uniform of the world rather than the uniform of the Church. Nobody who really believes in nonconformity and faithfully obeys the Word of God in the kind of clothing worn will ever be bothered by the "uniformity" bogey.—Doctrines of the Bible.

Let Thy grace, Lord, make me lowly,
Humble all my swelling pride;
Fallen, guilty, and unholy,
Greatness from mine eyes I'll hide:
I'll forbid my vain aspiring,
Nor at early honors aim,
No ambitious heights desiring,
Far above my humble claim.

Weaned from earth's delusive pleasures
In Thy love I'll seek for mine:
Placed in heaven my nobler treasures,
Earth I quietly resign:
Thus the transient world despising,
On the Lord my hopes rely;
Thus my joys from Him arising,
Like Himself shall never die.—Anon.

THANKSGIVING IN 1621 AND 1932

By Grace Thornton

The attitude of the Pilgrims toward Thanksgiving Day was very different from that of most people to-day. To the Pilgrims the day they set apart as a day of Thanksgiving meant all that the word implies. It was not just another holiday to them. It was a day of prayer and of giving thanks, and they really gave sincere thanks to God.

On the first Thanksgiving Day the Pilgrims really showed their appreciation to God for keeping them and caring for them through all the trials which they had suffered in order to adapt themselves to a strange land. History tells us that the Pilgrims celebrated Thanksgiving for several days and that the friendly Indians, of whom Massasoit was chief, joined them in their festival.

History also tells us that they feasted. They had wild turkey, and cranberries which required not money but effort to secure. We now deem these things as requisites to a Thanksgiving dinner. Then too, they had nuts and perhaps wild grapes. But other foods which we consider necessary, such as eggs, milk, and butter were probably lacking, as they were very scarce in America at that time.

Compared to the Thanksgiving dinner of to-day, their feast would perhaps seem to us very meager. But the Pilgrims were thankful for what they had, and Thanksgiving Day was a day of real thanks-giving. Many people of nineteen hundred and thirty-two seem to forget to be thankful. Perhaps they complain because they haven't more. Perhaps they think of it only in terms of a big dinner and much company and merrymaking. This however, is not the true spirit of Thanksgiving.

There is much to be thankful for. Our hardships are not as rigorous as theirs, and the people of 1932 need to celebrate Thanksgiving in the same spiritual and thankful way that the Pilgrims did in 1632.

Elkhart, Ind.

A CHOICE DESIRE

May my last thought at night
And my first in the morning be of
A dying Savior's love,
A risen Savior's power,
An ascended Savior's grace, and
A coming Savior's glory.

—Selected.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE CHRISTIAN AND WORLD

PEACE.—Psa. 22:27, 28; 67:1-7; 72:8-19; Isa. 2:1-4; Matt. 28:16-20; Eph. 2:13-19

Lesson for November 6, 1932

Golden Text.—Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

Goodness, righteousness, and love are attributes of God; their opposites—badness, evil and hate—are attributes of the devil. All men are under the sway of one of these mighty spiritual powers. As we yield ourselves to God His attributes become ours, but as we yield to Satan we become earthly, sensual, and devilish.

Where sin reigns there is confusion and every evil work. With the advent of sin came strife. Gen. 3:15. But after righteousness comes peace. Isa. 32:17.

Christian. This word is peculiar in its construction. The root, Christ, is Greek for the Hebrew word Messiah. The suffix "ian" is Latin, implying "belonging to" or "subject" to that king or kingdom. As its political opposite "Caesarian" meant obedience to Caesar as emperor, and worship as deity, so the word Christian is applied to those who obey Christ as their final authority and worship Him as God. Christianity is not a national religion. It is international, worldwide, universal. There is no foreign field for the true Christian. "In every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35) and so enters into the kingdom of Christ. This is the holy nation (I Pet. 2:9), a universal brotherhood in Christ that knows no limitations of language, race, or geographical barrier.

The forces which unite also divide. Love of family unites the family but repulses those not near of kin; love of country unites its citizens for their common good but builds a social, economic, and military wall against all others. A common philosophy like communism makes an international brotherhood bent on revolution and destruction of all opposers. But true Christianity has a stronger bond than any of these. It is Christ the Savior, and all those who are in Him have found the bond that makes all men brothers, and whose love causes them only to seek another's good. His only weapon is love, and when nominal Christians use any other they give evidence that they have lost the spirit of the Christ. Luke 9:55.

Peace comes from an ancient Aryan word, "paak" meaning a reuniting of something that has snapped making it as solid as if it had never been broken. Even the Jews, anxious as they were, to make proselytes (Matt. 23:15), would allow them to come only as far as the Court of the Gentiles in the temple of Zerubbabel and Herod. In Solomon's temple not even that provision was made for non-Jews. For any to venture farther meant death. Through Christ's death that middle wall was broken down (Eph. 2:14), and Jew and Gentile, sprung from the same racial root (Acts 17:26) yet separated far because of sin, have been reconciled and reunited, so making peace. v. 15.

When the World War broke out enemies of Christianity said, "Christianity has failed." Many Christians denied it, claiming that it had not even been tried. They were both right. If Christianity, claiming over six hundred million adherents had not failed the war could not have been. Mr. Einstein claims that if two per cent of the people of the several lands involved refused to sanction war the governments would not have them. But true Christianity has not failed. During all the madness of the war Christianity showed love to all nations and hatred toward none.

MAKING A LIVING.—Deut. 24:14, 15; Amos 5:6-15; Mark 6:3; Luke 12:13-21; 19:1-26; II Thess. 3:6-13; I Tim. 6:6-16

Lesson for November 13

Golden Text.—Be . . . not slothful in business.—Rom. 12:10, 11.

Deut. 24:14, 15, 22. "As ye would that men should do to you" (Matt. 7:12). When Israel was sorely oppressed in Egypt they cried unto God, and God punished Egypt for her sin. Through the ages God deals the same. Jas. 5:1-7; Amos 5, 6. Great wealth and dire poverty, the two extremes of society, are always indications of failure, the first no less than the latter. If those who have ability to accumulate wealth would have pity on those who have not and play the part of a brother born for adversity; to such the stewardship of wealth would become a blessing. I Cor. 10:24. Instead they gather wealth to their own hurt. Robbing the widow and the fatherless, even though you get it in a legal way, is a mighty sin before God. Accepting bribes, and so per-

verting justice and keeping the poor from his right, is another. The use of a false balance and a false measure is another.

The desire to get is so great in the human heart that only a keen sense of right and wrong and an inflexible determination to do the right can keep us from the mighty sins which have their root in the love of money. And it never pays in the long run to do wrong. The man who builds up his wealth by injustice, or even closes his ears from the cries of the poor, will find that he is building on sand when financial storms arise. Prov. 21:13; Matt. 7:27; Mark 6:3. He who does not teach his child a trade raises it up to become a parasite. Hands and back were made for use, not for show.

Luke 12:13-21. Wealth must not only be acquired honestly; it must also be used unselfishly, if it is not to be a curse to you. See also Luke 16:19-31.

Luke 19:1-26. Are you saved? I hope so; but I'll doubt it until, like Zaccheus, I find you busy hunting up the people you have wronged and making good in good measure.

Cannot a person do as he pleases with his own money? The early Christians never asserted that the things they possessed were their own. Acts 4:32. You have no right to do so either. If it were yours it would be better to be a benefactor than a beneficiary; but since you are only entrusted with your pound you must use it faithfully if you would have a faithful servant's reward.

II Thess. 3:6-13. There is no virtue but much sin in idleness. Even the laziest mortal has a certain amount of animal energy. If this is not expended in proper work, it will be in being a busybody and a disorderly person. For his own good, if he will not work, let him go hungry. And let those who set the styles of human conduct behave themselves in such a way as to make decency and diligence honorable.

I Tim. 6:6-16. Flee the things that love of money brings. Learn to be content with such things as you have, but never with what you are. He who is rich in material things can enjoy them for only a short time, but he who is rich in good works is laying up for eternity.

STEWARDSHIP OF MONEY.—Deut. 8:7-18; Mal. 3:7-10; Luke 12:22-34; I Cor. 16:1-4; II Cor. 8:1-15; 9:1-15; I Tim. 6:17-19

Lesson for October 20, 1932

Golden Text.—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Deut. 8:7-18. The wealth of to-day is the result of God's provision and other men's labor. What have we that we did not receive? We should be thankful for these but not proud. Mankind seldom appreciates that which comes without effort. Even in the Garden the goodness of God was not appreciated. How much less since the fall! For this reason we have Gen. 3:19. Only strenuous toil makes us appreciate life's blessings. If they come too easy we become proud and forget and deny God. See Prov. 30:8, 9.

The Lord gives and the Lord takes away (Job 1:21), but whatever He does is for our good. We were thankful during the years of unparalleled prosperity; let us be equally thankful now. When we feel like saying Deut. 8:17 don't forget Deut. 8:18. Remember Dan. 4:30-32.

Mal. 3:7-10. Many a Napoleon of finance makes a bigger splurge in business because father furnishes the money. But when father is broke he goes to jail. Had he taken father's advice as well as father's money things would have been different. So men are riding high with the resources God provided: misusing, wasting, exhausting, robbing God, themselves, and their children. Give God the tenth, take His advice about how to use the rest, and all nations will call you blessed.

Luke 12:22-34. Anxious worry about getting rich may get you a palace; but, if so it will be only a transient stop on the way to the insane asylum and a premature grave.

I Cor. 16:1-4. Never appear before God without bringing a gift. Prov. 18:16; Deut. 11:16, 17. Thrice a year was Israel to bring of her bounty to the Lord, but God's people are to do so every Lord's Day. Haven't we failed grievously in this?

II Cor. 8:1-15. I Cor. 16 makes the appeal, II Cor. 8 gives the response. But it is always possible to do better. If we do the sincerity of our love is proved. It is easy to become enthusiastic during a drive, but can you keep up a steady performance throughout the year? If all did their duty there would be no heavy burdens upon any, nor suffering among the needy. But the helper of to-day may become the needy of to-morrow, and the needy to-day can be the helper of to-morrow; so there is equality. Brotherliness, not pauperism, is the goal.

II Cor. 9:1-15. God gave His Son, v. 15. What can we render unto Him? Psalms 116:12. The more we sow, the more we reap. The more we give, the more He gives in return. We are hopelessly indebted to God. Shall we therefore cease giving? Nay, rather let us keep on giving and thus become enriched in all things, especially thankfulness.

I Tim. 6:17-19. God alone is unchangeable; all earthly things are fleeting. The wealth of to-day may be succeeded by poverty to-morrow. Trust not in wealth, but in the unchangeable God. Do good, be good, be ready to do more good, to disperse abroad or to communicate. By so doing you lay up treasure in heaven. Matt. 6:19-21.

STEWARDSHIP OF LIFE.—Ex. 3:1-12; Isa. 6:1-8; Matt. 25:1-46; Mark 1:16-20; Acts 26:12-19; I Cor. 9:17-27

Lesson for November 27, 1932

Golden Text.—First (they) gave their own-selves to the Lord.—II Cor. 8:5.

God chooses not as man chooses. I Cor. 1:27, 28. He chooses the things that are not, but when they yield to His will they become truly great and mighty. Working "with God all things are possible." When He chooses and I yield, He equips. We should thank God if He counts us worthy to call us. I Tim. 1:12. Reluctant as we may be to answer the call, when once we are active in the work we are loth to lay it down until it is finished.

Isa. 6:1-8. "Where there is no vision the people perish," but it is even worse to spurn the vision. Isaiah saw the vision and responded to the call and became the greatest of the Old Testament prophets. "To him that hath shall be given." Isaiah had already been faithful as a prophet when this call came. Such visions come only to the great of soul.

Matt. 25:1-46. "If thou faint in the day of adversity, thy strength is small" (Prov. 24:10). Any stick will stand when there is no breeze, but only a mighty oak rooted deep can withstand a tornado. To have lamps burning when you don't need them does not help you if they go out when you do need them. The grace that does not endure to the end is worthless. The more grace is exercised the stronger it becomes—the five becomes ten, the two becomes four, and the one becomes two—but without its being used you lose even what was first given to you.

At the great day of God you will not be

judged by your religious beliefs but by the life that springs therefrom. If you have the spirit of Christ, you live the Christ life. If you love Christ you will serve men.

Mark 1:16-20. There were thousands of loafers in Palestine, but when the Lord needed men He called the busy ones. Faithful men are always in line for promotion.

Acts 26:12-19. Paul never busied himself in doing what he knew was wrong. Acts 24:16. When he was called of God to become His messenger he was busy doing what he thought was right. Service without heavenly guidance is often wrong. Sincerity without light is not comparable to sincere obedience to the light. To every man his work, that is God's law. And while you are engaged in His work, doing His will God will preserve you from all evil, "He will preserve thy soul."

I Cor. 9:17-27. To do your best as Paul did you must abstain from sinful things and doubtful things, and then choose the best of the good things. I Cor. 12:31 R. V.

We are under necessity (v. 16) to serve. Failure means woe (v. 16) but willingness means reward. V. 17. Paul's standard was not to do less than God commanded, but more. Vs. 14, 18. Paul adapted himself to his work for the Gospel's sake. Unless I can and will adjust myself to my surroundings I cannot become a soul winner, and if I win souls and do not practice self-control, if I preach to others and keep not my body under, my religion is vain and in the end I am rejected. James 1:26.

My life as well as my property is mine. Will I, as a true believer, consecrate my all to God?

Lancaster, Pa.

POINTS FOR THE IMPROVEMENT OF THE SUNDAY SCHOOL THROUGH THE TEACHER

By Vera Newcomer

There is perhaps no factor that contributes more to the success of a Sunday school than the part of the teacher. A child's interest in Sunday school depends largely on his teacher's ability to keep him interested during the class period. If the class discussion is lively and well directed the rest of the procedure of the Sunday school will become of secondary importance to the pupil. The child will make every effort to get to Sunday school if he can attend an interesting class, while, on the other hand, if his class is dull and uninteresting, he will want to skip the whole Sunday school period.

Considering, then, that a teacher has only about half an hour each week with his class, and that Sunday school attendance is not compulsory the teacher must constantly be alert and striving to improve. Our improvement would come naturally if we only put our whole trust in the Lord for "with him is wisdom and strength, he has counsel and understanding," according to Job.

Before we can say much about a teacher's improvement we should make clear just what a Sunday school teacher is striving for. I think you will all agree that the aim of any Sunday school teacher should be to

point her pupils to Christ and the acceptance of Him as their personal Savior, and then to guide them to a closer walk with Him.

A Sunday school teacher's improvement for more effective teaching might be considered both from the standpoint of what the Sunday school as an organization can do to help, as well as what the teacher himself can do to improve. The organization is responsible for choosing the teachers for the various classes. A teacher that is not wisely chosen is certainly handicapped. For instance, a teacher suited for teaching primary children may be selected for a group of juniors, simply because a teacher is needed in the junior department. If she is unable to hold the interest of those juniors it may be because her teaching is not suited for pupils of that age.

Again, a teacher may not be given a fair chance to present her lesson. Frequent interruptions or another class too near by may hamper the effectiveness of his or her teaching.

Now of course the greatest room for improvement lies with each individual teacher. No one is perfect, but by patterning after the Great Teacher and constantly striving

ing to improve our weak points, we can become more efficient teachers. "Perfection," you know, "is never reached, but it is a good thing to reach for," and it is by reaching for perfection and the goal of the Ideal Teacher that we do improve.

We expect any teacher to know his subject matter before he attempts to teach, and even more so must a Sunday school teacher not only know his lesson but be so vitally interested in it that his pupils will want to learn more. This requires a careful and prayerful preparation of the lesson beforehand as well as a background of Biblical knowledge and Christian experience which constantly increases.

The pupils should feel that they have a large part in the discussion—free to ask any questions or add any comments. The teacher should direct the discussion, not monopolize it. Of course it takes very tactful questioning to bring out such a discussion, but if this is done you will not need to guard against a lack of interest, the thing so common in many classrooms.

Sunday school lessons differ in type. Some are very interesting stories. Some are very good character studies and offer wonderful opportunities in lessons on character building. Others are more of a historical nature. We would naturally not expect to use the same method of presenting these different lessons. If you were ever in a class where the very same procedure was carried out every Sunday and every Sunday, you know how monotonous it can become. Think how much more monotonous it would be for lively, peppy children.

It is well to check up occasionally on the type of questions you ask in class. Are they questions which require only "Yes," or "No," for an answer, or are they largely thought-provoking ones that will require reasoning and stimulate the pupil to careful thinking of their own.

Various methods and devices must sometimes be used to get the interest of some groups. A teacher of a group of unusually mischievous adolescent girls told me that she found the only way she could get the girls to listen during class was by telling them an interesting story with a "moral," one that illustrated some truth of the lesson. It sometimes took her all week to find the right kind of story, but it was certainly effective.

Some groups can be interested by doing some bit of service outside of Sunday school. A group of boys of my acquaintance established a "mitebox" in their classroom, the funds from which helped to buy milk for a Mexican boy just their age, a fellow classmate in day school, who was suffering from tuberculosis. They were eager to get to Sunday school every Sunday to put their small contribution in the box to see how fast the sum would grow.

I believe Sunday school teachers could increase the success of their teaching if they really knew their pupils better and spent more time with them. Standing before the class each Sunday is certainly not sufficient to become well acquainted with

them. Remember them at the throne of grace each day. This should never be neglected. Personal association outside of class is good. This is especially appreciated by older pupils, and it will help you to guide them to a closer Christian fellowship.

All of these things are merely suggestions that may help to improve your classroom procedure, but there is something that will be remembered long after what you have said in class is forgotten, and that is what you really are—your character. It is surprising how young a child will note whether you really do what you say. Imagine your success in trying to teach a child to wash his

teeth, and clean his finger nails when you stand before him with dirty finger nails and stained teeth! Regardless of the pleasing manner of the teacher, the enticing methods, and ready advice, these will be of small avail if the life back of them is not what it should be. It seems to me all improvements in Sunday school teaching will be failure if the character of the teacher is not pure. The success of a Sunday school teacher is not measured altogether by what is done in class. If you would improve as a teacher, improve as well in Christian grace, faith, and service.

Peabody, Kans.

REVIEWS OF HELPFUL SUNDAY SCHOOL BOOKS

X. Learning and Teaching, by Harold J. Sheridan and G. C. White

Reviewed by J. Irvin Brunk

Learning and Teaching, by Sheridan and White, is one of the best books I have read along this line. It is written so that the average person can understand it without referring to the dictionary so often. The thoughts presented are easily understood.

"Learning is essentially a process of changing the responses to the manifold situations of life." In whatever realm, dissatisfaction with present knowledge is an important preliminary to the improvement of knowledge. Teaching is simply the exercise of guidance in and control over the learning process. A full explanation is given in this book on the learning process.

Interest is the best motive for learning. Other motives may be used, such as fear of punishment, a desire for reward, favor of the teacher, approval at home, etc., but their dangers are also pointed out.

Repetition is an important factor in learning. The child has not learned the product of three times five until he always says or thinks fifteen. The boy has not learned to tell the truth until he has reached the point where nothing can make him lie. Some very good helps on memorizing are also given.

One of the teacher's first essentials is knowing his pupils. There are individual differences. That which applies to one student will not always apply to others. Study their habits, home life, interests, abilities, etc. The test of teaching is the change it produces in the lives of the learners. We must talk in terms that our pupils can understand, leading them from the known to the unknown. What will my material, my teaching, mean to the pupil? How will it affect him?

Attention is one of the most important and hardest things to gain in teaching. How obtain it? First eliminate, as far as possible, all distractions. Arouse interest. Adapt your teaching to the things they are interested in.

Story-telling plays a great part in teaching. Jesus, the Great Teacher, told stories. He gained more results by telling stories and allowing His accusers, inquirers, or

whoever, to draw their own conclusions, than by arguing the point.

A good story should be true to life and have a good ending etc. To tell the story: Become familiar with it, do not allow it to drag, yet tell it slowly enough for the listener to readily follow, give just enough detail to make it clear. There are various ways of illustrating, such as objects, symbols, pictures, drawing, and anecdotes.

A good teacher is a good questioner. A good question is one that will provoke thought rather than guessing. Allow the pupils to ask questions.

The authors discuss learning through doing. In this chapter they take up handiwork, drawing, coloring, modeling, notebook work, etc. They also give a few lesson plans which are very helpful.

Teaching children to pray is another interesting chapter.

It is impossible to give all the interesting and important points in this book; but if enough has been given to inspire you to read this book for yourself, the time and space allotted to this review will not be in vain. May each teacher realize his responsibility in improving his God-given talents for this great work of leading young souls to the cross, of molding young lives into noble Christian characters, and directing young talents into channels that will be a blessing to men and an honor and glory to God. (This book may be obtained from the Mennonite Publishing House, Scottdale, Pa., for 80 cents a copy.)

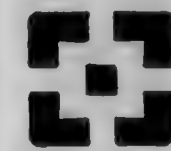
Scottdale, Pa.

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like stone.—Southey.

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BIBLE STUDY



TABERNACLE STUDIES

IX. The Pattern of the Tabernacle

By the Bible Study Editor

Moses had known God only as the God of Abraham, Isaac, and Jacob until the close of his sojourn in the wilderness. God appeared to him in the fire of the burning bush and by the name of Jehovah. It was Jehovah who spoke to him in Egypt and who led the people out of the land of bondage.

Jehovah appeared to all of the people in the presence of the pillar of cloud and fire which tarried with them over the period of their forty years of journeying through the wilderness.

At the mountain God appeared in the flame, the smoke, the cloud, the earthquake and tempest, thunder and voice, when He spake the words of the Law. But it was not the God of the burning bush, the God of the cloud and fire, nor the God of the fiery mountain who spoke to them. To Moses God said, "Thus shalt thou say to the children of Israel, Ye have seen that I have talked with you from heaven" (Ex. 20:22). God was not limited to the place, neither to the method of His revelation. He is the God of the heavens and the Lord of all creation. To know God requires more than one glimpse of His power and glory, or one message of His Word. Israel must know God in the fuller revelation than they had seen in the pillar of fire and cloud, and in the dividing of the water, the giving of bread and flesh and water, and in the voice that spoke to them at Sinai.

Moses was called up into the mountain of the Lord a number of times, and God spoke to him there. On ten occasions God spoke to Moses at Mount Sinai. On two occasions Moses was with the Lord for forty days and forty nights in the mount of the Lord. Moses had ample opportunity to know whence the voice of the Lord came, whence the law that he received, and whence the pattern of the things which were made for worship and for the revelation of the truth to be declared in the worship of the Lord in His sanctuary.

No specific direction has been given at any time previous for the erection of altars or places of worship until Moses was instructed concerning them. Cain and Abel offered sacrifices; Noah built an altar; Abraham built altars and offered sacrifices; Job offered for himself, his sons and for others. In no instance was instruction given as to the manner of the altar on which these offerings were made. According to His mercy God accepted the offering of those who worshiped him as the wor-

shippers were able to present themselves to Him. No sacrifice was made without the shedding of blood, and, it appears to be the case that all offerings made in faith were taken from the flock or herd of sheep, goats and cattle; but the manner of the altar was not designated until the days of Moses and the law.

The heathen had their altars, but the fault was not so much with the form of the altar as with the nature of the sacrifices. All kinds of sacrifices were made—fruits of the earth, gifts of precious metals and gems, every form of life, even human life,—and the offerings were made to every conceivable form of deity. The heathen had turned away from God and to their own vain imaginations.

In our day of mercy and grace there are no restrictions placed upon our form of approach to God. Men have taken occasion by this liberty to depart from every regulation of God regarding worship. They, like the ungodly of former days, have substituted their vain imaginations and have set aside the appointed offerings for sin and have presented their gold and silver, their incense and earthly fruits and works, and have no regard for the Lamb of God and His shed blood,—all because they say that God has not required a specified form of altar. It is essential to distinguish between the place and manner of offering the sacrifice and the sacrifice itself. When Jesus said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth," He did not at the same time approve of the worship of the Samaritans, for He said, "Salvation is of the Jews." John 4:21-24.

Beginning with Moses the Lord set forth specific principles of worship in which He, as a schoolmaster, would lead His people as well as the Gentiles into the truth of worship and into the truth of salvation. Gal. 3:24. The heathen had worship, of which much was formal, but its profession was altogether false. Through the giving of the Law the Eternal One brought again to His people the truth, both of worship and salvation. This law was given through Moses by the revelation of God from heaven. Before Moses ascended into the mount to receive the testimony of the tabernacle, the Lord had told him of the nature of the altar to be used outside of the tabernacle, and before the tabernacle was constructed. Ex. 20:24. It was upon such an altar that the

burnt offering and peace offering were made by the young men of Israel under the direction of Moses; and it was at this altar that Moses took the blood of consecration with which he sprinkled the people, the book, and the altar in covenant obligation. On this occasion twelve pillars were built. These pillars were built for the twelve tribes of Israel. They did not form a part of this altar, for they were not twelve stones from which the altar was built. Here Moses built, under the hill, an altar for offerings upon which the sacrifices were placed and half of the blood was sprinkled. Here also he built twelve memorial pillars for the twelve tribes of Israel who were consecrated to God by the sprinkling of blood from the offering made upon the altar. When stones were used for such an altar they should not be fashioned with tools. Unhewn stones were placed together to form an altar, and no specified number of stones were required. The prophet Elijah used twelve stones (I Kgs. 12:31), for his special altar, Naaman took two mules' burden of earth for his altar in Syria. Neither Elijah nor Naaman were priests after the law, yet they built the altars of stone and of earth and offered sacrifices thereon. These provisions of grace reached to all ages and to all people. Where people of faith erect a covenant relationship with God, offering the sacrifice of the Lamb of God as the atonement for their souls, there God will meet with and accept them.

This external altar had no dimensions set for its construction. Young men served there and Moses made use of it. It must not be approached with steps. There must be purity and virtue on the part of those who approach it, but its service was not limited to a priesthood. Elijah built and used the altar at Mount Carmel. He was not of the priestly family, yet this altar was approved by the Lord from Heaven and the ministry of its sacrifice was acceptable to Him, being honored by the fire from heaven as was the first offering on the altar of the tabernacle.

The later directions for the erection of the tabernacle and the specific descriptions and particular dimensions were given to Moses for the special use of the priesthood of Aaron. The entire system of worship begun at Mount Sinai and continued until the Christian era was provided for on the occasion of Moses' meeting with the Lord on Mount Sinai. The occasion of this revelation is significant. Prior to the giving of the directions for building the tabernacle Moses had received much of the law regulating the life of the people. Ex. 20:22-24:2. That part of the covenant was sealed with the blood of sprinkling. Ex. 24:3, 8. Ac-

cording to the direction of the Lord, Moses and others were called up into the mountain for further revelations. Ex. 24:9-11. These witnesses saw the glory of God and of heaven revealed to them. The same vision was given to Ezekiel. Ezek. 1:26; 10:1. This vision agrees also with that which John saw on the isle of Patmos. Rev. 4:3. Heaven and the glory of God did not change in the course of centuries or millenniums. God would show to Aaron and his sons, the future priests, the source of the revelation of the things which afterward they must use in sacred worship and faithful service. That which was revealed from heaven they had no authority to alter or neglect in the slightest degree. To Moses was revealed the pattern which was made on a scale and of such material as would accommodate themselves to the need of a people journeying in the wilderness. To Ezekiel was revealed the same heavenly pattern to be built on a scale and of such a character as would serve the glory of a great earthly kingdom and the needs of a great multitude of worshipers. Even David had revealed to him by the Spirit the pattern of the temple which Solomon built, and said, "The Lord made me understand in writing by his hand upon me, even all the works of this pattern. See I Chron. 28:11-13, 19. This revelation of the pattern of things in the heavens is further verified in Hebrews, where the apostle refers to the furnishings of the temple and compares them with the heavenly things of which Christ is the High Priest. Heb. 9:19-28. There is still a fuller verification of the fact that Moses saw in heaven a pattern of those things that were made for the tabernacle of the wilderness. John, the apostle of Jesus Christ, saw the throne and the glory of Him who sat on it. He saw the Lamb of God standing before the throne. He saw the altar under which were the souls of them that had been slain for the Word of the Lord. Rev. 6:9. This altar corresponds with the brazen altar under which was poured the life blood of the offerings and upon which the fire burned which consumed the sacrifice. Rev. 8:3, 5. He saw also the golden altar of incense which stood in the holy place to receive the censer of burning incense. He saw the candlestick (Rev. 11:4) and the ark of the temple of the tabernacle of testimony which is the Most Holy place. But these things John saw in the temple of heaven. Rev. 15:5, 8. Here John saw enacted by the priests of God in heaven the ministrations which brought about redemption for which the souls of men cried unto the Lord.

In heaven John saw Jesus, the great High Priest, with white robe and golden girdle about His breast, and the heavenly priests with white robes and golden girdles ministering under the High Priestly leadership. Rev. 1:13; 15:6.

In the process of time there will be fulfilled from heaven every part of the program of redemption portrayed in the pattern of the tabernacle given to the world through Moses. The things which Moses and other men of God saw were the realities of heaven. The pattern of the realities is as true

a picture of those realities as is possible for the skill of man under the direction of God to portray.

God is the architect of the tabernacle. Its pattern is heaven. Its plan is redemption. Its law is holiness. Its ministration is righteousness. Its message is mercy and forgiveness. Its headship is Jesus Christ. Its end is heaven, whence it is given.

THE EPISTLE OF JUDE

Rich in Doctrine

In the first place, the epistle clearly teaches the doctrine of the three persons in one God. The Father and the Son are both mentioned in verse 1, and the Holy Spirit in verse 20, and in a manner to leave no doubt of the personality and the deity of both the second and third members of the adorable Trinity.

In the second place, observe how much it teaches about Satan, his personality, power and dignity, and the kingdom of darkness over which he rules. Even Michael the archangel, when contending with him about the body of Moses, a mystery to be spoken of later, "durst not bring against him (Satan) a railing accusation, but said, The Lord rebuke thee."

In the kingdom of darkness there are apparently two classes of evil angels, of which Jude mentions but one—those "which kept not their first estate" and are "reserved in everlasting chains under darkness unto the judgment of the great day."

Angelic Prisoners

Satan may be ruling these, but, being prisoners in chains, they are inactive members of his army so far as harm to humanity is concerned. Not so, however, of the other class, who are actively engaged in evil. These latter are said to occupy the air, considered as one of the "heavenly places," from which they are to be cast down to earth, and at length go into the lake of fire and brimstone "prepared for the devil and his angels" (Rev. 12:7-9; Matt. 25:41).

How unspeakably awful in their implication are those words, "the lake of fire and brimstone." We desire to hurry away from them, and yet their equivalent meets us again and again in this brief epistle—"the judgment of the great day" (v. 6); "the vengeance of eternal fire" (v. 7); "the blackness of darkness forever" (v. 13).

With what relief of heart and mind, and with what gratitude and praise to God do we hasten on to verses 14 and 15 and especially 21, which tell us of the coming of the Lord with and for His saints, and the mercy which will be manifest in that day to all them that believe!

Old Testament Confirmed

Jude says a good deal about the Old Testament, considering the small space in which he says it. I mean a good deal to confirm its historicity and authority. And I especially mention this because in our time so many professing Christians and even so-called Christian ministers are ignoring the Old Testament if not rejecting it altogether, notwithstanding it is the major part of God's Holy Word.

Let the reader note for himself how verse 5 confirms the Egyptian deliverance of the Hebrews and their subsequent punishment for their murmuring in the wilderness; verse 7, the overthrow of Sodom and Gomorrah and the reason for it; verse 11, the unbelief of Cain, the covetousness of Balaam, and the jealousy of Korah; verse 14, the godliness of Enoch and the prediction of Daniel.

The marginal notes in one's Bible will help to make this very clear and open up to the Bible student a mine of rich ore for his use as a Christian worker as well as for the enrichment of his own soul.

Outline of the Epistle

In the conclusion, let me suggest a broad outline of the whole epistle.

The first division is the salutation usual in the epistles, and covering in this case, verses 1 and 2, giving the name and identification of the author and the benediction breathed out upon the saints to whom he writes. For the description of the latter consult also the Revised Version.

The second division states the object of the epistle and covers verses 3 and 4, about which more will be said in the next article.

The third deals somewhat at length with the false teachers, to withstand whom the epistle was written. This division covers verses 5-7, revealing that the false teaching was augmented in its unholy influence by the carnality of the teachers.

The fourth, covering verses 8-13, describes the teachers more particularly, and in vivid symbolism points out the nature of their teaching.

The fifth, verses 14-16, points out the fact of great importance, that they were foreknown and that the people of God in all the ages had been forewarned concerning them.

The True Church in Contrast with the False

The sixth division, verses 17-23, passes from the false teachers and their teaching to a picture of the true Church in sharp contrast with the false; while the seventh and last, verses 24 and 25, contains a beautiful and comforting benediction, and an ascription of praise in which I trust all my readers will unite with me: "To the only-wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—James M. Gray, in Moody Monthly.

At the time of the Reformation, when things were going very badly for Luther and his followers, Luther's associate Melancthon was very much depressed. Luther said to him: "Philip, last night I went out and looked at the stars, and I was in terror, for I could see nothing to hold them up. And then I thought that the God who could keep all those hung in space without anything to hold them up could easily take care of you and me."

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COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

INDIA—GANDHI—NONRESISTANCE

Resist not evil.—Matt. 5:39.

Avenge not yourselves, but rather give place unto wrath. Overcome evil with good.—Rom. 12:19, 21.

The doctrine of nonresistance lived and expounded by the Lord Jesus Christ has never been given the opportunity to prove its effectiveness as a way of life as it should have. It has, however, undergone and survived some severe tests. The early Christians practiced it and the murderous regime of the Roman Empire could not successfully cope with it. The early Anabaptists (later called Mennonites) practiced it during the Reformation days and spread the doctrine all over Europe in a comparatively short time. The Quakers and Mennonites and some others entered the forest wilds of Pennsylvania and elsewhere and tamed the savage American. Missionaries have gone unarmed into the worst regions of heathendom and have made profound impressions. This and more might be said, but all in all nonresistance as a mode of living has never been given the opportunity to show its full might and spiritual power.

By the way, nonresistance is not the best word to describe the doctrine, but until some one coins a better one the old name will have to stand. The word "nonresistance" tells only half the truth, the other half is that it is the most powerful resistance known to man in the world, for Paul puts it this way: "Overcome evil with good." This helps to change the heart of the one who does the evil.

Just lately, Mahatma Gandhi of India in his opposition to the powerful ruling government of Great Britain has practiced the first part of nonresistance. He calls it passive resistance. However, this is not a demonstration of the Christianity or the Christian spirit, for in the heart of Gandhi and his followers is rankling the spirit of hatred and ill will. Nonresistance in the true Christian sense is to so love the man that is not resisted, that this will draw from his heart the poison of hate and ill will, with the result that the man will turn from his evil ways and crave the same spirit of good will.

Gandhi entered into a "death fast" to force Great Britain to change its law about separate elections for the "untouchables." The real root cause of the trouble, after all, is the attitude of the Hindus and the Mohammedans toward these "untouchables." These evil systems of religion are part of the "Babylon the Great" and have ever been a powerful force in oppressing the lower classes. Great Britain stands ready to give India what she has given Canada and others, but India is not ready for so great a grant of self-ruling power. This Gandhi ought to know, and he ought to aim more at his fellow citizens than at a power that is in reality making India a better nation with more blessings and less civil strife, famine, and poverty. Great Britain urged the Hindus and Mohammedans to change their attitude. They did, and then England modified the new law accordingly. Gandhi then broke his fast unto death. He is a powerful figure and exerts a tremendous influence with his tactics of passive resistance. But let no one think that what he practices is Bible nonresistance.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

TRANSFORMED BREWERIES AND COMMUNITIES

Ye are the salt of the earth Ye are the light of the world.—Jesus Christ.

If Christians kept their light where it ought to be kept and never allowed it to be covered by the bushel of inconsistent living, the world would emerge from much of its ignorance and darkness. If Christians by life and testimony would bear witness against the world's sin, their saltiness would change people, and thus villages, towns, cities, communities would be transformed. During the present fierce opposition against the Eighteenth Amendment many lies are being broadcasted and a great deal of misinformation. One of the outstanding arguments against prohibition is that it causes much unemployment through the closing of breweries. This is not true, for breweries have been transformed from factories that work havoc, increase poverty, create sorrow, and a world of misery, into institutions that are useful to society. For the information of our readers we have clipped this illuminating comment from an American farm magazine:

The question, What has become of the old-time breweries? is frequently asked. Upon the adoption of the 18th Amendment, the Krug brewery of Omaha began the handling of millions of bushels of various kinds of grain in the manufacture of different food products. Willow Springs began the making of vinegar and pickles. The Capitol brewery of Washington is an ice cream factory, Schlitz manufactures many useful articles. Pabst, in Milwaukee, makes the famous Pabst cheese, while the Blatz brewery is a candy factory. Some breweries have been converted into meat packing and maple syrup factories. The Squibbs distilleries in Indiana make stock food.

An investigation reveals that these new industries, using the old brewery buildings and doubtless much of the old equipment in their new line of work, are making use of about 10 times as much labor and infinitely more raw material than were used by them in the making of beer. But, notwithstanding these facts, every one of these new enterprises stands ready upon a moment's notice to go back to the making of beer, in which the profit is large. The Eastern papers are full of reports to the effect that these reformed enterprises have their millions of cash ready for a quick change from their present business back to beer exclusively. This will be done as fast as money and men can make the change, if Congress should amend the Volstead law.

With legalized beer we would have a reduction in the consumption of dairy products, soft drinks, ice cream, candy, and other sweets. These industries have made rapid strides under prohibition, statistics show. It is reasonable to suppose there would be a marked decrease in their consumption with the return of legalized beer. Thousands of persons in these industries would then lose their employment.

In ice cream alone, production advanced from 55 million dollars a year in 1914 to 305

million dollars in 1929, census figures show. The production of candy increased from 153 million dollars to 393 million dollars, and the consumption of soft drinks from 58 million dollars to 256 million dollars.

The two countries hardest hit by the depression are Germany and England. They have the largest breweries in the world. So beer and plenty of it, is not a guarantee of prosperity. Money spent for beer will of course be spent at the expense of other industries.

What a change this world would know if every evil business would close its doors, and that support would be given the better institutions. This would end not only breweries, but ammunition factories, Hollywood fun factories, theaters, movies, dance halls, white slave hells, wild-cat investment offices, etc.

This effective illustration about a Christian Town by A. P. Hodgson in the Herald of Liberty fits in very nicely here.

Little Hettie had a model village, and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," Hettie answered, quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Hettie, taking it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said, "The public school must go. Take the public library out also."

"Anything else?" Hettie asked, sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the old ladies' home," said Hettie, very soberly.

"Yes, and that orphans' home at the other end of the town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Does having room for Jesus make so much difference?

THE INVESTIGATION OF THE CHINA-JAPANESE FEUD

Peace on earth, good will toward men.—Jesus.

One of the sorest spots in the world today is located in the Far East, between China, the sleeping giant, and Japan, the newly awakened nation. Japan's seizure of Manchuria and the rude attack on Shanghai has stirred the blood of millions of Chinese to a war pitch. Even though China is hardly a match for Japan, yet they are ready to die for their nation, and that by the millions. The job would be too gruesome for the world to stand by, hence the Lytton Commission sponsored by the League of Nations for the express purpose of finding out what is wrong, and what can be done about it. The Commission is composed of the following men, all well known and responsible: Lord Lytton, of Great Britain; Major General Frank R. McCoy, of the United States Army; Count Aldovrandi of Italy, General Claudel of France; and Heinrich Schnee of Germany.

The report of this committee is now complete and will be presented to the League of Nations formally on November 14. It has already been handed to the Secretariat of the League and was published by them on Oct. 2. This report urges a Sino-Nipponese meeting to iron out their difficulties. It scores the Japanese for their seizure of Manchuria. It demands the open door. It hits the Chinese government for its weakness and proposes a compromise.

Japan does not take kindly to the report, and its war office has already declared that if this report is adopted by the League she will withdraw from the Council and will oppose its action with the firmest determination. The following brief synopsis will be very helpful for those who want to be informed.

Without recommending any form of international action against Japan, the document lays upon the league council responsibility for carrying out its proposed solution in conformity with the provisions of the league covenant, the Briand-Kellogg pact and the nine-power treaty.

The commission does not hold China blameless for the situation in the East, but sharply indicts China's governmental weakness and administrative disorders. Moreover, the report insists upon the necessity for China to satisfy Japanese economic interests in Japan and in Manchuria.

Would Reconstruct China

"The final requisite for a satisfactory solution," says the report, "is temporary international co-operation in the internal reconstruction of China."

Emphasizing the fundamental interests and responsibility of foreign powers other than Japan, the document states:

"Any real, lasting solution by agreement must be compatible with the stipulations of existing multi-lateral treaties on which is based the peace organization of the world."

"The considerations which actuated representatives of the powers at the Washington conference are still valid. It is quite as much in the interest of the powers now as it was in 1922 to assist in the reconstruction of China and the maintenance of her sovereignty, her territorial and administrative integrity, as indispensable to the maintenance of peace."

"Any disintegration of China might lead, perhaps rapidly, to serious international rivalries which would become all the more bitter if they should happen to coincide with rivalries between diverse social systems."

This could be interpreted as a reference to the possibility of a conflict involving Soviet Russia.

Interests of Peace Same

"Finally," said the report, "the interests of peace are the same the world over. Any loss of confidence in the application of the principles of the league covenant and the pact of Paris in any part of the world diminishes the value and efficacy of those principles everywhere."

Two suggestions for settlement the report condemns as unsatisfactory.

They are restoration of the status quo ante which the Chinese have been demanding, and the maintenance of the present Manchurian regime.

"The first," says the report, "would be no solution."

"Since the present conflict arose out of conditions prevailing before September, 1931, to restore those conditions would be merely to invite a repetition of the trouble."

"Maintenance and recognition of the present regime in Manchuria would be equally unsatisfactory. Such a solution does not appear to be compatible with fundamental principles existing in international obligations nor with good understanding between the two countries upon which peace in the Far East depends."

"It is opposed to the interests of China, it disregards the wishes of the people of Manchuria, and it is at least questionable whether it would ultimately serve the permanent interests of Japan."

Establishment of a special autonomous regime for the three eastern provinces of China under the sovereignty of the central Chinese government is possible the report declares, "if China and Japan could recognize the identity of their chief interests and if they were willing to make those interests include the maintenance of peace and the establishment of cordial relations with each other."

All lovers of humanity and peace ought to pray that justice, truth, and righteousness may prevail. May the nations interested in peace be prayed for, that their work as peacemakers may be fair, impartial, and unselfish. May the Spirit of the Master prevail more largely in the councils of the nations. May we pray that Satanic influences may be checked by the prayers of God's people in China, Japan, and Manchuria.

THERE IS A DIFFERENCE

Between temperament and grace.
Between an excuse and a reason.
Between confidence and bravado.
Between jocularity and Christian joy.
Between knowledge and appropriation.
Between Christianity and mere culture.
Between being melancholy and being serious.

Between wholesome amusement and gambling.

Between having an excuse and making an excuse.

Between being white-washed and being washed white.

Between saying your prayers and praying your prayers.

Between knowing the Bible and knowing about the Bible.

Between using the Lord and letting the Lord use us.

Between professing to be the Lord's and being the Lord's.

Between growing tired of service and growing tired in service.

Between the church being in the world and the world being in the church.

—W. S. Bowden.

TO SAVE SINNERS

"Christ Jesus came into the world to save sinners." There was a Scotchman who had formerly been a notable character, a prize fighter and gambler. Changed by the grace of God, he became a mighty soul-winner, and on one occasion his message was being greatly blessed. Just before he arose to speak at one service, some one sent an envelop up to the platform. On opening it, he found it contained a long list of sins and crimes that he had committed in that very city. At first he felt that he must run away, but stepping boldly to the front of the platform, he said, "Friends, I am accused of crimes and sins committed in this very city. I will read them to you." One after another he read these charges, and at the conclusion of each he said, "I am guilty." When he had finished the whole list he paused for a moment and then said, "You ask me how I dare come to you and speak of righteousness and truth, with a list of crimes like that against my name? I will tell you. 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.'"—Moody Church News.

COLONIAL FRIENDLINESS

(Continued from page 338)

but merely humans who strove hard, in face of almost overwhelming odds, to establish their homes in the new land. If the Americans of to-day have nothing else to thank the early New Englanders for, they always will owe them gratitude for founding the American family, the bulwark of the nation.

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Ann Arbor, Mich.

THE DEAFENING NOISES OF THE WORLD

A gentleman was asked by an artist friend of some note to come to his home and see a painting just finished. He went at the time appointed, was shown by the attendant into a room which was quite dark, and left there. He was much surprised, but quietly awaited developments. After perhaps fifteen minutes his friend came into the room with a cordial greeting, and took him up to the studio to see the painting, which was greatly admired. Before he left the artist said laughingly, "I suppose you thought it queer to be left in that dark room so long." "Yes," the visitor said, "I did." "Well," his friend replied "I knew that if you came into my studio with the glare of the street in your eyes you would not appreciate the fine coloring of the picture. So I left you in the dark room till the glare had worn out of your eyes."

The first stage of Moses' prayer-training was wearing the noise of Egypt out of his ears so he could hear the quiet fine tones of God's voice. He who would become skilled in prayer must take a silence course in the University of Arabia. Then came the second stage. Forty years were followed by forty days, twice over, of listening to God's speaking voice up in the mount.—S. D. Gordon.

PURCHASED BY BLOOD

It seems to me as though all heaven were trying to bid in your soul. The first bid it makes is the tears of Christ at the tomb of Lazarus; but that is not a high enough price. The next bid heaven makes is the sweat of Gethsemane; but it is too cheap a price. The next bid heaven makes seems to be the whipped back of Pilate's hall; but it is not a high enough price. Can it be possible that heaven cannot buy in? Heaven tries once more. It says, "I bid this time for that man's

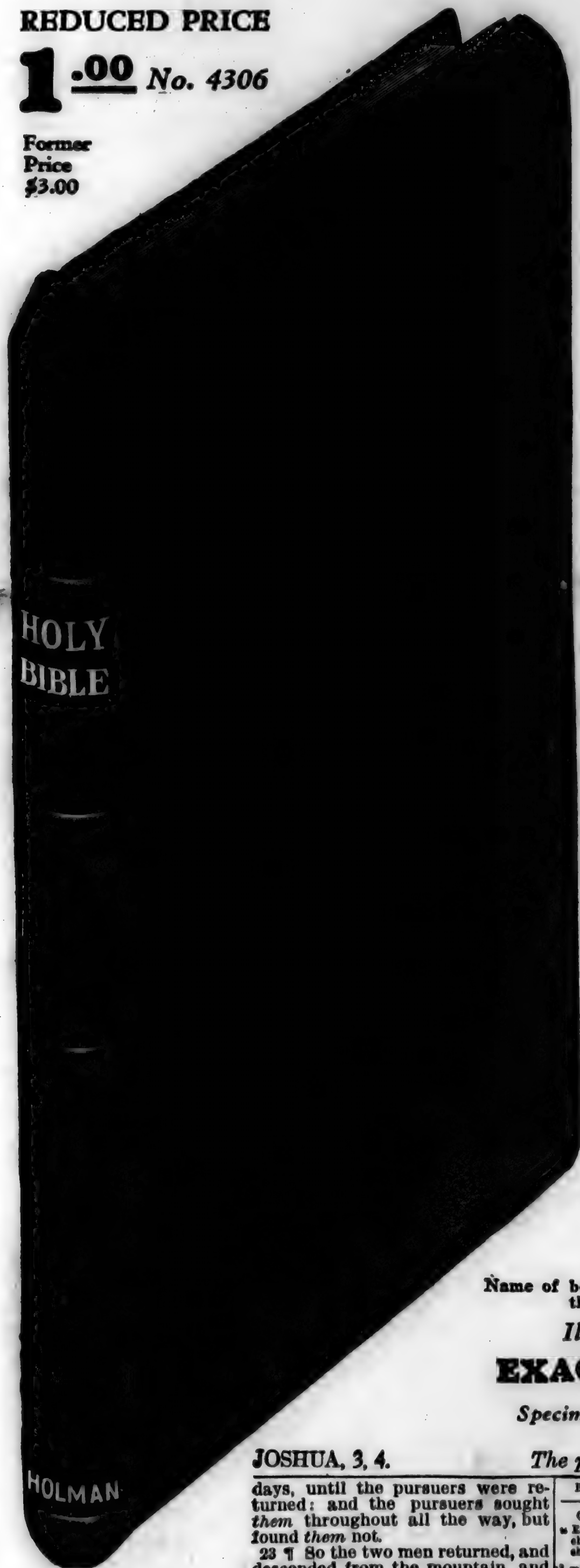
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JOSHUA, 3, 4.

The people come to Jordan, and pass over.

days, until the pursuers were re-
turned: and the pursuers sought
them throughout all the way, but
found them not.
23 ¶ So the two men returned, and
descended from the mountain, and

B. C. 1461.
CHAP. 3.
v. 11. 11.
ch. 3. 11.
ch. 3. 11.

the Hivites, and the Perizzites,
and the Girgashites, and the Am-
orites, and the Jebusites.
11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jor'dan.

soul the tortures of Christ's martyrdom, the blood on His temple, the blood on His cheek, the blood on His chin, the blood on His hand, the blood on His side, the blood on His knee, the blood on His foot—the blood in drops, the blood in rills, the blood in pools coagulated beneath the cross; the blood that wet the tips of the soldiers' spears, the blood that splashed warm in the faces of His enemies." Glory to God, that bid wins it! The highest price that ever was paid for anything was paid for your soul. Nothing could buy it but blood! The estranged property is bought back. Take it. "You have sold yourself for nought; and ye shall be redeemed without money." O atoning blood, cleansing blood, life-giving blood, sanctifying blood, glorifying blood of Jesus! Why not burst into tears at the thought that for thee He shed it—for thee the hard-hearted, for thee the lost?

—T. DeWitt Talmage.

HAVE YOU OBSERVED?

That backsliders usually hug the back seat in church.

That faultfinding grows without cultivation.

That you can get more persons out to the chicken dinner than to the prayermeeting.

That stinginess is next to devilishness.

That "tooting your own horn" sounds brassy.

That "petting" parties destroy spirituality.

That cold-hearted religion has no attractiveness.

That the church suffers for the lack of spiritual fire.

That a number of persons ought to bring their bed to church; they sleep better there than they do at home.

That the devil has not got everybody hoodwinked.

That there are more genuinely good people in the world than most people suspect.

That the church can get on without you. But that you cannot get on very well without the church.

Guard well thy thoughts; our thoughts are heard in heaven.—Young.

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DECEMBER, 1932



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth, good will toward men.

—Luke 2:8-14.

PEN PICTURES FROM LIFE AND NATURE

Another Christmas with Gerry's Family

By Mary Miller



It was Saturday—two weeks before Christmas. Old Jerse had been milked and was eating deeper holes into the straw pile. Gerry was getting pies ready for the oven, and the children stood around the table watching, their fingers itching to help make the curlicues around the pies, draw the faces on the upper crusts, or to eat a bite of dough. By and by, after they understood where their liberties ended, Don, with a sudden eager light in his eyes, asked the question that had been brewing in Gerry's mind for some time.

"This Christmas we want to do something nice to Jesus again, give Him presents; don't we mother?"

"O—oh ho, Don! Give presents to Jesus?" laughed Norma as she brushed back her curls. "How could we give presents to Jesus?"

Don was on the defensive immediately. "Jesus said doing things for poor people is just the same as doing it for Him; didn't He mother?"

"Let's learn that verse and always remember it when we want to do naughty things to poor people or anybody—and then we will see how many nice things we can do for Jesus every day. This is what Jesus said. 'Inasmuch'—that means if—'Inasmuch as ye have done it unto the least of these my brethren,—the poorest, ugliest, dirtiest people there are—'ye have done it unto me'—unto Jesus. Now I'll say it again and then we'll all say it together." Gerry repeated it slowly and carefully. They all did it together, and then each of the children tried it alone.

During this discussion Don's Christmas fever had been rising. "What'll we do this year, mother?"

"Last year the Juleses came, and they just ate and ate," Norma grinned happily at the recollection.

"And they took a basket home, didn't they mother?" chirped Jeannie excitedly, twisting her eager little wren-like face toward all of them in rapid succession. "Let's we do it again."

"Let's all think about it and decide this evening," suggested Gerry. And as they drifted off to play Gerry heard suggestive bits of sentences: "That boy I take milk to in school;" "Little colored boy at the mission;" "Georgie Mae, in the little old black house—no dinner at all sometimes."

No member of the family had changed much since last Christmas. Geraldine, or Gerry, was still the little girl-mother who made new acquaintances wonder if maybe they hadn't misunderstood. The children had a standing joke on their mother that they told with beaming amusement. A shabby old lady who came around selling her own recipes for "eggs or pennies, or anything people had" came to their house while Gerry and the children were out feeding the chick-

ens. She hobbled past the house, on out to the chicken yard, and looking at Gerry asked, "Where's your mama, children?"

Norma was pretty, lovable, and dependable. She was her mother's "right-hand man." Once Gerry heard her telling Don, "You're not obeying your parents." And when her uncle's household furnishings were stolen, Norma sighed as she stitched away at her quilt blocks, "If only Adam and Eve hadn't sinned!" She was, her teacher said, the best penman in her room, always handed in the neatest, tidiest papers, and was generally recognized as the most able, apt craftsman in the second grade. At home she had pieced almost an entire four-block quilt, which she kept neatly packed away in a box.

Jeannie had started a quilt too, but her's was so jumbled together in the box, the stitches were so crooked and so long, and the shape of the finished blocks so indefinite and so generally awry that every time they were mentioned even Don broke into his high falsetto laugh which was characteristic of him when his happier emotions gained the ascendancy. Swayed by majority in-



fluences Don had started a quilt too, but from observers' amused smiles he had gained the idea that it was ungentlemanly pastime and donated his patches to Jeannie.

On one of the rare occasions when Norma and Don were allowed to take their lunch to school, Jeanie wanted her lunch packed too. So Gerry packed her lunch. A little while later when Gerry came out to hang clothes on the line, she saw Jeannie sitting on top of Jerse's straw stack contentedly munching at a sandwich, while her lunch pail sat at such an angle that just when Gerry was going to call to her, the pail tipped over and rolled down the side of the stack, spilling fruit, cookies, and sandwiches as it went. Later when Gerry repeated the story Jeannie's vivid little face was all aglow with a grin that broke out into a resistless laugh at the last as she saw herself leaning over the side of the stack watching her prized lunch go spilling down.

Don was still the same little over-emotionalist he had been a year ago. One minute he'd be singing hilariously,

"I want a girl
Just like the girl
That married dear old dad."

or breeze in carrying his peddler's pack with, "Anything for you to-day, Mrs. Barton?" The next minute he'd ask quivering, "How can people go to heaven when the bears eat them?" Or, "How can we fly away with Jesus when He comes?"

One evening when Gerry had finished reading the story of the crucifixion she waited quietly for their reaction. With moist eyes and quivering tones, Don put his head in her lap and said, "Mama, let's pray."

Fear played a great part in Don's religious complex. A bad sandstorm came up suddenly one evening while Gerry and "Sam Annie" were knotting a comforter on the floor. In great alarm Don rushed upstairs to get the girls to play church with him. They went on dressing their dolls, so he rushed down, threw himself on the comforter and in a voice near the breaking point said, "Let's play church mother."

Gerry said, "What shall we sing?"

Don said, "Jesus Loves Me," and began in a quavering voice. They sang it and then Gerry suggested, "God Will Take Care of You." They followed him through a hurried series of songs. By that time the worst of the storm seemed to have gone by and Don ventured out to view the situation. A minute later when the girls came downstairs he blustered in and greeted them with an air of bravado as if he had never been afraid of the storm. The evening finally came when they were to decide on their Christmas plans. After some discussion they agreed that they'd pack three baskets—one for Georgie Mae's family in the little old black house, one for the family of the little boy to whom Don took milk at school, and one for Grandma Peterson, "if Daddy will buy the stuff and take us around." Daddy was to carry the basket in, mother was to talk first at each place, Norma and Jeannie were to sing, and Don was to tell the Christmas story.

The day before Christmas everybody was busy; even Jeannie helped do "every sing." They were to take Grandma Peterson's basket to-night and the other two before church on Christmas morning. Finally everything was ready. They all climbed into the car with the smallest basket, drove away, and stopped before a dingy little house up the street. Gerry knocked softly and a quavering voice called, "Come in." Grandma looked up wonderingly as Gerry and her family came quietly into the room. "How are you Grandma?" asked Gerry gently as she stooped over to kiss her. "Did you know it was Christmas to-morrow?"

After a little conversation Gerry said, "The girls would like to sing you a little Christmas song." Then Norma and Jeannie stood together and sang in hushed, feeling voices:

"Away in a manger,
No crib for His bed,
The little Lord Jesus
Laid down His sweet head;
The stars in the sky
They looked down where He lay;
The little Lord Jesus
Asleep in the hay."

(Continued on page 369)

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No. 12

THE FIRST CHRISTMAS

By Dona Belle Hepler



HE light flickered and danced across the silent figure seated before the fire, throwing into relief the silvery hair and slightly stooped figure against the blackness of the room. With a sigh the man stirred, raised his eyes from the book in his hands and gazed into the fire. "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was," he murmured drowsily. The first Christmas! And here it was another Christmas, the one thousand nine hundred and thirty-second one! That was a terrifying number when you stopped to consider it a bit. So many of them, and yet he could remember but sixty.

The first ones he recalled vividly as times of joyous excitement when mystery and surprises whispered through the days. He remembered the family circle gathered about the glowing fireplace on Christmas Eve and how each face shone ruddy in the glow of candles as with upturned faces the happy group sang the Christmas carols. For years the memories were nearly the same. Then they changed.

He saw himself standing in a little pulpit telling the story of Christ and His birthday to a group of Indian children, while outside the howling winds tore at the little log church, built by his loving hands in the heart of Alaska's wildest regions. Truly his Christmases were different, but he loved the later ones as well, perhaps a little better, than the earlier ones. All that is, but this particular one.

Here he was on Christmas Eve snowed in at the end of his trap line. He had expected to be back at the Indian village two days ago, but a terrible, blinding snow-storm held him prisoner. As yet the snow was too soft for him to attempt the return hike; so his assistant would have to oversee the services while he sat here alone. He stirred impatiently and then picked up the Bible again. "And when they had come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh." The old man closed his eyes an instant, and then suddenly jumped to his feet.

In bewilderment he gazed about him. Beside him on the green slope of the hill lay sheep and shepherds, sleeping. Far down in the valley nestled a tiny, white village. As he stood there perplexed, a great light began to spread across the sky, and suddenly from this blinding glory, there burst forth the sound of voices singing, "Glory to God in the highest."

The other shepherds, aroused by his cry of wonder, covered their faces and huddled upon the ground in terror, while he knelt, praying to know what this could mean. As



WHILE SHEPHERDS WATCHED THEIR FLOCKS

Like small curled feathers, white and soft,
The little clouds went by,
Across the moon, and past the star,
And down the western sky;
In upland pastures, where the grass
With frosted dew was white,
Like snowy clouds the young sheep lay
The first blest Christmas night.

The shepherds slept; and, glimmering faint,
With twist of thin, blue smoke,
Only their fire's crackling flame
The tender silence broke.
Save when a young lamb raised his head,
Or when the night wind blew,
A nestling bird would softly stir
Where dusky olives grew.

With finger on her solemn lip,
Night hushed the shadowy earth,
And only stars and angels saw
The little Savior's birth;
Then came such flash of silver light
Across the bending skies,
The wondering shepherds woke and hid
Their frightened, dazzled eyes!

And all their gentle sleepy flock
Looked up, then slept again,
Nor knew the light that dimmed the stars
Brought endless peace to men,
Nor even heard the gracious words
That down the ages ring—
"The Christ is born! the Lord has come,
Good will on earth to bring!"

Then o'er the moonlit misty fields,
Dumb with the world's great joy,
The shepherds sought the white-walled town
Where lay the baby Boy—
And oh, the gladness of the world,
The glory of the skies,
Because the longed-for Christ looked up
In Mary's happy eyes!—Selected.

suddenly as it came the miracle was gone, and all was quiet. The only trace of its happening was a great star which shone serenely, seeming to stand above the little hamlet. Grasping his staff, he leaped to his feet, and rushed from the hillside, leaving the others to exclaim and marvel at the sight they had beheld.

On he rushed until he reached the village. Undecided, he paused a moment. Surely nothing untoward was here, for all was quiet in sleep. But yet there was the star! Cautiously he crept along the twisted streets. Strange! the light of the star always preceded him, leaving all behind him dark. What was this! The star moved no longer, but hung above a stable. He could smell hay, and hear the cattle munching it. Why should the star halt here?

Slowly he edged to the doorway, and peered in. Then, awestruck, he stumbled inside. Upon the straw was a mother holding a newborn babe, and about the Child's head shone a golden halo. With a mighty shout he fell to his knees, exclaiming, "My God, it is the Promised One!" And as he cried out the Child turned and smiled at him.

* * * *

The old man before the fireplace nodded; then opened his eyes. How was this? Where were his sheep and fellow shepherds? Was it possible he had been dreaming? Perhaps the star was shining even now. He rushed to the door and flung it open. Only the silence of the Arctic night met his straining ears. Myriads of stars gazed at him, but none resembled that star.

Then it was a dream, in which he saw shepherds and the star, a mingled vision of the Bible accounts of Luke and Matthew. But the vivid impression remained. Falling upon his knees, his arms outflung, he cried aloud, "Thank God for Christ, thank God for Christ." And as he knelt there it seemed he could almost hear cathedral bells chiming across deep snows — it was Christmas morning!

Goshen, Ind.

There is in the Bible a living, energizing, regenerating force not of human origin. "My words," said Jesus, "are spirit and life." The Bible brings us face to face with Him and with the treasures of wisdom and knowledge that are in Him. The Bible is the message of God to the minds and hearts of all men and is inexpressibly profitable, for time and eternity, to all who receive it and obey it.—Don O. Shelton.

"CHOOSE YOU"

By Nadine S. Roth

"The Holding Electric Company's man will do the whole job for the four hundred, and that includes all the out-buildings too." Frank Gooth, the owner of Pineridge Dairy Farm delivered this speech somewhat as an ultimatum. At least so it seemed to Robert Kuhns, better known as, "Straight Kuhns," the electrician.

"Well I'll figure over the job and let you know what I can do," and Kuhns moved toward a handsome new Cheverolet coach, entered, and drove away. He drove faster than was his wont, for he was angry.

"Four hundred—It's getting so an honest electrician can't compete with those crooks. They'll underbid him every time, then use inferior material and do shoddy work," he grumbled.

The name of "Straight Kuhns" had come to Robert as a legacy from his father, who had built up and passed on to his son the reputation for absolute honesty. Because of this reputation the elder Kuhns had been able to also pass on to his son a thriving business so that Robert at thirty-two had more work than he could do at a time when work was scarce. Consequently he had money when money was scarce. His neighbors said luck favored him and he had the golden touch, for hadn't he drawn five thousand dollars out of the McMinnville bank just before that institution closed its doors? Robert had invested this in taking over the mortgage on the Sullivan place.

To Robert Kuhns, however, the Pineridge Dairy Farm job with its attendant chance to sell electrical fixtures at a good commission seemed of paramount importance, for taking over the Sullivan mortgage had about stripped him of ready cash, and he was still making payments on his car. Neither were all the furnishings of his newly remodeled home paid for, nor could he give up his golf with its attendant fees, for he needed that to keep fit. A man had to have some recreation, he reasoned.

Of such importance did this particular job seem that Robert was considering the methods of less honest electricians. "After all he had to look out for number one in business didn't he?" Thus he was arguing with his conscience as he drove along.

His morning mail was waiting on his desk when he got home. "You got all the letters this morning Daddy," his little daughter informed him.

"Well, well, now run along while I read them," and he lightly tweaked the upturned nose, then turned to his letters.

One was from Mrs. Sullivan stating that owing to Mr. Sullivan's poor health and the low price of farm products, they would be unable to pay even all the interest on the mortgage. A shiftless lot, was his verdict. Perhaps he'd better foreclose and get a better man on the place. The property wasn't bringing any income at this rate. If he could rent or sell he'd be better off. So he pigeonholed the letter and took up another that had come that morning. It was from his

sister, Vesta, in California, and in it was a snapshot of herself. Robert looked at it, then carefully laid it face down on the desk. His sister's calm eyes made him feel uncomfortable. He didn't get much out of the rest of his mail, for the lure of the Pineridge Dairy job and the temptation of foreclosing the Sullivan mortgage warred with the force that photo had set in motion.

The man, Robert Kuhns, was battling with his conscience, that conscience that had not bothered him for a long time had awakened and was pointing an accusing finger at his doings. Half angrily he folded his sister's letter, put it and the picture into the envelope again, and tossed it on the desk. The letter landed address side down. "Choose you this day whom you will serve," was on the envelope, for Vesta, who was a city missionary, always used scripture verse seals on her envelopes. Robert had often laughed and said, "Oh, it goes with her business." He tried to dismiss it now as he pushed the letter aside and started to figure on the Pineridge Dairy job, but his mathematics wouldn't come out right.

Again he saw himself as he had graduated from college. Vesta had urged him to accept Christ with that very verse. How well he remembered the evasive, "I don't feel like it." "But Robert you may never feel like it," she had answered.

Lightly he had answered, "Oh sure, I will when I'm older." Well he was older now and yet no nearer the kingdom, in fact not so near.

But Vesta had not been so easily put off, "Why wait till you're older and give God only the husks of your life? Think of the good you could do if you were a Christian."

To that he had answered, "I can do good without being religious. I am as good now as many church members. (Come now am I not?) I don't smoke and many church members do. I live clean—don't even listen to smutty stories—and I tell you the church members who do are legion. You know, Sis, that I try to be honest, kind, and gentlemanly at all times. What more do you wish?"

Her answer after all these years still made him squirm, so direct and pungent had it been, yet she had only said, "I wish you were saved."

"Well, don't worry, I will be some time. In the meantime I'm going to do all the good I can in my own way. I'm trying to improve all the time. Of course, I often fail and make mistakes, but trying is ever helpful." This had only brought from her a more earnest answer and tears had been very near as she said, "Buddie Boy, you'll be fighting

a losing battle. I know you are noble, good, and fine morally. I know you compare favorably with many church members, and I know you honestly mean to keep on improving, but it can't be done. If you choose the world, it will lead you down. The descent may be gradual, but it will be a descent all the same. You can't make much real lasting improvement without Christ in your life."

His, "Watch and see. I'm going to climb," had been almost flippant.

Vividly that conversation came to him across the years, undimmed by time. Again he tried to forget and do some figuring, but still conscience kept saying, "Vesta was right. The years have proved her right; and Robert had to admit they had.

She certainly had been right, for scarcely more than a year later he was smoking occasionally. In another year he found himself listening to a shady story. Now he was a habitual smoker, could take part in a smut-fest without a qualm of conscience, and was contemplating a shady deal in business and thinking of foreclosing a sick man's mortgage. All this to appease his pampered appetite and keep up with the Joneses. Certainly the greedy avaricious man, Robert Kuhns, did not compare very favorably with the open-hearted, generous, kindly boy of that name. Suddenly Robert saw himself for what he was. He saw how far he had descended on the downgrade.

"Lord, I've made a mess of things." The word "Lord" made him start. Till now it had been a habitual swearword of his. Now the thought of taking the name of his mother's God in vain stood and pointed another accusing finger at him.

"Lord," this time the word was a real prayer, "I have indeed made a mess of my life. I do not need new resolutions, they will only be broken. I need something else—a new life, Lord. Dear Jesus, please forgive me and—and take charge of my life from now on and forever. For a long time he remained with bowed head. Then raising his head he looked out the window. At last he reached for the desk phone.

"Trinity 1476, please," he told the operator.

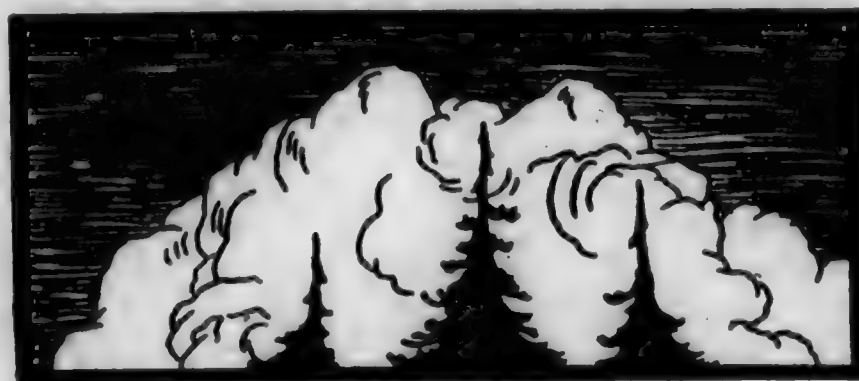
Then, "Hello, Hello! is this Mr. Geiger, the pastor of the Bethany Church?" "Are you very busy? Too busy to talk with me?" the last was very wistful.

The answer must have been favorable, for he said, "This is Robert Kuhns speaking—I'd like to see you immediately—I need help. All right, I'll be right over. Yes, just as soon as I can get there. Thank you. Good-bye.

Robert Kuhns had chosen.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.



MUSIC A POTENTIAL FORCE IN THE DEVELOPMENT OF A COMPLETE LIFE

By A. C. Kolb

An address delivered at the literary society of the Kitchener and Waterloo, Ont., Mennonite churches.

I think it is well that we should consider for a little while this evening the potential force which manifests itself in music, in a more general way, rather than to limit ourselves to merely some particular kind of music.

What Is Music?

Primarily, music has to do with the science and art of the rhythmic combination of tones, embracing melody and harmony; that is to say, it has reference to any rhythmical succession or combination of sounds, especially if pleasing to the ear.

To my mind, however, there is another realm where the very essence of music is found, though no sound whatever may be produced. Essentially, music is harmony. Or, contrariwise, as all harmony portrays music, without harmony there can be no music. Where harmony is absent, there is discord, and discord has no place in real music.

With this thought in mind, therefore, I should like to point out that the very setting of the celestial world is a veritable picture of the most profound music that has ever been produced. When God set the planets and the stars of the heavens in their respective places, and sent them on their innumerable courses, He gave us the most stupendous example of harmony that has ever been discovered. Who has ever heard of any discord between the countless stars? Walk out some clear, quiet night and contemplate the wonders of the heavens, and then undertake to describe what you saw and all that has passed through your mind! It is altogether past description, other than to join in the rapturous exclamation of the Psalmist (Psa. 19:1-3) "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Let us, however, leave the stars as they sing together, and come down to earth, of which Isaiah speaks on one occasion (Isa. 55:12) where "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Of course, this is a figure of speech, but note how beautifully it portrays the wondrous harmony which pervades the work of the hands of our great God! Every meadow is a song, and every bower an entrancing melody. The winds sigh through the leafy trees, and as we listen, a sense of serenity and sweet contentment steals quietly over the soul. The birds of the air rise on their fleecy pinions to bathe in the sunlight, or dart hither and thither among the branches at eventide, with such quietness as compels reflection, while the murmuring brook winds its way among hill and dale, softly gurgling here, or faintly rippling

there, or splashing yonder, or gliding placidly through level stretches, singing, laughing, or musing, as it were, and all the while inspiring the beholder. The music of the waters, whether in brook, or river, waterfall or moaning waves, compels involuntary admiration, and unconsciously we turn our thoughts upon God, as we stand, the while, overwhelmingly amazed at His unfathomable wisdom, might, and Providential care.

I have endeavored to direct our minds to these things in order that we might not forget that music has its origin with God. In hell there is no music. We have no record anywhere that there is anything in hell resembling harmony, or that will produce one pleasant sensation for even just one brief moment. The Scriptures tell us "there shall be weeping and gnashing of teeth," but nowhere do we find one instance where anything possessing any of the elements of music may be found there. It seems altogether past human comprehension that there should be people who seemingly care so little where the path they follow must inevitably lead.

Leaving this particular course of exploration into the realms of music, may I take into consideration with you this subject and examine it from the angle which was doubtless intended by your Program Committee,—the music indulged in or enjoyed by the human family.

What Constitutes Good Music?

So far as my experience has led me, I have never been able to find anything harmful in good music. Observe, I say GOOD music. Just what may constitute goodness as regards music, naturally depends upon individual taste, but here we come face to face again with an individual responsibility, namely that of cultivating proper tastes. A person may so cultivate his taste as to think whiskey is a good beverage. Likewise we find those who have cultivated their taste for music to a point where they regard jazz as the most satisfying combination of sounds, notwithstanding it was never calculated to inspire any one with lofty and noble emotions, or awaken impulses that enthrone purity and virtue.

I do not say that only so-called "sacred" music is good. There are various types of music which are elevating. There are those which express the finer emotions or awaken appreciation of things lofty; or afford rest to a tired mind or body; or quietness and comfort to a troubled heart. There are types which stir us out of lethargy into ambitious effort, without destroying the finer impulses. There are types which are permeated with the spirit of worship. A symphony may soothe, or by a pronounced crescendo unfold mental pictures of achievement scarcely capable of being visualized in any other way. Music may be descriptive of the forest with

its restless, teeming inhabitants, or portray the gliding of the downy, colorful clouds, or the terror of the thunder, or the withering blast of the tempest, or the panorama of a quiet, golden sunset, wreathed in silver and crimson. Any of these types are capable of sending a thrill vibrating through our human frame, and of giving us new concepts of the wonders which surround us. All of these have to do with nature, and since God made nature, these forms of music become **vehicles by which our fancies may be translated beyond the confines of our tiresome, monotonous, every-day thinking, to a realm where we find keener appreciation of blessings promised, but hitherto unemployed and consequently not enjoyed.**

In one sense, all GOOD music may be considered sacred, for through its influence and instrumentality we may obtain a much wider vision of the inexhaustible wealth of beauty God has placed at our disposal. He invites us to open wide the doors of our mental powers and behold glory, and splendor, and magnificence in the symmetry and harmony in all His creation. To no other creature has He imparted the gift of reasoning and power of comprehension. If our minds be pure, all these agencies may reveal to us heights and depths of mysteries heretofore undiscovered. These impressions compel admiration and adoration of the great Creator, and inspire in us a greater faith, for from what other source can these marvels emanate than from the hand of God Himself? Through a proper appreciation of good music we may draw aside the curtain of the windows of the soul and admit a flood of light revealing a vastness of surprises never before dreamed of. All these thrills and experiences inevitably tend to make us better men and women. They smooth the rough places and take off the unsightly corners of our malformed dispositions. Alas! Too often we find ourselves inclined to sag or slip into near-slatern indifference and become so self-centered that it seems nothing need matter. Let music revivify us lest we sink into sheer uselessness and decay.

What About Jazz Music?

During recent years there has been inflicted upon this world a type of music that is positively demoralizing, and is damning the souls of many innocents. Some call it a form of love-song, though if one may be guided by the suggestive allusions, it should more properly be called "lust-song." This type is glorified and brought into prominence by what are commonly known as "radio crooners," and the sordid appeals to passion are so vicious that it is a wonder their continuance is tolerated. Surely the poisons injected into the minds of the younger generation must produce disastrous results, of which certain crime records already appear to be but a prelude. These vipers of society, with their insidious promulgation of voluptuousness are distinctly a menace. But since this is unquestionably the "jazz age," it seems quite like another form of plague to be endured for a while, appealing only to the lower instincts, and apparently glorying in its conquests.

My conception of what is termed "jazz"

is that its relation to real music is similar to that of vice in its relation to virtue. I have not yet heard of a man who loves God with all his heart and soul and mind and strength, who would consent to bring an offering of jazz music to God and ask Him to bless its influence. It does not appeal to our better selves, nor help us in our fight against evil. It rather tends to distort our finer conceptions of holy things, putrefies our taste for purity, and destroys our love for that form of sounds which may be brought into harmony so as to produce a pleasing melody, and inspire us with lofty aspirations.

That music wields a mighty influence cannot be denied, and that is no doubt one reason why the devil produces so many counterfeits. He never originated music, and he never encourages the use of good music for good purposes. Let us mark well the influence under which we may find ourselves. There are many kinds of music—harmonies or combinations of sounds, if you like—just as there are many other things which are known collectively under some particular head. But when we consider our subject from the standpoint of how music may contribute to such completeness of life as may lie within our possibilities, then we must remember that, first of all, we need to find our tastes, our desires, our motives, to be in harmony with the great Creator of all that is good, and not allow ourselves to be carried away into a state of mind where we become indifferent.

It is possible to have a perfectly straight sapling trained into a miserable looking tree, good for nothing except firewood, and of undesirable quality at that. Satan is not interested in anything that is good, but he often does employ means which resemble the essentials of goodness so closely that unless we be on our guard, we may unconsciously find ourselves cultivating tastes which eventually spoil the prospect of usefulness we hold. We are constantly in battle against evil, and Satan is not slow in coming to us and coaxing us to lend our abilities or gifts along lines which were never calculated to benefit any one. His wiles are deceptive, and his camouflages so well designed as to endanger "the very elect" if it were possible.

The Influence of Music

Most people like music. That is why it has such a tremendous influence, and it is through influence that character is often either reared or wrecked. If we cultivate tastes which will permanently benefit ourselves and others, if we bring into our lives such elements as produce harmony and develop beauty and symmetry, and allow the Spirit of God to pervade our very being so that He may have first place in all our considerations, then will we progress along the way that leads to the unfolding of completeness and perfection. No other course can possibly produce this result. A complete life never is the result of an accident. It may be possible that a spoiled life becomes beautiful through some miraculous transforming agency under the direction of God, but never in any other way. The harmony which has its origin in God alone can never be vested in human beings unless God puts it there. With-

out harmony no life is complete. The less there is in life, the less complete that life must be. The more of God there may be found in the life of an individual, the more will that life be like a poem or an inspiring song. And the more the mind dwells on God, the more capable will it become to comprehend God (I have reference to a normal mind) and the more God will be able to express Himself through such an individual.

In the cultivation of musical tastes no mistakes will ever be made if everything that savors of the mean, the low, the sordid, or the base, be excluded. Sometimes we learn by making comparisons, and this holds good in the realm of music. But if we approach the study of music with pure motives, and it is our endeavor to express through this agency the noblest impulses which can possess the heart and mind, then the value of such comparisons always finds expression in preferring that which ennobles and inspires, and our distaste for that which lends itself to any other purpose, however mild its tendency may be at first, becomes the more pronounced. Music which is designed to tickle the feet and inflame passion (and there is plenty such) is not the kind which will help in the development of noble character or a well-rounded life.

Outstanding Composers

Among the great, outstanding musical composers of all time, there may be mentioned at least six whose productions will doubtless live in the affections of humanity for many years to come. These six I might mention as being Handel, Haydn, Bach, Beethoven, Mendelssohn, and Mozart. Their conception of Christianity may not have been just what we hold it to be or mean, but of these six it may well be said they had a conception of God in some form or other which was much loftier and reverent than that of many modern composers of note. Others may have emulated them, but the driving force which urged them to write, seems to have been of a smaller caliber when it came to portraying the tremendous pow-



YOU ARE NOT THERE

By Ursula Miller

(In memory of a departed one, who still lives in memory)

Silently, I stand within the open door;
I pause—and memory rushes in:
I see so plainly, sitting in your chair,
I see—I'm sure I see your smile begin
Before you speak to me.

I know well what words will come to-night:
We speak and plan about the evening meal,
About our day, our work, the sunset bright.
Your eyes, your voice, your face is real
In anguished memory.

Your chair is empty, and your form is gone,
I miss the way you rested in that chair,
Or spoke, or laughed, or how you moved
your hand,
Or how you held your head. I miss you everywhere,
Except in memory.

Protection, Kans.

er which an unhampered conception of that which is loftiest and best may wield when translated into music. This has chiefly reference to the production of harmonies expressing themes which verily lift us almost above the earth, as it were. Particularly is this true in regard to Handel in producing that matchless oratorio, "The Messiah," while with almost equally amazing interpretation of Scriptural teaching we find Haydn's oratorio, "The Creation," presenting to the world the fact that the earth and all that is therein, came not by chance, but by the mighty power of God. I am ready to confess that my interpretation of the first book of Genesis has been greatly clarified by the incomparable music of Haydn describing chaos, the burst of light, and the transformations which occurred in the development of this wonderful world together with all that is in it and on it as well as above it.

In other spheres we find other men and women whose productions have had a tremendous influence in transforming the lives of men, such as for example the writings of Charles Wesley, Martin Luther, Philip Bliss, Ira Sankey, Isaac Watts, Fanny Crosby, John Wesley, Fanny Van Alstyne, Augustus Montague Toplady, William Cowper, Phoebe Carey, Horatius Bonar, and a host of others whose songs have been sung into the hearts of men and women all around the world, where the saintliest of preachers perhaps could not penetrate with the most fervent messages. These songs and hymns have helped men and women to find the way that leads to the life God would have them to live.

Modern Tendencies in Music

In our modern music, so-called, we find little which can compare in beauty of harmony with those masterpieces which have become household favorites all over the earth. The reason for this seems to be that this is an age in which God is ridiculed more generally than perhaps ever before. Professing Christians allow themselves to be carried away with the lilt of meaningless sentimentalism, until they become engulfed in the morass of sheer unbelief, finding there greater enjoyment in drinking from the stagnant, polluted pools of infidelity, atheism, modernism, and such like, than from the fountain of God which quickens the soul and gives life to the dead. We may get a very pungent bit of truth and instruction from a statement made some time ago by a man who says "The American people pay \$20,000,000.00 a year for their music, including about \$15,000,000.00 worth that isn't." Our greatest danger in regard to musical culture may lie in the fact that there are so many professing Christians, including men who pose as ministers of the Gospel, who prostitute their profession in what appears to be a desire for winning the applause of men, rather than the favor of God. It is simply tragic to think of what lengths men and women go to in order to tickle their vanity and gain recognition of their fellowmen, and what a farce they make of religion by the inconsistencies they practice.

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CHRISTIAN MONITOR PULPIT

"HIS NAME"

By J. D. Mininger

His name shall be called **WONDERFUL, COUNSELLOR**.—Isaiah 9:6.

For unto you is born . . . a **SAVIOUR**.—Luke 2:11.

We have an **ADVOCATE**.—I John 2:1.

His **UNSPEAKABLE GIFT**.—II Corinthians 9:15.

Shall call his name **IMMANUEL**.—Isaiah 7:14.

"There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth."

"Glorious" does not describe the Grand Canyon of the Colorado. "Fathomless" does not depict the ocean which covers three-fourths of the earth's surface. "Majestic" does not give a proper conception of the Niagara Falls. "Bright" does not describe the sun. "Gorgeous" does not show forth the beauty of a divinely painted sunset. "Darling" does not give one a full conception of an innocent babe, fresh from the hands of God. "High" does not describe the mountain peaks of the Alps in Switzerland. "Numberless" does not convey a fair idea of the number of stars in the dotted heavens. "Long" does not define eternity, neither does "Matchless" portray the incomparable beauty, power, majesty of Him whose birth we are celebrating this Christmas season.

In the Word of God, the Holy Spirit gives hundreds of names and titles to Jesus Christ, and Christ is everything and more than these names imply. The late T. C. Horton wrote a book, entitled, "The Wonderful Names of Our Wonderful Lord." In this book, he chose three hundred and sixty-five of the Bible names given to Christ and commented on a different one for each day of the year. These names are given to Christ for the purpose of imparting to the mind of man, a slight conception of His beauty, His power, His majesty, and His all-sufficiency. At this Christmastide, let us pause long enough to meditate on a few of these names. The first one we want to think of is the name

Wonderful

"His name shall be called Wonderful" (Isa. 9:6).

We want to notice:

1. He was **Wonderful in His birth**.

"She was found with child of the Holy Ghost" (Matt. 1:18). No one, ever before nor since was born as was Jesus Christ, without an earthly father.

2. Christ was **Wonderful in His life**.

"[He] rebuked the winds and the sea; and there was a great calm" (Matt. 8:26). "He cried with a loud voice, Lazarus come forth. And he that was dead came forth" (Jno. 11:43, 44). His enemies testified, "We find no fault in this man." Other

lives, when compared to Christ's, pale into insignificance even as a morning star fades when the sun appears.

3. Christ was **Wonderful in His death**.

Through His death, the world's greatest chasm was bridged, and the greatest reconciliation was brought about when it was made possible for sinful man to be restored, to be brought back into favor and friendship and into fellowship with a Holy God.

"Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,
Oh! the mighty gulf that God did span
At Calvary."

We now want to take a little time to think of the next name

Counsellor

"His name shall be called . . . Counsellor" (Isa. 9:6).

If the farmer of to-day were offered free and dependable instruction from the United States Department of Agriculture as to how he could honestly clear a thousand dollars' profit on each acre of land, he would regard that as a wonderful opportunity. A greater privilege is accorded the humblest Christian of to-day—that of obtaining counsel from Christ Himself. There are two characteristics about Him, as Counsellor, that we want to note here:

1. As **Counsellor, Christ is Omniscient**.

As we study His life, we are impressed again and again that He is truly One who knows all things.

The sinful woman, in John 4, said, "Come, see a man, which told me all things that ever I did." To Peter, Christ said, "Go thou to the sea, and cast an hook, and take up the fish . . . and when thou hast opened his mouth, thou shalt find a piece of money" (Matt. 17:27). I challenge any university professor of this or any other land to show knowledge or wisdom equal to that.

2. As **Counsellor Christ is easy to be entreated**.

"I just dread that professor," said a certain student to me in substance. How unlike that is our precious, omniscient Lord and Counsellor. "Learn of me," He says, "for I am meek and lowly in heart." What a royal privilege to be invited to obtain counsel from this Infallible Guide and Counsellor. May we never ignore Him.

We now want to think of Christ as

Savior

"For unto you is born . . . a Saviour" (Luke 2:11).

Since the fall man's greatest need has always been a Savior, One who fully satisfies both God and man. This need is gloriously met in the person of Jesus Christ. Notice

1. As **Savior, Christ satisfies God**.

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "When I see the blood, I will pass over you." Christ satisfied God, because He is a heaven-provided and heaven-approved Savior.

2. As **Savior, Christ satisfies the heart-longings of man**. It was after the Ethiopian had found Christ, that he "went on his way rejoicing." After the Philippian jailer was saved, he "rejoiced, believing in God with all his house" (Acts 16:34). That beat committing suicide, as he was about to do before having found Christ.

Well may we sing:

"Hallelujah what a Savior,
Hallelujah what a Friend!
Saving, helping, keeping, loving,
He is with me to the end."

Another precious name applied to Christ is

Advocate

"We have an advocate" (I John 2:1).

The late J. R. Miller said: "Once, I suddenly opened the door of my mother's room, and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, danger, and in struggle. When death came at length and sealed those lips, the sorest sense of loss that I felt, was the knowledge that no more would my mother be praying for me." In John 17 we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on forever. Nothing shall interrupt this pleading, for He ever liveth to intercede.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers
They strongly speak for me;
Forgive him, O, forgive they cry,
Nor let the ransomed sinner die."

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Editorials

Following the Star

"And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." The story of the Wise Men is one of enduring charm and fascination. Poets and hymn writers have sung about it; painters and other artists have tried to put upon canvas or other medium something of the wonder of this search for the Christ; and imaginative writers have used all the skill that literary genius can supply to portray in words the historic event. Colonel Lew. Wallace in "Ben-Hur," and Henry Van Dyke in "The Other Wise Man," have drawn word pictures that many thousands have read and admired. But after all, if we want to get the story in its greatest beauty and most sublime majesty we must go to the simple story as told by the evangelist Matthew. Other writings may inspire and help us, but the Gospel story must always tower above all the rest.

It is a wonderful story, how these sages of the East, many miles away, saw a new Star, which they somehow knew would lead them to the newborn King for whom the world had been waiting. Through trackless and burning sands they must have traveled, but always the Star of hope led on. Only once do we read that the Star disappeared from their sight, and that was when they went to Jerusalem to consult with Herod. But when they left the palace of this cruel monarch the Star once again led the way, and following it, they reached the very place where the Child King lay in His temporary home in Bethlehem.

The Wise Men received a wonderful blessing because they followed the Star. The Star to-day is still full of meaning to us, and, if we follow it in our minds and hearts we, too, shall receive unmeasured blessings. In the first place, let us follow the Star to the Christ Child at this Christmas season. The observance of Christmas is universal in our land and many others, but it is remarkable how many things connected with Christmas celebrations serve to crowd out the Christ rather than to lead people to Him. The popular festivities, the exaltation of Santa Claus, the extreme commercialism, the frenzied activities of shopping and gift-giving, do not lead us to the real worship of the Christ Child. Let us follow the Star and watch that other things do not lead us away from the path which it marks out for us.

Again, let us follow the Star in our daily life. For the Wise Men the Star was the guiding instrument that led them on their way. God still has His guiding forces and influences—His Word, His Spirit, His Church, the counsel of godly people—which show us the way to go. For us the Star may represent all of these. And if we follow where it leads we will have the constant companionship of the Christ Himself and will be directed in the path of His blessed will. This will lead us into definite and joyous service in the work of His kingdom. We will not only worship the King, but follow and serve Him daily. May we allow nothing to hinder us from following the Star every day as we journey through life.

Lastly, let us follow the Star to the heavenly home. Just as the Star led the travelers from the East to where the Christ Child had His home in Bethlehem it will lead us to the heavenly home where Christ is now seated on the right hand of the throne in glory. The path may lead us through the valley of the shadow and through the dark river, but we know that the way leads home. Let us follow the Star to eternal glory.

The Christian Monitor for 1933

This issue of the Monitor closes its twenty-fourth year of publication. With the January number it will begin the year of its silver anniversary. As publications go the Monitor can not lay claim to great antiquity, but when one considers that it will, at the end of another year, have passed a quarter century of existence we are made to realize, after all, that it can not be classed as a novice among church publications. It is not our aim at this time to review the history of its career. Perhaps at some later time we may do this. Just now we are concerned with the close of a year of service and the prospect, if the Lord will, of continuing our labors through the new year.

The Table of Contents for 1932 will be found in this issue. A glance over the list of articles will reveal the nature of the material that was published throughout the year. You will find a wide variety of subjects in the list, most of them treating upon some phase of Christian life and service. Even the articles that are not strictly religious, after all, have the background and color that harmonize with the Christian tone of the paper. And here is where the Christian Monitor differs from many magazines that find their way into the homes of American people, and even Christian people. It is a Christian magazine for the home. And we trust that it may always be true to its name, "Christian" Monitor.

We are planning some new things for our readers during the coming year. Some are fully worked out and will begin with the January number. Others are still being planned for and will be announced and presented later in the year. Many of the regular features of the paper will, of course, be retained, but some new features will begin with the New Year number. **The Purposes of Education Considered from a Christian Viewpoint**, a series of articles by Edward Yoder of Hesston, Kansas, will appear each month for at least the first half of the year. Bro. Yoder is one of our leading Mennonite teachers and is well qualified for the work that he plans to do for us. **A Study in Child Nature**, a series of articles of interest to workers with children in the home, the Sunday school, and public school, by Sister Clara Hershberger of Iowa City, Ia., will appear monthly for some time. We believe these articles will be instructive, interesting, and helpful to our readers in general, and especially to parents and workers among children. **The Development of the Use of the Ultra-violet Ray in Medical Science in Recent Years**, by Sister Selena Gamber of Manheim, Pa., will be a short series that should be of unusual interest. Most people have heard about the use of these invisible rays and their relation to certain health-giving vitamins. These things sound learned and mystifying to the average reader, but Sister Gamber has succeeded in presenting them in a way that people can understand. As a trained nurse and missionary to South America, she

is well qualified to discuss this timely and interesting subject. We are also planning for some new features in the **Sunday School** and **Mission** departments. Interesting announcements will be made soon. Watch for them.

Naturally a number of the present features will continue through the coming year. Bro. Derstine will continue to give his interesting **Comments on World News** in the light of Scripture. Bro. S. F. Coffman will continue his series of **Tabernacle Studies**. He has laid the foundation for the most interesting and practical aspects of this study. Be sure to follow these studies. They will increase in interest as they proceed. Bro. Bressler will also continue his **Nuggets of Truth Found in Our Sunday School Lessons**. These brief, pointed, epigrammatic comments have been spoken of commendably by a number of our readers. We believe you will find them helpful in the preparation of your Sunday school lessons. Bro. J. R. Shank likewise will continue to give his Notes and Suggestions, Meditations, Outlines, and other helps to the study and discussion of the **Young People's Meeting Topics**. He will continue to give **Junior Program Suggestions** in connection with the regular write-ups. The series **From the Holy Land to the Heart of Europe**, by Anis Ch. Haddad, will also continue for some time. Our Palestinian friend takes us to interesting places in Europe, many of which are seldom touched by the ordinary traveler.

This will give our readers a brief glimpse of some of the things they may be expecting to find in the Monitor during the coming year. Of course, we cannot tell you all that is coming. Necessarily much must be planned during the year, but we trust that it will all be helpful, uplifting, inspiring, and in accordance with our standard of Christian literature. To this end we ask you to coöperate with us in prayer, subscriptions, and contributions.

Before we close this editorial message we would ask you again to note the special offer that is found on the last page of the November and December issues. Note also the liberal offers that are continually given for subscriptions in clubs, as always listed on the last page. Any help that you can give us in enlarging our subscription list will be appreciated. Only as we are supported by subscriptions can the Monitor continue to function as a Christian magazine for the home, and especially for our young people.

"Beer Before Christmas"

It is a sad commentary upon the mental and moral state of our nation that the slogan given above seems to be the thing that is uppermost in the minds of a vast number of the American people. Perhaps the number is not as great as some wet interests try to make it appear, but when one sees one man after another, prominent in national circles, take the stand that the most urgent legislation that this country needs is the legalization of beer and wines, and that this should be passed in Congress before Christmas, one can not help but feel that the moral caliber of the nation is deteriorating.

In days like these, when stark hunger and gaunt need are menacing the nation and the world in such a way as perhaps has never been known before in the history of civilization, when national and international problems of the gravest kind are besetting a troubled world, when finan-

cial crises that men seem impotent to cope with are threatening everywhere, when crime and violence are becoming more and more prevalent, when wars and rumors of wars are continuing to harass the nations, it seems indeed puerile that "Beer before Christmas" should be the slogan uppermost in the minds and dearest to the hearts of the legislators of our land.

Prohibition may have, and probably does have, attendant evils. But these seem to come from a lack of prohibition rather than from an excess of it, from abuses rather than uses. We shudder to think of what conditions will be like if and when liquor shall again flow freely throughout the land. "John Barleycorn lies dead," was an expression that used to be quoted. Recent developments seem to indicate that he was only in a state of coma. He must have the proverbial nine lives of the alley cat. But perhaps the wets are making more noise than the circumstances warrant. Maybe, after all, "Beer before Christmas" is only the hue and cry of fanatical politicians that will never be translated into actual legislation. Let us hope that in the end righteousness and sanity and temperance will prevail and that America may never go off the dry standard.

Stewardship

The topical Sunday school lessons on Christian Standards of Life which we have been studying during the present quarter seem to have been well chosen. The subjects seem especially appropriate to conditions as they exist in the world to-day. For instance, we had three lessons on the Christian home. Turning the light of the Bible upon the home and showing what the Scripture teachings are concerning this oldest of God's institutions should strengthen the home life of all who came under the influence of "the Grand Army of the Kingdom," the Sunday schools of our land.

But we want to speak particularly of the three lessons on Christian Stewardship which are also in our list for this quarter. The great truth that stands out through all these lessons is that we are stewards to God of our means, our talents, our time, our very life. A steward is some one who cares for things given to him temporarily by another. All that we have and all that we are come from God. Granting that, we must realize that some day we shall have to give an accounting of our stewardship here. Once people get these truths burned into their hearts questions of life are solved so much easier. Everything is decided upon the merits of what Jesus would have us to do with our time, with our abilities, with our money, with our lives.

We feel safe in saying that if the principles of Christian stewardship had been lived up to the present depression would not be harassing a perplexed world as it is to-day. People would have been more careful as to what uses they made of their money in times of prosperity. They would have watched their spending more conscientiously. Investments would have been made more thoughtfully and prayerfully. The rich would not have taken advantage of the poor, and the poor would not have spent their earnings so extravagantly. But we cannot undo the past. Let us be more faithful stewards in the future than we have ever been before. Some time we must give an account of our stewardship. Let us so live that we may do it with joy.

Christian Life

CHRISTMAS AND CALVARY

The great theme of all the Scriptures is the person and work of our Lord and Savior, Jesus Christ. His preëxistence and occasional appearances to men in the Old Testament, His birth and life, His works and words, His death and resurrection, His present intercessory work at the throne of grace, His glorious return and the judgment that has been committed into His hands, these are the subjects that preëminently occupy the place of central importance throughout the pages of the Word of God. Of all these great aspects of the eternal Son of God, and His marvelous redemptive work, it is on His death that the greatest and most frequent emphasis is so manifestly placed. Even as far back as the third chapter of Genesis, where He is foreshadowed in a number of different ways, it is remarkable how all of them are made to point directly to His death; for example, the bruising of His heel by Satan, the covering for sin—by the death of an animal, and the sword of justice at the gate to the garden of Eden—a sword that ultimately pierced the side of our Lord. If we turn to the other end of the same Word, to its last chapter, we find Christ seated upon the throne as the Lamb, which by its death has made propitiation for the sin of the world. This primary place assigned to the death of Christ can even be discovered in places where, naturally, one would never look for it. Especially is this true as we look into the record of His birth at Bethlehem. Calvary casts its shadow back to the foundations of the world, and as it passes over the city of David's birth, during the days of Tiberius Caesar, it reveals the end for which Christ was born—that He might die for our sins.

Birth Itself Means Ultimate Death.—Except for the very, very few whom the Lord has chosen to translate (as Enoch and Elijah), and up to the time when Christ shall come to take the Church unto Himself, an entrance into this world by birth has always been followed, sooner or later, by an exit through death. It is perfectly possible for one from heaven to come down to the earth, as the angels often have done, and as Christ no doubt did in the Old Testament as the Angel of the Lord, accomplish some specific work on earth, and return to heaven again, without dying. But when God, in Christ, chose to be born, He thereby chose the way of ultimate death.

How different it is with men! We must be born if we are to live: Jesus Christ was born of a woman that He might die. We never live until we are born; He has always lived, eternal, from the beginning. He was born, of course, that the glory of God might be revealed in Him, that in Him men might behold the Father; but He was born into the world, under the law, that He might taste death for every man. The apostle Paul himself would seem to indicate that, once taking the form of a man,

death was inevitable. He "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross" (Phil. 2:7, 8).

Christ's Mission on Earth Necessitated His Death.—When the angel appeared to Joseph, announcing the birth to Mary of a son, he commanded Joseph to "call his name JESUS; for it is he that shall save his people from their sins" (Matt. 1:21). To the shepherds on the plains of Bethlehem, the angelic host announced the birth of "a Saviour, which is Christ the Lord" (Luke 2:11). The problem of sin, and especially salvation from its penalty and its power, involves death, always, inevitably, necessarily. There is no remission of sins without the shedding of blood. Death is the penalty of sin everywhere, throughout all the ages. If it was only to reveal the glory of God that Christ came, or to instruct men in divine truth, or even as the Judge of men's sins, death would not at all be necessary. But if Christ came as a Savior from sin, then must He give His life a ransom for many. His mission on earth involved His death. As James Denney has said, "Christ's death is not an incident of his life, it is the aim of it. The laying down of his life is not an accident in His career, it is His vocation; it is that in which the divine purpose of His life is revealed."

The author of the Epistle to the Hebrews has made this clear in his great passage on the incarnation. "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crown-

THE LOVELY LYRIC

By Ursula Miller

From heaven a lyric came down one day
Oh, days, and years, and ages ago,
With whiteness, and beauty, and starry array,
And radiance gleaming with heavenly glow.

This Lyric of Bethlehem entered our hearts,
And kindled an ardent, impelling desire
To follow the ONE who was born, apart
To the desert, through loneliness, danger,
or fire.

All through the centuries souls have been swayed,
By hearing this beautiful, beautiful song.
And, learning and loving it, leaves undismayed
And undaunted, the eager, heavenbound throng.

Oh, a beautiful lyric came down one day
To earth, alluring and lovely and sweet,
Guiding our souls to the heavenly way
Proclaiming a Name and a plan complete.

Protection, Kas.

ed with glory and honor, that by the grace of God he should taste death for every man" (Heb. 2:9). Whatever difficulties the grammatical structure of this verse presents, all commentators agree that the phrase "that . . . he should taste death" refers back to "made a little lower than the angels," at least, though probably to other clauses in the verse as well. As one has stated it, "He was made lower than the angels in order to die for all."

In the fourteenth verse of the same chapter, the relation of His incarnation to His death is again stated. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil." He who was God became incarnate in human flesh, was born among men, that, being able to die, he might destroy the evil one. Professor Smeaton has aptly remarked that this verse takes us back to the very first promise of a Redeemer, in Genesis 3:15. "The first promise represents the Lord as bruising the serpent; the text before us represents Christ as destroying Satan, or bringing him to nought. The one phrase is thus a paraphrase of the other, substituting the language of fulfillment for that of prediction."

The Sign That Was to be Spoken Against.—When the parents of Jesus brought the Babe to Jerusalem, and presented Him to the Lord, Simeon, who had come into the Temple "in the Spirit," took the Child into his arms, and, blessing God, uttered the prayer that has since been known as the Nunc Dimittis. Then, turning to the parents themselves, blessing them, he said to Mary that the child would be "for a sign which is spoken against" (Luke 2:34). The verb here translated "spoken against" means, in the passive, as Thayer has said, "I am disputed, assent or compliance is refused me." It is from the same root as the word found in Hebrews 12:3, where Christ is spoken of as one "that hath endured such gainsaying of sinners." "The fulfillment of this prediction," says the great German commentator, H. A. W. Meyer, "attained its culmination in the crucifixion."

The Sword That Was to Pierce the Heart of Mary.—Simeon's next sentence, spoken to Mary, pointed even more definitely to the cross. "Yea and a sword shall pierce through thine own soul" (Luke 2:35). With the remark of Schaff practically all commentators would agree, namely, that this prediction "must be referred to her sympathizing motherly anguish at beholding the opposition of the world to her Son, and especially His passion and crucifixion." In the so-called Gospel of Nicodemus, written probably in the fifth century of our era, Mary is made to say, as she looks upon the crucified body of Christ, "This is that, my son, which Symeon the elder foretold to me when I brought thee, an infant of forty days old, into the temple. This is the sword which now goes through my soul."

The Antagonism of the Ruling King to the New Born King of Kings.—As the wise men were departing from the holy manger in Bethlehem, an angel of the Lord appeared to Joseph, warning him of the intentions of

Herod against the Babe. "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13, cf. v. 20). Here is the beginning of that age-long antagonism of human government and earthly power against the King of kings Himself, foreseen centuries before by the Psalmist: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Psa. 2:2). This fierce opposition of satanic beings, and of men filled with the spirit of Satan, will not terminate until the final destruction of Christ's great arch-enemy, the Antichrist. It is quite startling, is it not, however, to find this appearing while the King is yet a Babe? It has never since ceased. We may bless God that some day it will be stamped out forever. What this Herod could not do, a later Herod aided in accomplishing. It may be of interest to note at this point the continued antagonism of all the Herods of the New Testament to Christ and His followers.

The Herod that was king at the time of our Lord's advent is called Herod I, or Herod the Great, made king of Judea in 40 B. C. His death occurred shortly after his edict for slaying the children of Bethlehem, 4 B. C. The second one of this name, known as Herod Antipas, was husband of Herodias, and the son of Herod the Great. It was he who had John the Baptist put to death. Matt. 14:1-14. It was this Herod, of course, who, hearing of the miracles of Christ, and fearing that it was perhaps the Baptist risen from the dead, desired to see Jesus. Luke 9:7-9. Edersheim, along with others, discovers in this event not only a spirit of curiosity on the part of the tetrarch, but that Herod actually sought "to get him into his power." It was to him that Pilate sent Jesus on the day of His trial and crucifixion. Luke 23:6-12. He was banished in A. D. 40. The third one of this name, Herod Agrippa I, grandson of Herod the Great, was the one who killed James, the brother of John, and caused the arrest of Peter, "because he saw it pleased the Jews" (Acts 12:3). He died in A. D. 44. The last of this wicked and infamously cruel line of rulers, in the New Testament records, was Herod Agrippa, II, son of the former, and the Agrippa before whom Paul the Apostle was tried (Acts 25, 26). His death is placed at A. D. 100.

James Denney once wrote of the life of Christ on earth that "the shadow of the world's sin lay on it from the first." The eternal purposes of God in redeeming men, and the awful hatred and rebellion of the hearts of men as they beheld the holy Son of God, involved ultimately the death of our Lord. Heaven's highest created creatures, the angels, announced the redeeming purpose of the incarnation, involving Christ's death; earth's most exalted beings, kings and rulers, united in showing their antagonism to His divine rule, even at His birth, an antagonism which, if left to itself, must reach its climax in the death of the One hated. Years ago Ruskin emphasized anew the law of architecture that there is no beauty in a building up-

on which light is cast except when that light is broken and enhanced with shadows. There is no event in all the history of the world with such power for creating joy as the Advent of our Lord. But that joy is made the greater, it is deepened, and really made permanent, as it is seen to rest upon the profound, eternal redemptive purposes of God, accomplished through the death of his only begotten Son. The greatest possible joy of the human heart is the joy of salvation, but to make such a salvation possible Christ became a man, a man of sorrows and acquainted with grief, who came into the world to save sinners. Christ-

mas would not be Christmas unless there were a Calvary.

Bethlehem points to Calvary, but Calvary leads straight to an empty tomb, to an ascended Lord, and, ultimately, to a new heaven and a new earth, and to eternal fellowship with God in the glory of resurrection life and power. The shadow reaches *backward* to Bethlehem: the morning of the resurrection is the dawning of a new day, which ever grows brighter and brighter to them who have been delivered from the power of darkness into the kingdom of His dear Son.—Sunday School Times.

THE LIGHT OF LIFE

XII. Jesus, the World Savior

By Geo. J. Lapp

This installment concludes this series of articles by Bro. Lapp. We trust those who have followed them have received new light concerning Him who is "The Light of Life." We thank Bro. Lapp for his service in writing these helpful and illuminating articles.

Jesus' great objective in becoming the Son of man was to bring salvation to the whole world. It was also the great purpose of His Father when He sent Him. "For God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:16, 17).

The Love of God Is All-inclusive. God is love and this love is as all inclusive as it is unlimited. "Vastness, immensity, power, knowledge, all leave me as utterly as ever a stranger to God. But tell me that He is love—that what love is, that is God—then I know Him. The dullest scholar may be master of this art and the most unlettered may read aright the signs and mysteries of love."—Mark Guy Pearse. In our Leper Home in India lives a sadly afflicted woman. In her early years she lived a great distance from any mission station or Christian community center. There chanced one day a group of Christian workers to stop in her village. They taught the people of the love of God. This young woman was an ardent worshiper at the shrine of the heathen gods. But when she heard of the God of love she longed to worship at His shrine. She found her way to the headquarters of the Christian worshipers over forty miles away, and there dedicated her heart and her life at the altar of the God to whom she was attracted. Her gods were cursing, destroying demons. This God brought peace and quietness to her soul, and she has never left Him.

In the Ambrym language of one of the New Hebrides islands the term "the love of God" has had to be translated into the nearest equivalent—"the heart-calls of God." The great heart of God kept calling them until they responded and became His own. Professor Drummond says that love has nine ingredients: Courtesy, unselfishness, kindness, generosity, humility, good temper, guilelessness, patience, sincerity. These make up the supreme gift of God to man, and it was this that Jesus talked a great deal about and which was so all-inclusive that it took in and met the needs of

every class and condition of mankind. It is this that made Jesus a world Savior.

The Kingdom of Jesus Christ is All-inclusive. Jesus came to establish and extend His kingdom among men. The first message He gave and told His disciples to give was, "Repent, for the kingdom of heaven is at hand." It was an all-inclusive kingdom of an all-inclusive love which should be set up in the heart of every believer. He chose to extend it through those who should become His faithful followers. The plan of the Father was to radiate His love through the Son, and the Son in turn would become a great center from whom would radiate, to the farthest circumference, a warmth that would melt the hardest, most distant heart. The way of the Master would be "to work upon the frozen streams and rivers of the world by raising the temperature here and there," until the great frozen fragments give way to the melting powers of spring sunshine. He was to create within His followers a flaming zeal which would melt the cold indifference of the world until the stony heart would become the altar of spiritual sacrifice and devotion. It is a kingdom of the heart, and not of the head. Belief is essential, for Jesus wants the world to believe that the Father hath sent Him, but it is a belief enkindled and set aflame from a heart of love.

There Was an All-inclusive Burden. Jesus prayed for His own that the world might believe that He had sent Him. The disciples and all who should believe through their word were to be kept by His power, in order that throughout the world might spread, through their lives and lips, a burning testimony of the love of God. Condemnation had come into the world already because of unbelief and this Prince of an all-inclusive kingdom of an all-inclusive love carried with Him an all-inclusive burden which led Him to give His life as a ransom for the sin of the whole world, that all mankind might come to know the powers and privileges of becoming the sons of God redeemed through His gracious Son. His followers were to have this all-inclusive burden, for they were to go into all the world and preach the Gospel to every

creature. They were to be witnesses unto Him in every region near and far, and the pages of the history of the Christian Church are set aglow with records of Christian pioneers of the faith, penetrating every part of every continent and island of the seas and risking their lives in hostile territory that the love of Christ might be made known and His all-inclusive kingdom established among them.

There Was an All-inclusive Program. "That repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:47). "And said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jno. 20:21-23).

We here submit a few questions and their answers for the serious consideration of the reader, which we trust will lead into safe channels of thought regarding this very vital issue:

1. Was Jesus' program that of a progressive, forward movement which would ultimately bring about the salvation of the whole world?

Some contend that the Kingdom of Christ will increase with the years until Jesus Christ will become Lord of lords and King of kings. It is the will of God that it should be thus, but we must also take into account the power of the human will to accept or reject His will and way. Broad is the way that leads to destruction, and many there are that have chosen to walk on it. The way to eternal life is narrow, and few have chosen it. We have no authority from the Bible to hope that proportionately more will tread the narrow way in this world. Therefore there can be no hope that a forward movement will make the Kingdom of God universal in this world. Then, Jesus said, "My kingdom is not of this world," which definitely implies that while it is universal as an all-inclusive kingdom its fullness must be first realized in the hearts and lives of men. But Christ will come into His own at the consummation of the age when He will be manifested in His glory. This will not be an evolutionary, progressive movement but a sudden appearance at His coming at which time all who had rejected Him will bow to Him to their own disfigurement.

This does not, however, take away from the plan to spread the knowledge of the kingdom to the ends of the earth that all men may come to know of His saving grace and be brought to a saving knowledge of the truth if they will only accept it. Our part is apparent in the Great Commission. We must bring the Light to them. Many a rolling wave of the ocean seems to strive to rise to the clouds, but only when the warm rays of the sun shine upon them do they rise in evaporated mist to form the very clouds which they seem to strive to reach. It is ours to bring the sunshine of His love to bear upon the sinful, hardened hearts of men and women.

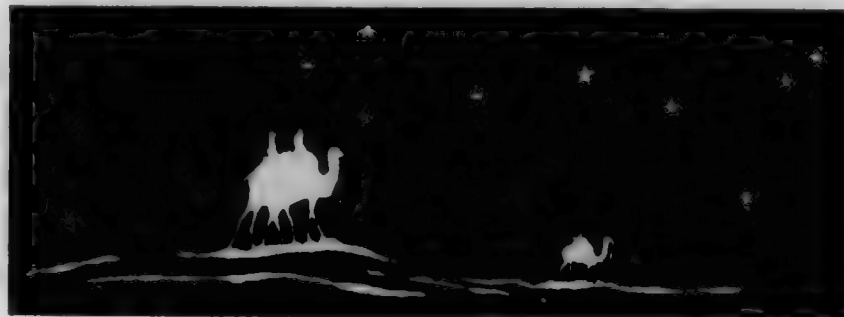
2. What are the factors which enter into

the program that Jesus intended should be carried out?

a. His own substitutionary suffering and death as an offering for the sin of the world. He became sin for us, the guiltless for the guilty, making the exceeding sinfulness of sin the greater, and also making the judgment upon sin all the more certain of definite execution. He came not to condemn the world, for condemnation had come into the world because men (by choice according to the power of their own will) love darkness rather than light because their deeds (deliberately committed against God and better light) are evil.

b. His victory over death and the grave, by which He extends this victory to every true believer in Him. This belief in Him delivers one from the body of death (sinful nature and inclinations) through the atonement of Jesus Christ and takes away the sting of death. The redeemed soul welcomes the translation to the glory world and the deliverance from this temporary habitation of clay.

c. The definite Christian experience of every exponent of the Christian faith. Every saved soul is an exponent of the faith he has



THE WISE MEN

Matthew 2:1-12

By Sister Frieda

Though others did not seem to see or heed
The new-born light in heaven's wondrous
Star,

We dared not spare the effort, time, nor cost
To cross the weary miles to lands afar.
Did futile seem the tiresome, weary, quest?
The Star led on—and Him we found at last!
Hast THOU so sought?

Not earthly pomp or splendor did we find—
In humble arms a tiny baby thing!
Small Bethlehem, Judea, poor, despised,
Give shelter now to heaven and earth's
great King.

Our hearts illumined by the light above
Beheld in Him—God's wondrous gift of
love.
Hast thou so FOUND?

So having found, how should we honor
Him?

He gives Himself to bear our guilt and
loss,

Of heaven's glory stripped, before us lies
God, clothed in flesh, to die upon the
cross.

We knelt before Him, laid into the dust
Our gifts, ourselves, yea, all that we pos-
sessed,
Hast WORSHIPED thus?

Our hearts had found; now satisfied and
blest,

Back to our tasks we turned "another
way."

As homeward bound, across our pathway
lay

A radiance bright from holy Christmas
day.

No road—nor we ourselves can be the same
Since in obedient faith to Him we came,
SINCE HIM WE FOUND.

Newton, Kans.

come to hold dear. Would that we like the Moravian brethren, could count on every member of the Church as being a voluntary, active worker for their Master, ready to make sacrifices for the Cause. It is to be feared that our Christian experience is not sufficiently definite to lead to such a depth of consecration.

d. A greater consciousness that "I am with you unto the end," and the presence and power of Jesus Christ, in every effort according to which He is exalted in the world.

e. The use of the Word of God as the message of salvation to the world. Jesus Christ is our message to the world. No human reasoning can avail but an intelligent presentation of the Word of God will and does avail. If a Congress of Russian atheists who studied the Bible to find points against it were overpowered by the impact of the living message and were converted, what will not the Word do if presented by faithful witnesses of Christ?

3. To what extent has eternal life and eternal death been predetermined?

While we reckon with divine foreknowledge, yet we must also take into account Jesus' "Whosoever." Whoever believes will be saved, and whoever believes not will be damned. The sovereign will of God has extended to determining the way of life and death from the very beginning, but it has not extended to predestining some to be saved and some to be lost. The calculation of the Divine has not run along this channel. Man can make his own choice and in this is the master of his own destiny by deliberately accepting or rejecting the will of God. Nor has the divine will that all should be saved extended to the eternal security of the believer beyond his faithfulness and loyalty to the Christ who redeemed him. In other words, if a believer should choose to disbelieve after he has chosen Christ as his Savior, his disbelief can and will lead to eternal banishment for Him unless he repents of his sin of again having fallen into unbelief. Space forbids a more detailed discussion of this, but suffice it to say that the writer long ago settled the matter through study and prayer regarding eternal security and stands against it.

Christ as a world Savior was such from the foundation of the world and will stand as such until the end. He is Alpha and Omega, the beginning and the ending. His grace is sufficient for all men of all time. His great love is so all-inclusive that none need remain outside the pale of His gracious provision. It only remains for mankind to exercise the will, of which God has made him sovereign as far as this world is concerned, and say, "I will," to the will of God and take into his heart and life Him who is the Savior of the world. "Behold the Lamb of God, which taketh away the sin of the world."

Dhamtari, C. P., India.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

MISSIONS

THE COBBLER WHO BECAME AN AMBASSADOR

I Corinthians 1:27, 28

By W. O. Klopfenstein

The latter half of the eighteenth century marked the dawn of a new era in England. New movements came into being. Schools were established. Public sentiment toward slavery was changing. English commercial supremacy was secured by Wolfe's defeat of Montcalm at Quebec. Captain Cook aroused the people from their provincialism by his explorations in the Pacific. England lost the American colonies. Her neighbor, France, was plunged into revolution.

In the midst of those momentous days, William Carey, the subject of this sketch, was born in Paulers Pury, Northampton, England, on August 17, 1761. He was the son of Edmund Carey, weaver, village school master and parish clerk. William breathed the spirit of the new age. He had a natural preference for science and stories of travel, and gave early evidence of unusual linguistic ability. At the age of twelve, he had memorized sixty pages of a difficult Latin vocabulary. He eagerly read Captain Cook's travels. He was a devout student of nature; his small bedroom was a veritable museum of botanical specimens.

Born of poor parents, William, the oldest of five, was early trained to toil. He was apprenticed to a gardener at the age of twelve, but, unfitted for that, he was reapprenticed two years later to the shoemaker's trade. It was during this period of apprenticeship that he was converted through the influence of John Warr, a fellow workman, himself a new convert.

By the time William Carey was twenty-three years old, he had learned his trade; had married, and lost one child; had tasted the pangs of poverty; had studied some Greek; had been converted and embraced nonconformity; had done his first school teaching; had done his first preaching; had won his two sisters for Christ; and last, but not least, had heard the soul-rending cry of a heathen world. During those early years he acquired a world horizon, a circumstance which transformed his entire life.

He accepted his first pastorate at the age of twenty-four with a remuneration of \$50.00 per year, supplementing the remainder of his living at the cobbler's last. Conscious of his lack of education, he studied and mastered Latin, Greek, Hebrew, Italian, and Dutch, besides toiling at his trade and preparing four sermons weekly. His growing soul was not satisfied; a world without was calling. He appealed to a senior minister only to receive this rebuke: "Young man, sit down, sit down. You're an enthusiast. When God pleases to convert the heathen He'll do it without consulting you and me. Besides, there must first be another pentecostal gift

of tongues." Carey was silenced, but only for a time.

The stern rebuke of that elder minister reflected the general attitude of the established church of eighteenth century England. The revivals under Wesley and Whitefield had awakened many to a sense of need at home; the church as a whole was yet indifferent to the needs abroad. The religious thinking of that day was still, generally speaking, "rigidly Calvinistic," and "extravagantly predestinarian." "Man was declared to have no power for penitence or faith, save through the super-enabling of God's selective grace." As a consequence, the church "left to God the ingathering of His own selected guests."

But some few souls had caught a vision of better things. Distressed at the barrenness of the church, they gave themselves to intercession. It was first necessary to create conditions favorable to the birth of modern missions. Foremost among the newly awakened was William Carey, the obscure cobbler, schoolmaster, and preacher, whose soul had been touched by a mighty Pentecost. He found a few men whose hearts were sympathetic. He urged action, but his timorous associates waited for a more convenient season. At last, in the midst of those intellectually, socially, commercially, politically, and religiously momentous days—on October 2, 1792, at Kettering, the Baptist Missionary Society was born.

At a meeting held at Nottingham in May of that same year, Carey had presented a most passionate appeal to his brethren. Using Isaiah 44:2, 3 as his text, he poured out his soul in a challenge to: "Expect great things from God; attempt great things for God." He led them back to the forgotten commission and bound its obligations upon their hearts. The brethren were moved, but motionless. The next morning they were about to adjourn when Carey gripped Andrew Fuller's arm, and in the agony of a crushed spirit, cried, "Is there nothing again going to be done, sir?" Fuller trembled for a moment. He counted the cost—and paid it. He pleaded with his brethren to reopen business and take immediate action. They could not refuse him. A resolution was passed calling for the presentation of "a definite plan of action at the next meeting."

At that memorable October meeting, five comparatively unknown men—William Carey, Andrew Fuller, Samuel Pearce, John Ryland, and John Sutcliffe entered into a solemn covenant to send the Gospel to the long neglected heathen. Their first missionary offering amounted to less than \$66.00—given for the most part by those great-heart-

ed ministers of limited means. With an indifferent church at home to criticize them, with neither experience nor precedent to guide them, with no wealth save the nucleus of their own self-denial, those five unknown men undertook to storm the walls of heathenism by faith in the living God.

True to his own vision, Carey volunteered as the Society's first missionary. Finding his wife unwilling to accompany him, he determined to go without her, taking only his oldest son Felix. Indeed, he bade farewell to home, only to be delayed and obliged to return. But even this delay was providential. When he finally set sail in June, 1793, he was accompanied by his entire family. His wife had given her consent provided her sister be permitted to go with her. With them, also, went a Mr. Thomas, a former missionary to Bengal.

The journey of five months in a Danish vessel (they had been denied passage in a British ship) was filled with peril and blessing. Carey's diary gives evidence of rigid self-examination during this period.

Upon arrival, Carey learned that English civilization had contributed little to the spiritual uplift of India. One writer says, "When Carey landed in India, Hinduism was in full vigor—its customs, traditions, institutions and laws all unchanged. The country was practically untouched by any regenerative influence whatever. He had to encounter in its worst forms all the strength of the Hindu system."

Their first year was filled with wormwood and gall—sickness, an empty purse, a new language, strangers in a foreign land, no letters from home for nearly two years—a combination of circumstances that would have discouraged the best. And yet, Carey was able to say, "Attended as I am with difficulties, I would not renounce my undertaking for all the world." Engaging in the indigo trade as a means of support until 1799, he finally removed from Mudnabatti to Serampore at the behest of newly arrived missionaries. Then began that life-long ministry with William Ward and Joshua Marshman. Living together as one large family, the lives of these three men were united in a labor of love for the lost of India. It has been said that never did three men labor in such close and unbroken harmony for so long a period of time as did Carey, Marshman, and Ward. And what a noble triumvirate! Carey, the translator; Marshman, the teacher; and Ward, the printer.

Time and space permit but a brief resume of those years of unbroken fellowship in the Gospel. On Sunday, Dec. 28, 1800, Carey baptized his son Felix, and Krishnu, their first native convert. On March 5, 1801, he laid on the communion table his completed Bengali New Testament, the first copy of the Scriptures in a native tongue, and the fruit of seven and one-half years of toil. In April of 1801 he was offered the professorship of Oriental languages at Fort Williams College, Calcutta. This post was eventually enlarged to include not only Bengali, but also Sanskrit and Marathi with a salary of \$7,500 per year. On this salary Carey could easily have created for himself and family a hand-

some estate had he chosen to do so. But not he! The day after his appointment he sent \$250 back to England for the support of indigent relatives. Allowing himself and family but a modest allowance for clothing, he placed the rest of his salary in the common treasury of the Mission. His colleagues did likewise.

Desiring to utilize the advantages of his Fort Williams professorship as a means to the realization of his missionary vision, he announced to Marchman and Ward his intention to translate the Bible in all the chief languages of India. They entered into this plan most heartily, realizing that such advantages might never occur again. For this stupendous task Carey was peculiarly fitted both by natural endowment and providential training. In the course of the thirty years that followed more than 212,000 volumes of the sacred Scriptures in some thirty different languages came from the Mission press—Carey, the translator, and Ward, the printer. And, to lighten the labors of his successors, he prepared a number of grammars and dictionaries. He wrote grammars in Bengali, Marathi, Sanskrit, Panjabi, Telegu, and Kanarese. He compiled dictionaries in Bengali, Marathi, and Sanskrit, the former containing eighty thousand words and representing the labor of thirty years. Let it be remembered, also, that in addition to these almost superhuman labors, Carey preached regularly and had a part in opening and maintaining some twenty stations in connection with the Mission. Then his wife, for five years helpless, died in 1809. His frequent letters to his three sons betray the jealous interest of a tender-hearted father. One son, Felix though unusually gifted, was as unstable as water. Once a promising missionary, he accepted the position as Burmah's ambassador to Calcutta. His devoted father was horrified as though he had committed some crime and exclaimed, "Felix is shrivelled from a missionary into an ambassador."

On March 11, 1812, during Carey's absence, the Mission printing house was destroyed by fire. Many of his manuscripts and some of his completed translations were lost, though some of the presses were salvaged from the ruins. Their material loss alone was estimated at nearly \$50,000. Friends in England repaired the loss in two months. Carey and his assistants set themselves to the task of reproducing the lost manuscripts, the translations improving by a second rendering.

Let it not be thought, however, that those immense labors were performed without opposition. The Serampore Mission was at first under the Danish flag. When, later, the territory passed under British control, its very existence was threatened. The East India Company enjoyed a monopoly of control, and did not or could not, for political reasons, favor missionary effort. It was only after a long and heated battle in the British Parliament on the occasion of the renewal of the Company's charter, and through the untiring exertions of Andrew Fuller at the home base and the influence of the great

Wilberforce in the House of Commons, that the situation was saved.

Convinced after twenty-five years in India that the task of evangelism must eventually fall upon trained native workers, Carey and his associates opened the Serampore College. Their curriculum was not limited to theology, but included related subjects, the knowledge of which they regarded as essential to an intelligent presentation of the Gospel.

But the marches of time are often cruel. In 1815, Andrew Fuller, the strong man who held the ropes at home, passed to his reward and new and younger hands eagerly grasped the reins of administration to the unspeakable sorrow of the senior missionaries on the field. Moreover, the missionaries who had been sent out by the Society in recent years were imbued with the same spirit and chafed under the principles of self-denial to which Carey, Marshman, and Ward had voluntarily committed themselves. The home committee assumed dictatorial airs and endeavored to gain control of the Serampore properties. It was even insinuated that the three men were feathering nests for themselves and their families. Yet nothing could have been farther from the truth. Carey's professorship, Marshman's boarding schools, and Ward's printing business had contributed to the Mission during their incumbency the almost unbelievable sum of £68,000 (\$340,000). Those misunderstandings cut deeply into the hearts of the three veterans. Considering that from the day of his appointment in 1793 to the day of his death, Carey did not receive more than \$3,000 from the home committee, that he earned his own living as well as that of his family, and contributed something like \$200,000 to the work in India, one's heart is touched when he replies to the cruel accusations by saying that after those many years of service he had not even laid aside a sum for his own burial!

It remains for us now to summarize briefly the events of his later years. During his long residence of forty years in India he never



CHRIST WALKS MY WORLD

Christ walks my world! I saw Him in the budding leaf of early springtime morn; and when the summer came, I heard Him whisper softly to a garden rose until it opened wide and gave the fragrance of His breath again to me. I found Him in the glow of tangled autumn woods and touched His garment there where bitter-sweet hung over ragged edge and blushed to see its image in the waters far below. Christ walks my world! And He will walk again.

Christ walks my world! I felt Him in the frost of a fresh yesterday and in the burst of winds that sent the leaves a-tumbling over scattered seed. Through rustling of dry leaves I heard the coming of His footsteps; and here, where snowflakes fell, I knew His touch. I caught a vision of His glory in the white of fields and brush and in the tone of one clear bell I heard His voice: "I come to walk with you again."

—Joanna Sudermann Andres.

(With apology to Mezquida's "God Walks Upon the Hills.")

took a single furlough in England. At the age of seventy he was cheerful and happy, though emaciated by frequent fevers. He still continued his translation work, gave three lectures weekly at the College, and took his turn at preaching. His interest in India's welfare continued to the end of his life. Through his influence at least two infamous practices were stopped, namely, the casting of infants into the Ganges as an offering to the crocodiles, and the burning of widows with the bodies of their husbands. Shortly after his arrival in India he witnessed the burning of a widow; he then and there dedicated himself to the task of abolishing that gross evil.

It is in the field of Biblical translation that Carey made his greatest contribution to missions, for to him had been entrusted as to few men before or since, the gift of tongues. He translated the whole Bible into Bengali, Oriya, Hindi, Marathi, Assamese and Sanskrit, and the New Testament into many more. When asked how he managed to acquire so many languages, he replied that "None knew what they could do, till they tried; and that, having once thoroughly mastered Bengali, Hindi, Sanskrit, Persian, Panjabi, and Dravidian Telegu, all else was simple!"

A few short months remained. On the morning of June 9, 1834, he passed through the portals to a glorious reward. Truly, the ways of God are past human understanding! Passing by the great men of his day, God chose this obscure cobbler to be His ambassador to the East. Carey demonstrated for all time what can be done by hard work by a life that is wholly consecrated to God. Dr. A. T. Pierson has said, "With little teaching, he became learned; poor himself, he made millions rich; by birth obscure, he rose to unsought eminence; and seeking only to follow the Lord's leading, he led forward the Lord's host."—The Missionary Worker.

JUANITA'S DIARY

By Mary Alice Jones

December 25! How much difference one year can make in one's life! Last year, Christmas was the only subject of my thoughts and speech for weeks before. And when at last it came, there was so much to be done because Grandma and Grandpa came and all the relatives, aunts, uncles, and cousins were at our house for the Christmas dinner. Every one had such fun opening his presents and watching the others open theirs.

This Christmas it has been so different. Uncle John and Uncle Walter took all of us to distribute baskets to the poor. That was just lots of fun! They seemed to appreciate the things so much. Everywhere we stopped the children, as well as the parents, were overjoyed, to think that some one had remembered them. This was my first tour with Christmas baskets, but it shall not be the last one, for I have learned that it is truly "more blessed to give than to receive." How happy I am that the inventor of gift-giving does not have a copyright!

La Junta, Colo.

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

XI. Conditions and Possibilities in Outlying Sections

By B. M. Baer

In the great mining sections of the Rocky Mountains hundreds of prospectors put forth every effort, using scientific and modern methods to locate deposits of precious metals. Searching for gold has been in progress for many years. In recent years some of the largest gold and silver deposits have been discovered. These valuable mines lay beneath the beaten paths of prospectors. Years passed as prospectors and miners traveled through the mountains, not knowing that large nuggets of gold lay beneath their feet. Many had searched these regions, but in vain. In this same region a man with hope and courage determined to dig, amid the scoffing of those who had failed, certain that he would make a discovery. And in the end success crowned his faithful, courageous effort. Had he been influenced by the failures of others he, too, would have given up instead of going on to success.

A similar picture presents itself in many rural communities of our country, when it comes to the promotion of successful mission work. Statistics show that each state has hundreds of closed churches, many of them having been closed for a number of years. When inquiring into the cause the same story is told over and over again. It is a tale of jealousy, strife, inconsistency, and inability to support a pastor.

This situation presents a number of problems. However, we believe that there is hope and opportunity to do a great work. I have found out that reports that are gathered while passing through a community are often discouraging and not always dependable. And those who pledge themselves to give wholehearted support to opening up work are often the first to fail you. In a few places where there seemed possibilities for establishing definite work our first discovery was that the Smiths would not speak to the Browns, and that all the rest of the people were lined up on one side or the other. In such cases it was hard to get an impartial report of conditions in the community. However, it was clear that they needed salvation and the teaching of nonresistance.

Again we found that some sections had been combed by an evangelist (so-called) and a nice sum of money was collected. After the evangelistic meetings a local resident or minister would volunteer as their leader. Services would be held for a while, but the results were discouraging, largely because of inconsistent living on the part of these leaders. It is surprising to know the number of such local ministers who use intoxicating liquors, and there are very few who do not use tobacco in some form. We found this to be largely true in outlying sections of West Virginia, Tennessee, Kentucky, North Carolina, South Carolina, Georgia, and Florida. Bible knowledge is very limited, even among the ministry. The average rural minister uses very little Scripture in his sermon. The facts here given are the results

of observation in these sections for the past twelve years. The laity in general have very little confidence in the ministry, and it would be hard to say that they are not justifiable in their opinions in many instances.

The one side concerning this work is somewhat discouraging, and people argue like this. Many have tried and failed. The young people are lured away and cannot be reached by the simple Gospel message. Any effort put forth is likely to be attacked by harsh criticism. There is no hope.

On the other hand there is hope, and there is opportunity. There are always some people who will yield to the truth if presented in the Christian spirit and backed up by a consistent life. The need is great. Opposition should create in the Christian greater courage. "Smooth seas make poor sailors." Sacrifice, hardships, and trials are the testings of love toward God and for lost souls. Brother, sister, are you willing to place yourself in God's hands (Rom. 12:1) to accomplish the task of carrying the Gospel through the isolated section in these states?

The majority of the spies sent to investigate Canaan said that it was impossible to take the land. There were too many giants; the task was too great. Joshua believed God, who had said that He would go with them and drive out the people before them. In the face of opposition, of giants in Canaan, and of two million murmuring Israelites, Joshua and Caleb believed that God was able to make these hills of difficulties stepping stones to mountains of victory. After forty years Joshua was the man God chose to lead the people into Canaan.

God is looking for men to-day. Are you willing to be a messenger and to say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13)? In the face of present-day apostasy and the imminent return of our Lord Jesus Christ, let us pray the Lord of the harvest to open the way for the extension of the Church into many communities that have few if any Sunday schools or church privileges, and little leadership. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). The field is great, but God's promises are likewise great. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). Jesus is mighty to save.

Gallipolis, Ohio.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

CHRISTMAS WITH GERRY'S FAMILY

(Continued from page 352)

"Be near me, Lord Jesus,
I ask Thee to stay
Close by me forever
And love me, I pray.
Bless all the dear children
In Thy tender care,
And take me to heaven
To live with Thee there."

When the girls began to sing Don had been standing beside his father, but he gradually sidled over to his mother. Grandma's head dropped lower on her breast. After the singing stopped she murmured brokenly, "Pure—good children—love Jesus—shining, happy. Jesus loves them—couldn't help it—takes care of them—wants them in heaven with Him. But me," and she shook her head despairingly, "old, ugly, hating, mean! Ach no!" And her voice rose hopelessly. "No! No! Jesus can't love me. He would turn me away—away out of His sight."

Don's heart rose. He looked at his mother to explain. Very tenderly Gerry drew a chair up beside her, reached over to take her hand, and began telling her that Jesus loved her very, very much, that His heart yearned for her. She told of the ninety and nine, of Jesus' kind forgiveness for the woman who was being stoned to death, of how Grandma was worth more than all the world, and of how happy the angels would be if she would allow the Christ Child to rule her heart.

Grandma looked up with an eager light in her eyes—with the dawning realization of an inexpressible happiness. Then Gerry said, "Sonny wants to tell you the Christmas story."

Don's story telling was usually self-conscious. But now he was quivering with a great desire. He must make Grandma understand. He must make her see that Jesus wanted her, and that He didn't care that she was old, and poor, and bad. He began: "God looked down and the people were all bad. He wondered what He could do to save them. What could He do? There was just one thing! He must send Jesus, His only Son, out of heaven down to the bad people and let Him tell the people how His Father loved them. But the people would finally kill Jesus. So God told Mary she should be Jesus' mother. Then one night all at once a bright light was in the sky, and an angel said to the shepherds, 'Good news! Jesus has come to-night to save you!' And that night Jesus was born—and Grandma, He was born just to save us." And Don rushed over, buried his head in her lap, and sobbed out, "And He loves you! He loves you so much He died for you. And Grandma He wants you and then when you die, you can go up to heaven and be with Jesus all the time."

In the throbbing silence that followed Grandma prayed: "O dear Jesus, I thank you. I thank you for helping me to see, for loving me. O God, how you loved me to let your own Son Jesus die for me. Keep me looking to you, loving Jesus, till I come to stay with you always."

Hesston, Kans.

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XII. A Week-end of Quiet Life in the Kingdom of Saxony

By Anis Ch. Haddad

The distance between Magdeburg and Gnadau is less than twenty miles, yet there is a strange contrast between them. Our first glimpse of the life of Gnadau was furnished by our fellow travelers on the train which took us to this place. They were a party of school girls returning to their homes from school, and they chattered like magpies. There was no teacher with them, so their choice of language must have been voluntary. They were evidently discussing books to be read in their holiday and plans how to spend these care-free days.

On the small local train which took us to our destination our companions were of a different type—five or six peasant women returning from market with heavy baskets under their shawls. Some were old and wrinkled, but one had the traditional Prussian characteristic, soft grey eyes under wings of dark hair divided in the middle—a face of unmistakable refinement with such a sweet expression that I found my eyes continually straying in her direction for the sheer pleasure of looking at her.

I wonder what words would best summon up a vision of Gnadau for those who were never there. A catalogue of my most vivid impressions would read something like this: Blue mountains, a soft evening air with a cloud here and there, fuchsias, gorse, ferns, and above all peace and tranquillity. In Gnadau the world seems to fade away. Such things as party politics, new fashions, speed stunts, take a new perspective, and are seen as irrelevant, trivial—of much less importance than the gorgeous peacock butterflies that haunt the phloxes in the hotel garden.

The word "hotel" summons up to the sophisticated traveler a many-storied building with elevators, tape-machines, beauty parlors, call boys, bedrooms with telephones—all the latest gadgets of civilized life. Picture instead a low white-washed house with rounded bay windows set in an old world garden full of rainbow-hued phloxes, pale September roses, carnations, and great clumps of opal-tinted hydrangeas. Between a tall eucalyptus and an arbutus in flower, across the fields are seen mountains so blue as to be almost incredible to any one who does not know the magic of the Saxony atmosphere.

Inside all is plain and homely. The long, low drawing room with its fat little cretonne-covered settees fitting snugly into each division of the bay window and the center tables, while a large green petrol-tin serves to hold the turf which makes such a homely fire in the evenings.

There are no call boys, but there is the parlor maid and the housekeeper. The latter, with one small assistant girl, does most of the housework and all the hotel washing for guests and contrives to be cheerful and obliging at the same time. The food is good and ample.

We were fortunate in having still, golden weather, with one downpour to remind us what Saxony can do when in the mood. We met neat little ponies with panniers laden with turf, or with sacks of meal flung crosswise over their patient backs, and the old black-



A Beauty Spot in the Quiet Kingdom of Saxony

hatted men and the shawled women would greet us as they passed and would answer our, "That is a fine day," with "It is, thanks to God."

It is still on the high green plateau. There is not a cloud in the sky; the deep blue deepens into purple near the horizon, and the cypresses, motionless in the warm morning, are painted in high relief upon it. An apple orchard droops to the edge of the plateau; a man drives a horse there, and, I think a cow. He calls to the beast and guides it with soft peculiar cries, warning, persuading, commanding, sustaining. The notes of his voice rise and fall as he passes about, beneath the gray-green boughs contributing to the symphonic music of the morning. From the road close by, a tall shepherd approaches, with the rough

sheepskin slung about his shoulders. Two or three dogs lead the sheep, and the bells tinkle through the soft air. A retriever comes to nose into my hand, his eyes lifted to mine in grave and mild inquiry, his head resting for a moment on my knee on the stone seat.

It takes a long time for the sheep to pass over the greensward, for the flock is large and their passage is slow. The bells rise thin and sweet above the complaint of the lambs, as they huddle before the dogs and the crook of the shepherd. He stands poised beside them in relief upon the sky as they pass. And still the little cries in the orchard rise and fall, rise and fall. At length, when the sheep have gone, that is the only sound.

The close turf on which I sat is sweet with wild thyme, and the refreshing quietude was made up of tiny friendly sounds. The rustling of grasshoppers, the soft humming of bees, and the regular cropping of sheep near by—all blended into a lovely harmony. The air is still and pure in the country, away from village and city. No bough stirs, and no petal drifts from the golden gorse that fringes the twisting paths. For centuries the shepherds have passed and fingers have been lifted to the apple boughs where the fruit was ripe for plucking. For ever passes, yet passes not, the flock in broken line across the turf. I hear it still, the thin sweet tinkle of the bells, the per-

suasive sing-song voice in the orchard, the light silence that elsewhere brooded over a happy countryside.

Up in the hills by the mountain pool, one evening we sat on a wall of loose stones to paint the pale corn sheaves against a background of water and mountains. An old woman was calling to her dog, scolding him for fighting a cow. She seemed angry, and I feared she might look upon me as a trespasser, but she came up and invited me to her home. Old and poor, she yet had not forgotten the traditional hospitality of her race. Wherever we went, we met with courtesy and kindness.

One of the charms of Saxony is its sudden contrast! There is a road that leads from Gnadau over wild mountain tracts of stones and ferns, grim and poverty-stricken country, through which a river flows. In the woodland paths, fuchsias and fern trees rose from a tangle of brambles and honeysuckles. Once more the mountains backed the scene with their inimitable blues and purples, and looking westward there they were again, range behind range, lifting their peaks like a vision in a fairyland.

Jerusalem, Palestine.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

HISTORIES OF LOCAL CHURCHES

XXIV. Martin's Church, Near Orrville, Ohio

By Ellis Hostetler

Probably no institution has had such stormy periods in its history as the Church. It seems strange that the institution which has the highest ideals of love and tolerance should also have the stormiest history. It may be that the numerous strifes, disagreements, and divisions have been a means used by God to purge and chastise in order to keep His Church alive to its duties, responsibilities, and to its religion. Furthermore, it is also noteworthy, that the Christian Church to-day is larger than ever before, in spite of the many events which have taken place which were, seemingly, detrimental and unfavorable to its growth.

Located three miles southeast of Orrville, Ohio, is the home of a church which has existed for nearly a century, in spite of its full share of vicissitudes. In 1830 several Mennonite families migrated from Lancaster County, Pennsylvania, to east central Wayne County, Ohio. About the same time an equal number from Medina County, Ohio, settled in the same vicinity. Among the most prominent of these families were the Rohrs, Buchwalters, Westheffers, and Stauffers. Being very religious, they immediately began to hold Sunday church services in their various homes, until it became possible for them to build a church house, where they might more conveniently hold their church and funeral services. Their first minister, Westheffer, had already been ordained in Lancaster County, so the people naturally looked to him to conduct their preaching services, and to organize them into a strong Mennonite congregation. A similar group of Mennonites settled around a center nearly ten miles farther east. They later grew into what is now known as the Pleasant View congregation.

The original settlers who had migrated from Medina and Lancaster Counties built their church house on a plot of ground donated to them by a Mennonite brother, Martin, and their church was thereafter, and still is known as the Martin's Church.

With the exception of a disagreement, and a temporary schism in 1845, the Church continued to exist quite peaceably until 1872, when the Church divided, never again to unite. Various causes were responsible for this division, chief of which were the disputes over what language was to be used in their worship, and whether or not evening meetings and Sunday school should be introduced into the Church. As has been the case in many other churches, the older and more conservative members who were ever averse to change, wished to retain the German language in their services, while the more progressive and younger people wanted a change, favoring the English language. It is also significant that the church was similarly divided over the question on Sunday school and evening meetings.

The ministers in charge of the congregation at this time were Henry Martin, and Michael Rohrer, the latter having been also a bishop. They had been ordained at the request of the

first minister, Westheffer, who pleaded that his duties were becoming too heavy. Later ministers were ordained as follows: Michael Horst, 1878, made bishop in 1882; Adam Brenneman, 1880; Adam Kornhaus, made bishop in 1891; I. J. Buchwalter, 1893, made bishop in 1894; Aaron Eberly, 1903; Stanford Mumaw, 1930. Adam Brenneman, I. J. Buchwalter, Aaron Eberly, and Stanford Mumaw are the only ones living.

In 1901 a new church building was erected. It was constructed by Jesse Good, contractor, a Mennonite, who also built the Pleasant View, Bethel (Medina County), Salem, and other church buildings. He also built the Old People's Home near Orrville, which was later destroyed by fire. The Martin's Church was constructed at a cost of \$3300.00, many church members paying off their pledges by working without pay, hauling lumber, grading, and doing carpenter work for the contractor.

The old church building was torn down, and all that was of value was sold, the proceeds being added to the cemetery fund to be used for the expansion and care of the cemetery.

Martin's Church triennially entertained the conference of Ohio Mennonite churches since the organization of that conference (churches in Allen and Mahoning counties entertaining the conference in the two intervening years), with a few exceptions since 1920, when difficulties in several churches in other parts of Ohio necessitated the change of location of the conference.

In 1832, two years after the organization of the church, the first burial in what is now known as Martin's Cemetery was made. This cemetery has since been enlarged, and is used for a burying place by many Mennonites in that section of Wayne County in which it is located, including both factions which resulted from the schism of 1872.

The Martin's Sunday school was first organized in 1880. Other communities in Ohio had organized Sunday schools as departments in the church as early as 1863, but no one urged its organization at Martin's Church until a much later date. At the instigation of one of the ministers, Adam Kornhaus, a meeting was held on a Sunday afternoon in midsummer, for the purpose of electing officers and completing plans for the beginning of a Sunday school. Adam Kornhaus had invoked considerable interest and sentiment favoring Sunday school by personal interviews with prominent members of the Church, and on this Sunday afternoon the church building was crowded. Many were pleased with the prospect of success, while others who were more conservative, looked with disapproval and foreboding on the introduction of such a department into the Church.

However, organization was completed, and Adam Kornhaus was elected as the first superintendent. It was agreed to hold the Sunday school services on Sunday afternoons and this program was carried out. Consider-

able interest was shown, until, because of bad roads and unfavorable weather conditions, it became necessary to discontinue the weekly services during the winter months.

Several years later, while reorganizing, some one suggested that meetings on Sunday forenoon begin earlier, affording time for the Sunday school hour before the church services should begin. After some discussion and deliberation the plan was finally accepted, found by actual practice to be satisfactory, and that method has been followed ever since. This was of greater importance than one might think. It meant that the Sunday school could be "evergreen," that is, it could be held the year round, instead of having to discontinue for the winter. Obviously, it was much more convenient to go to church a little earlier and go only once, than to go both in the forenoon and afternoon on short, winter days.

For several years after the Sunday school became "evergreen" reorganization was held twice each year, but because often an officer had hardly become well acquainted with his duties when he was replaced by another, it was thought advisable to reorganize only once each year. This method then gave officers much more opportunity to execute some constructive program which they felt should be carried out.

At first the Sunday school pupils were not so well classified as they are in most Sunday schools at the present time. No provision was made for the teaching of small children, and the Sunday school hour was naturally a dull time for them. "Bible Questions and Answers," a book of questions and answers on Bible subjects, was used in place of the International Sunday School Lesson Helps, later introduced. These books were none too interesting to adults, to say nothing about children.

Sunday school supplies were purchased from the Mennonite Publishing House of Elkhart, Ind., and were paid for by moneys from the church treasury until 1921, when a separate Sunday school treasury was provided. About that time the basement of the church was enlarged and cemented, so that the primary and intermediate classes could be held there, but because the basement always remained too cool, and no inside stairway was provided, the basement, as a classroom was never used.

The method of reorganizing the Sunday school has never been permanently changed, and the present method is largely similar to the method used at first. Usually a minister is moderator, and he receives nominations, the meeting being conducted according to parliamentary law. Nominees for superintendent and assistant superintendent are voted on by ballot, and nominees for all other offices by standing. The method used by some Sunday schools, that of having a nominating committee to nominate several people for each office, was tried: but the nominating committee disagreed to such an extent that it was impossible to use that method successfully.

Reorganization is usually held on the last Sunday of each year, the newly elected officers assuming their duties on the following Sunday. All Sunday school teachers are appointed by the two superintendents, and only members of the Church are selected as teachers, a rule which

was not observed in the first few years of the history of the Sunday school.

The Young People's Bible Meeting was organized in the year 1895, instigated by I. J. Buchwalter and Henry Horst. The method of reorganization is essentially the same as in the Sunday school, and the officers consist of a superintendent and assistant, secretary, treasurer, chorister, and a program committee. The term of office is three years, and each year one member's term expires and a new member is elected.

The programs consist of song service, Scripture reading, prayer, several talks by men and boys, and essays by women and girls, the program being in charge of a leader. Usually several children learn brief readings, re-

citing them from memory. Reorganization is always held on the last Sunday in November, so that the program committee has ample time to prepare programs for the entire year.

The people who dissociated themselves from the Martin's Church in 1872 because of the introduction of Sunday school and evening meetings into the program of the Church, later affiliated themselves with another branch of Mennonites known as the "Wislers." They have since been subdivided into three small sects. Some prohibit the installation of telephones in their homes, and only the least conservative group has within the last few years allowed its members to own automobiles.

Louisville, Ohio.

THE EFFECTIVE CHRISTIAN COLLEGE

We feel that our task is not primarily to advance science, but to use everything that has been wrought out in this field, under the direction of the Spirit of God, so that our task may be that of training students for a life worth while. Our task is to demonstrate to this age that God's light has been shining, is shining, and will continue to shine until Jesus comes again.

A recent book, called "God and the Universe," written by an Anglican, a Roman Catholic and a Methodist, made a profound impression on my mind, for it showed what tremendous forces we had developed on the materialistic side of our life and how this had overshadowed the personal and spiritual. All the way through I found the appeal for the need of a definite Christian leadership to control and direct these forces.

To-day the ordinary laborer can travel faster and with greater ease than the gentleman of a century ago. Man is freed of many of his physical limitations. He can see farther, travel faster, reach higher, and communicate more speedily, and in fact his power has been increased so that we hardly know what terms to use to express it, for these myriads of mechanical servants have freed him from the bondage of drudgery, and increased his wealth. It is evident that this first field of education has had much to do with this unprecedented material progress and to this field we owe much.

What does all of this have to do with the training of students? How does it touch them? It creates new problems in every phase of life to-day. The home becomes a seething center for all of this and the quiet, meditative hour of family communion is almost gone. A few years ago, even though one nation sent a hasty note, both parties had time to reconsider before it was completed; but now, five minutes after a thing is said, the whole world knows of it. Ex-Secretary Baker declares: "The intermediate moment of meditation, the opportunity to cool off is gone. The whole modern world is like a vast powder magazine, and when a spark of a temperish idea is thrown into it, if the people concerned are prejudiced in their point of view or ill-advised in their action, a world conflagration may spring up." Has this materialistic philosophy of life grip-

ped us so that we find ourselves dominated by these phases of our life? "We are at a place now where I think ideals are going to be demanded of us as a people. We are going to realize not only that our own social and political institutions need overhauling, but that our international relations will have to be put upon a sounder basis and upon a somewhat more generous basis."

The use of all this field of education so that it will strengthen the individual and the home, the Church and the State, and show him how this can help him to live more effectively is the great task that we are facing. Education creates the moral standard which will do this.

With this appreciation of the field of education, I wish to come to the training of students, which, I feel, is the supreme task of the Christian college.

We must stop teaching subjects and engage in the nobler and more practical task of teaching students. We must talk less about how to earn a living and more about how to live. "Education," Ruskin said, "does not mean teaching to know what they do not know. It means teaching them to behave as they do not behave."

What a task this opens to us! How are we going to teach students how to live? Where



CHRISTMAS HARMONIES

By Amy D. Enss

Glistening snow upon the ground,
Glittering lace against the pane;
Tinge of frost, bite of sleet,
Heavenly white; not a sound
To break the stillness of the air;
Or stormy wind to snap the penciled twigs
That send the music thro' the night;
A bit of heaven left by nature's care.
Thus nature rings the warning note
To waken mankind to the truth
That Christmastide has come around,
To raise again that flaming hope
In silent prayer; for, in sooth,
'Tis nature's spell upon the ground.

Goshen, Ind.

will we find the teacher who knows how to do this? Why should not true morality and ethics be universal? Why should standards of conduct vary between peoples? Human desires are basic the world over. Friendship, love, self-preservation, self-betterment, and health should be fundamental and necessary to all, whether one lives in Indiana or elsewhere. His hopes, fears, needs, and hungers all have to be worked out under the direction of some teacher.

Said one philosopher: "Right in ethics or conduct is not different from right in mathematics or engineering, it means correct, fit, what works the best results. And if we can teach what is right in mathematics and engineering, why cannot we teach our youth what is right in human relations? Is conduct less important than chemistry? Is what a man does less important than what he knows?" How can the throne room of a man's life be reached so that he will know how to live?

How can we leave the world of sight and go into the world of the soul? Who can reveal this to us and show us how to do this task? As I ask this question I am not unconscious of the field of great teachers and all their wonderful work, but like a flash my mind turns to just One, and that is the Master Teacher of all time, and I feel if this task is to be done successfully we must sit at His feet and be taught by Him.

This brings us face to face with the task of the Christian college to-day. And if the task of the college is to train students, then the One who knows how to do this must be followed. He came to show us and to reveal to us the great spiritual resources back of Him. In some such way the Christian college of to-day must so relate its program to Christ that it may take all this field and show students how to relate their lives to His program and His ideals.

This cannot be done as one would teach any other text. The teacher must know not only his own field in which he is teaching, but back of this he must know Christ personally or he cannot lead the student to organize his life around Christ.

To-day eight percent of the students who enter college are Christian, but more than half of them never return to their churches and to active Christian life. This is a heart-breaking leak at the top that ought to make us search our educational work to see what is wrong. Youth must be taught to go back into the walks of life and demonstrate that Christianity is practical.

Dr. Williams, in his "Three R's for To-morrow," puts it splendidly when he says: "Readjustment, reality and romance must be considered fundamental, and the greatest of these is romance."

Yes, readjustment, but how skillfully that readjustment must be made. True, the student is coming into a new world, but it is one that is fraught with many dangerous by-roads where he might lose his way. Halliday's book, "Robbing Youth of Its Religion," came into my hands. I did not agree with all of it, and yet it was the kind of book that made me think. He showed the school, home, and church were all guilty of doing this. At the lakeside I

went through this book with a dean of one of the strong educational institutions of our country and we decided the task of making these readjustments required a delicate skill that had been given by the Master Teacher.

True, he must be able to find his way through all of this to a place where he finds reality, but that reality must be in a person like unto the Son of God. He must find at the center of it all a Heavenly Father who cares. He must find reality where Dr. Williams suggests, but I am profoundly convinced that he must, if he is to come back into life fitted to live, he will have to find reality in the spiritual part of his life.

Romance, high adventure of the human soul untrammelled, comes in the experimental knowledge of the Divine Redeemer. He will do all of this for us. The youth of to-day must again catch the vision of pioneering with Jesus.

Certainly no one would argue that the need is not acute at this very hour. Dr. B. Warren Brown puts it this way: "We are living in a day when the moral structure of society is being shaken to its foundations. War from without, menacing forces from within, have forced democracy to a supreme test. The only power which can insure right relations and right individual life is the gospel of Christ.

"There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education."

"The Christian college rightly equipped and endowed has the supreme call and the supreme opportunity of the hour."—Dr. W. O. Thompson. "Unless we are proposing to build a pagan nation for our children to live in, higher education must be Christian."—Brown.

To quote former President Smith, of Washington and Lee: "The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiplies its value a hundred fold and returns it to the Church in a life-giving stream of intelligent faith, trained power, and consecrated leadership."

May God help us to have the kind of atmosphere in which there can be growth in Christian stature and not the filling of sponges. Wholesome Christian living by faculty, governing body, and students is necessary here. The Christian college needs faculty members who have attractive lives, who love youth, and can inspire them. The whole institution must be "shot through" with the spirit of Jesus with such a conscious emphasis that students will leave the campus, saying, "I know Him in whom I have believed and am persuaded."

"The distinctive functions then of the Christian college is to prepare Christian leaders who will lead; leaders professional and lay; leaders who know the truth, as far as truth may be known, and who will proclaim and live their message in the Church and in society, seeking to bring up the intellectual level and spiritual level of life and to induce the Christian group and its members to fulfill in society that function which the great Founder of the Church

had in mind when He said, 'Ye are the salt of the earth; ye are the light of the world'."—Excerpts from an address by Robert Lee Stuart, president of Taylor University.

HIS NAME

(Continued from page 357)

Christ is God's love gift to a lost world. Just as a person might fill a costly Gladstone bag with valuable presents and give Gladstone and all, as a gift, so God gave "gifts within a Gift." "It pleased the Father that in him (in Christ) should all fullness dwell" (Col. 1:19). In Christ, there are the gifts of fullness of pardon, fullness of peace, fullness of joy, fullness of love, fullness of wisdom, fullness of grace, fullness of beauty, fullness of power, fullness of life, etc.

Paul was not handicapped by a small vocabulary and yet he burst out by saying in effect, "You just can't describe Jesus Christ; He is unspeakable." "Thanks be unto God for his unspeakable gift." If Paul, with his wonderful training, wonderful capacity and with his wonderful experience could not tell it, how can we do it? Well, Praise the Lord anyway.

We next want to think of Christ by still another title given Him and that is

Immanuel

"They shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:23. See Isa. 7:14).

How precious to know Jesus as our Immanuel; to know that the child of God is never alone! Precious to recall that His very omnipresence makes Him accessible everywhere, and available to all.

"Speak to Him, thou, for He heareth,
And spirit with spirit can meet;
Nearer is He than breathing,
And closer than hands or feet."

Just as Christ graced the marriage of Cana with His presence and supplied the lack, so He longs to be with us to-day and fill up that which is lacking. Just as He was with Peter, when he was tempted and said to him, "Satan hath desired to have you, . . . but I have prayed for thee," so He is with us to-day, knows when we are tempted, and effectively intercedes for us. A full realization of His presence, is always greater than any or all of His blessings.

J. G. Paton's wife died, and he had to bury her himself, with blood thirsty savages looking on. Afterward he testified: "If it had not been for Jesus, and the presence He vouchsafed to me there, I should have gone mad, and died beside that lonely grave." How unspeakably precious is the assurance, that after He has been with us through all of life's experiences, that He will then safely shepherd us with His presence, through the valley of the shadow of death, and finally usher us into the presence of God which means "fullness of joy and pleasures forevermore!"

"Meals and Berth Included"

You may have been told of a man who took a trip on a steamer. He decided to save money on his meals. With this in view, he laid in a supply of crackers, cheese, and dried herring to meet his needs. The

voyage began. Day after day, for breakfast, lunch and dinner he stuck to his self-appointed menu. Truly it kept him alive, but it was woefully monotonous. On the last day out, as they were approaching their destination, he was promenading the deck. The fragrant aroma of the fine meal from the dining room made him ask a fellow passenger, "What do you suppose it would cost to go in there and eat a real meal to-day?" "Let me see your ticket," was the response. The fellow passenger pointed to a sentence on the ticket which read like this: "Meals and berth included."

We smile at the poor fellow. Both his meals and berth had been paid for and he was going without them. His ticket gave him the right to excellent food and rest. Christ's death provides for us food and rest for the entire journey of life and a glorious entrance into the city of the New Jerusalem.

"If the highest heaven were my pulpit,
If the whole world were my audience and
If eternity were my day
My theme would be 'Jesus Christ'"

Dear reader, on this, our Lord's birthday:

Is He wonderful to you? Have you made Him your Savior? Do you appreciate Him as your Advocate? Does the thought of Him cause you to burst forth in praise and cause you to say with Paul, "Thanks be unto God for His Unspeakable Gift?" Is He your constant Companion? Your Immanuel? If not, why not?

Kansas City, Kans.

SERMONOGRAMS FOR CHRISTMAS

A good conscience is a continual Christmas.—Franklin.

Blessed be God for his unspeakable gift.—Bible.

The kindness of Christmas is the kindness of Christ.

If God so loved us, how can we help loving one another?—Babcock.

This day shall change all griefs and quarrels into love.—Shakespeare.

'Tis the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart.—Irving.

You cannot cut Christmas out of the calendar or out of the heart of the world.

A man who is habitually mean, selfish, narrow, is a man without Christmas in his soul.

The chief charm of Christmas is its simplicity. It is a festival that appeals to every one because every one can understand it.

The angels broke into song when Jesus came; so to every life song comes with the coming of Jesus into it. Christmas stands for the realization of those burning hopes which made the heroic men of the past.

Peace on earth, good will to men

Oh, when the day shall break
O'er realms unlearned in warfare's cruel arts,

And all their millions wake
To peaceful tasks performed with loving hearts,

Oh such a blessed morn
Well may the nations say that Christ was born.

—William Cullen Bryant.
—Arranged by D. Carl Yoder.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." This is but the natural outcome of a life under the care of the Good Shepherd. It could not be otherwise while the Lord's eye is over us as a shepherd's eye is over his sheep. We think of mercies past as the year draws to a close. The experiences of the past have proved to us that God is worthy of our confidence and has shown His ability to care for us. He has also shown His great goodness and mercy in what He has done for us in the face of dangers and adverse circumstances. There is no reason to fear but that if we continue under His loving care, goodness and mercy shall follow us all the days of our life. If those days are extended through another year, every day will have its attendant mercies and goodness from the hand of God. If those days should end before another year passes, we shall not be forsaken at the close, but "shall dwell in the house of the Lord forever."

* * * * *

"He that ruleth his spirit" is mightier than he that taketh a city. Spiritual might is greater than military skill in physical and intellectual force. One who becomes provoked in his spirit so that anger rests in his bosom becomes a fool and defeats himself of the best attainments in life and makes enemies who will do him evil rather than good. Such a man may have mighty forces at his command. He may do some mighty deeds. But the fact that he loses self control may put his whole force at a disadvantage and overthrow his chances of success. A man may have a splendid automobile with a powerful engine and in the finest working order; but if he does not drive it rightly and control the forces of his machine, it will soon be a wreck. It was said of Alexander the Great that, although he made a remarkable campaign of conquering the world, he died at an early age because he fell under the passions of his appetite for drink. We may or we may not have inherited a strong temper. If that temper is under the power of an evil influence that siezes us at times and makes us senseless for the time being, we are indeed in unfortunate circumstances. But if we know of a power who can possess our being in safety so as to enable us to keep the balance of our temper in accordance with our higher judgment of what is right, why should we not come into possession of such a power? When the Spirit of the Son of God possesses us, He ever guides us in the way of wisdom and gives our wills that force of execution that we may rule our own spirit and accomplish the will of God and make a true success of life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "Let all bitterness and wrath, and anger and clamour and evil speaking be put away from you with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

* * * * *

Christmas! What does the word suggest to you? Does it mean a perverted round of worries and getting ready to give and receive presents? Does it suggest a round of carnal pleasures that shut you out from that noble restful waiting upon God in humble grateful worship? "Unto us a child is born; unto us a Son is given." Let us spread abroad the saying even as the shepherds spread the good news of which the angels spoke when they said, "Glory to God in the highest, and on earth, peace, good will toward men." There is something very refreshing in such a message. It does not need to be covered up with an unnecessary exchange of gifts by which the day is commercialized, and people are sore pressed to keep up with the custom of the times. Bring your gifts to Jesus. When He is hungry, feed Him. When He is thirsty, give Him drink. When He is naked, clothe Him. When He is in prison, visit Him. When He is sick, comfort Him. He will receive it of your hand when you do it to the least of these His brethren.

If you and your friends have been exchanging gifts, remember Jesus and agree among yourselves that the extra that you had thought needful to give to one another, may be devoted to Jesus in the person of a needy one.

V. MIRACLES OF CHRIST—POWER OVER DEMONS (Jr.).—Luke 4:35; Matt. 12:22; Matt. 8:28; 9:32

Topic for December 11

MOTTO

"Who hath delivered us from the power of darkness."

MEDITATIONS ON THE TOPIC

I. **Power Over Demons.**—The demonized were seemingly very common in the days of the Lord Jesus. They were also not uncommon in the days of the apostles who cast them out in the power of the Lord Jesus Christ. And it is possible for people to become fanatic on the subject, as the early

settlers of the colonies did, and became executioners of so-called witches. Yet it is not impossible that Satan may work to-day in whatever ways that he may have the power to work in lost and sinful humanity, even to the agency of demons who possess those who are given over to him.

John's vision of unclean spirits like frogs (Rev. 16:12-16) who are issuing out of the mouth of the dragon, the beast, and the false prophet, is certainly no idle dream. The wonders these shall work will be a means of deceiving a willingly evil world. It is not unlike our present day issues in the national and international politics, in which the newspapers and the radio and public speakers become the agency of creating sentiment so contrary to truth and virtue and common decency, that one must marvel at

the power back of it all. It is the power of the "rulers of the darkness of this world," "spiritual wickedness in high places." And the apostle Paul warns, that even religious workers shall transform themselves into the appearance of "ministers of righteousness" who are the direct agents of Satan (II Cor. 11:13-15).

But since our Master has power over demons and all the power of darkness, we need not despair of our condition in this present evil world.

If we will take full alarm of the power of the enemy and equip ourselves with the "whole armour" of God we shall be able to stand against the wiles of the devil (See Eph. 6:10-20).

II. **The Texts** (See above) give occasions in which our Savior met those with demons and by His power cast them out.

III. **Junior Program Suggestions.**—The fear of demons should not be made one of bodily fear, like many of the fears of those who are nervous about ghosts, etc. The greater fear that needs to be impressed is the fear lest our souls be defiled by sin and that we become enslaved by its power through the wiles of the devil. Satan's power has been broken by the power of the Lord Jesus Christ. Although Satan is stronger than we, there is no soul so greatly bound but when they apply to the Savior they may be made free. The girls and boys should be impressed with the power of Jesus over all the forces of the devil and the importance of giving themselves into the keeping power of Jesus so that the power of the devil need not bind them. The danger of captivity lies in the fact of our carelessness and heedlessness. "The devil as a roaring lion walketh about, seeking whom he may devour." And he has only the opportunity to harm those who will not heed the opportunity to be saved by the power of the Lord Jesus Christ. "But he that is begotten of God, keepeth himself, and that wicked one toucheth him not."

OUTLINE STUDY

I. Recorded Miracles of Power over Demons.

1. Demoniac in the synagogue cured.—Mark 1:23-26; Luke 4:33-36.
2. Healing of the demoniac.—Matt. 12:22-27; Mark 3:19-30; Luke 11:14, 15, 17-23.
3. The demoniacs in Gadara healed.—Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.
4. A devil cast out and a dumb man cured.—Matt. 9:32, 33.
5. Lunatic child with devil healed.—Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Outline.
2. Relate Some of the Instances Where Jesus Exercised Power over Demons.
3. Jesus Is Stronger Than Devils.
4. Jesus Can Deliver Us from the Devil's Power.

For Seniors.

1. Our Deliverance from the Power of Darkness.
2. How to Receive Christ's Saving Power.

PERSONAL THOUGHT

Am I safe under the protective armor of the Lord Jesus Christ?

SEED THOUGHTS

My friends, there is one spot on earth where the fear of death, of sin and of judgment need never trouble us—the only safe spot on earth where the sinner can stand—Calvary.—Moody.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armour down;
The work of faith will not be done
Till thou obtain thy crown.—Geo. Heath.

THE NEGLECTED FIELDS ABOUT US.—Matt. 9:36-38; Jno. 4:35-38

Topic for December 18

MOTTO

"Look on the fields; for they are white already to harvest."

MEDITATIONS ON THE TOPIC

I. **Neglected Fields Near Us.**—The clearer our vision of the neglect near us the stronger will be our service for the Master in the winning of souls. When Isaiah was called of God, he saw the Lord's glory so far above himself and his people in holiness and power that he was made to cry, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). His first vision of neglect was in himself. And with himself he saw the people among whom he dwelt. The order of the Lord's program for us is always so. It begins at home in our own hearts and goes out farther and farther unto the uttermost part of the earth. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

While it is true that God may call some individuals to distant fields while others are to work in the home field, it is not the normal state of mind that would give the whole church a vision of the needs in a foreign land when they do not see their needs at home. Sooner or later the missions to foreign lands must suffer for lack of real spiritual vision in her recruits if the work at home is neglected. We need not wait till everybody is converted at home before we send abroad, but we should wait to send men and women until they have received the power and a vision that is strong with a knowledge of soul needs, rather than a vision that is strong with the romantic spirit of adventure.

The Spirit that is calling some to go and endure the privations and loneliness of work in a land of strangers in foreign fields, also calls to self denial and sacrifice in behalf of the unsaved and unshepherded in a land of acquaintance in fields about us.

II. **The Text.**—Matt. 9:36-38.—Here we see the spirit of the Master as He saw the needy people and he desired that the same compassion should move the disciples to ask for more laborers.

Jno. 4:35-38.—Jesus calls attention to the spiritual harvest right at hand that the disciples may see what He has already seen in the most unlikely person whom we meet.

OUTLINE STUDY

I. The Members of Our Own Family.

1. Children who need training.—Prov. 22:6.
2. Older ones who need guiding.—Gen. 18:19; Psa. 78:1-8.
3. Unsaved ones who need to be won.—I Pet. 3:1, 2; I Cor. 7:16.

II. Members of Our Community.

1. Saved ones who need nourishment, fellowship, and love.—Heb. 10:24, 25.
2. Unsaved who need our prayers and example and help.—Col. 4:5, 6.

III. Communities in Reach of Our Testimony.

1. Influences over other congregations.—II Cor. 8:24.
2. Communities next to us without the message.—Mark 1:38, 39.
3. Hungry souls for whom no one cares.—Matt. 9:36-38.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Shining for Jesus Wherever We Go:
 - a. Shining at Home.
 - b. Shining at School.
 - c. Shining among the Neighbors.
 - d. Shining among Strangers.
2. Helping Others Who Need Us:
 - a. Distributing Literature to Read.
 - b. Helping the Sick and the Poor.
 - c. Comforting the Aged and Lonely.

For Seniors.

1. The Unsaved about Us.
2. Reaching the Unchurched Community.
3. The Spirit of Evangelism at All Times.

PERSONAL THOUGHT

Are we missionaries everywhere we are?

III. **Junior Program Suggestions.**—There is so much of practical appeal in this subject that the leaders of the Juniors need have no lack of material for the meeting with the Juniors. Shining lives are those that shine from within. But as they shine they send their beams out so that others may see and glorify God. Impress the importance of keeping the heart pure before God if our outward deeds would be the true expression of the heart. If our hearts are pure, then God's blessing can rest on our deeds of kindness and words of love and our messages of the love of Jesus. Then the responsibility of shining is not limited to the place of worship. If we only shine while we are at Church services and forget to shine at our work and at our play, it proves that there is something wrong in our hearts and that the love we profess is only put on. Boys and girls can take pleasure in keeping their covenant with God among their playmates and even among strangers, without putting on or talking so much about it. They have an invisible friend to whom they may talk silently and for whom they may work in behalf of others, and it matters not whether others remember what you do, or praise what you do. He knows your love and does not forget.

Something To Do

There's a work for the hand, and a work for the heart,

Something to do, something to do;
And each should be busy performing his part,

There's something for all to do.

There's work for the aged, and work for the young;

There's work for us all, and excuses for none;

There's work for the feeble, and work for the strong;

There's something for all to do.

The sick must be soothed, and the hungry be fed,

Something to do, something to do;

The naked be clothed, and the erring be led,
There's something for all to do.

The Master says "Work" and has shown us the way,
Something to do, something to do;
He says "Not to-morrow, the time is to-day"

There's something for all to do.—Selected.

Perhaps to-day there are loving words
Which Jesus would have me speak—
There may be now in the paths of sin
Some wanderer whom I should seek.
O Saviour if Thou wilt be my guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what you want me to say.

Mary Brown.

CHRIST'S BIRTH FORETOLD.—Isa.

9:6; 7:14

Topic for December 25

MOTTO

"Immanuel."

MEDITATIONS ON THE TOPIC

I. **God's Plan of Salvation Revealed by the Prophets.**—"From the foundation of the world" God had in mind what He would do for man in his fallen condition to bring him back into fellowship with Himself. It is not to be wondered at that soon after Adam and Eve fell, that God should reveal how that a child should be born as the "seed of the woman" who would bruise the serpent's head. As humanity met the changes from age to age and there was need to encourage them to seek God and to look forward in hope, God made known by His prophets more and more definitely the nature and character of the child who should be born. The steps of the revelation were: 1. One of the human family. 2. One of the descendants of Abraham. 3. From the tribe of Judah. 4. From the family of Jesse. 5. From the seed of David. 6. By a virgin without a husband. 7. The virgin is told of her calling.

The voice of the prophets are given that we may have something to make us sure that it is no vain dream of the imagination of men. Men could not imagine events in such detail thousands of years before they come to pass and hit upon all the details without a mistake. The more carefully we study the prophets the more fully we are convinced that it was the voice of God speaking through men who were moved upon by the Holy Ghost. Then as we embrace these precious promises and receive the blessing which it is our privilege to receive we have the assurance in our own lives that Jesus is the true gift of God and our eternal life, if we receive Him as our Savior.

II. **The Text.**—Isa. 9:6.—Here the prophet speaks of the birth of a child to Israel, who shall have a marvelous character, both of humanity and of God, and who shall accomplish wonderful things in behalf of the world.

Isa. 7:14.—Here the prophet foretells that the child shall be born of a virgin and shall be called "God with us" (Immanuel).

III. **Junior Program Suggestions.**—This is a theme that never grows old. There are so many things to rejoice in which have come to us through the birth of the Savior. The suggestions of the Assignments will give material for abundant enlargement. All that Christ is may be meditated upon and many of these blessings can be named and discussed. Peace, love, joy, salvation, all that salvation means for the happiness of men for time and for eternity, what it means to the souls that are lost and doomed to everlasting destruction, what it means in

changing men's hearts from evil to good, what it means in happiness in our homes, in our communities, everywhere, what it means in eternity—heaven, life, glory, security forever.

The love of God may well be emphasized in connection with the thought of Christ's birth. His love seems all the greater when we remember how unworthy and sinful men are and yet how much God sacrificed to save them and bless them.

We have a responsibility in receiving such a gift from God. God gives but we must receive. Make plain our part in the plan of salvation. God will not take unwilling people to glory. They must do their part since God has done His.

OUTLINE STUDY

I. The Prophetic Voice.

1. Seed of the woman.—Gen. 3:15.
2. A king of Judah.—Gen. 49:10.
3. The family of Jesse.—Isa. 11:1.
4. Unto us.—Isa. 9:6.
5. A branch of David.—Jer. 23:5; Psa. 132:11.
6. The seed of Abraham.—Gen. 12:3; Gal. 3:16; Gen. 22:18.
7. A virgin to bear a son.—Isa. 7:14.
8. In Isaac shall thy seed be called.—Gen. 21:12.
9. The place of His birth.—Mic. 5:2.
10. The time of His coming.—Dan. 9:24, 25.
11. The seed of Jacob.—Gen. 28:14.
12. Raised up of the brethren in Israel.—Deut. 18:15-18.
13. His life sought.—Jer. 31:15; Hos. 11:1 (Matt. 2:16-18).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Blessing in Christ's Birth:
 - a. "He shall save His people from their sins."
 - b. He Shall Be a Good Shepherd.
 - c. He Shall Bring Joy and Peace.
2. God With Men:
 - a. Christ Is God in the Flesh.
 - b. He Is a Sympathizing Friend of Men.
 - c. He Will Take His Own to Glory Where He Is.

For Seniors.

1. The Assurance of Fulfilled Prophecy.
2. The World's Need Supplied in Christ's Coming.
3. The Office Christ Fulfills.

PERSONAL THOUGHT

"As many as received him to them gave he power to become the sons of God, even to them that believe on his name." Have we entered into our inheritance in Christ?

SEED THOUGHTS

Hark the herald angels sing:
Glory to the newborn King;
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful all ye nations rise,
Join the triumph of the skies;
With th' angelic host proclaim,
Christ is born in Bethlehem.

Christ by highest heav'n adored;
Christ the everlasting Lord;
Late in time behold Him come,
Offspring of the virgin's womb.
Veiled in flesh the God-head see;
Hail th' incarnate deity:
Pleased as Man with men to dwell;
Jesus our Emmanuel!

Hail, the heav'n-born Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all He brings,
Ris'n with healing in His wings.

Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth,
Born to give them second birth.
—Charles Wesley.

LIFE'S PURPOSE.—Jno. 1:4; Rev. 4:11;
Gen. 1:26-28; Psa. 8

Topic for January 1

MOTTO

"Give glory to the Lord your God."

MEDITATIONS ON THE TOPIC

I. Why Do We Have Life? We are here because a God of wisdom hath so decreed it. As human beings we are His creation. It is God's pleasure to make known to men and women what He wants of their life. And while man has fallen far short of the command which God gave to him, yet we see the Creator so ordering the affairs of His judgments that we have been redeemed and given a chance to live unto Him who died for us and rose again.

The prophet's message to Israel can also be applied to us who have been redeemed, "I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:7). As Peter writes in application to the Christian's calling, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). This life to His glory is a life of good works after the standard of righteousness which God in His holiness and wisdom has revealed as truly righteous. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

It is God's purpose for every believer that they live unto the cause of the Son of God who gave Himself for us. Jesus is the only one who as the Son of man, lived perfectly to the glory of God. And when we would fulfill the design of our creation, we must do it by the virtues of the Redeemer. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:30, 31).

II. The Text.—Jno. 17:4.—Jesus, the Son of God who came and took upon Him flesh and blood lived to the glory of God on the earth, and satisfied the Father as His beloved Son in whom He is well pleased.

Rev. 4:11.—Here it is expressly stated that all things were created for the pleasure of God who is worthy of the honor and glory which His creation may bring to Him.

Gen. 1:26-28.—Briefly tells the story of the creation of man and shows what honors have been bestowed upon him above all other creatures.

Psa. 8.—This speaks of the excellency of the Lord's name and of the wonders of His creation. It inquires what man is that God is mindful of Him. Then declares that God has crowned him with glory and honor in a position of service a little lower than the angels, serving over the works of God's hands.

III. Junior Program Suggestions.—The subject of life is one that should be of interest to juniors. After considering the way that God has planned for us and showing God's worthiness to say what is best for us, you can then proceed to some of the definite ways in which our life can be engaged to fulfill its purpose. In our present lost estate it is impossible for any man to fulfill that purpose without being a Christian. Show how that Jesus Christ rescued the human race from a complete wreck and made it possible for them to be restored to a condition in which they can bring praise

and glory to their Creator. The good works or man could not redeem Him from sin, but after he is redeemed from sin, he can then live a life of good works that bring honor to the Savior "who gave Himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works" (Tit. 2:14). Draw out what the good works are of which a Christian is zealous. How do these good works honor God? How may some one do good works in a way that they try to get the glory for themselves?

OUTLINE STUDY

I. Purposes that Make Claims upon Us.

1. Riches.—1 Tim. 6:9, 10; Matt. 6:19; 19:23.
2. Earthly glory.—Jno. 5:44; 1 Cor. 3:18-23.
3. Self-satisfaction and pleasure.—Luke 12:19, 20.
4. The service of lust.—1 Jno. 2:15-17.
5. Service of Satan.—1 Tim. 5:15; 1 Jno. 3:8.

II. True Purposes Set Before Us by God.

1. To serve the Lord with all our heart.—Deut. 10:12, 13; 6:5.
2. To seek first the kingdom of God and His righteousness.—Matt. 6:33.
3. To do the will of God in all things.—Heb. 10:7; Matt. 12:50.
4. To glorify God in all things.—1 Cor. 10:31; 1 Pet. 4:11.
5. To fulfill our calling in life.—Acts 20:24; II Tim. 4:7; Phil. 2:15, 16.
6. To magnify our Savior.—Phil. 1:20; 1 Pet. 2:9; II Thes. 1:11, 12.
7. To attain to His high calling for us.—Phil. 3:7-14; 1 Pet. 5:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Purpose."
2. God's Purpose in Creating Us:
 - a. He Did All in Wisdom.
 - b. He Had Pleasure in Doing Good Things.
 - c. He Wanted Us to Enjoy His Goodness.
 - d. He Wanted Our Service.
3. How We May Fulfill God's Plan:
 - a. All Have Missed His Plan.
 - b. Jesus Saves Us to Fulfill God's Plan.
 - c. In Jesus We May Enjoy God's Glory.

For Seniors.

1. God's Right to Us.
2. What God Purposes for Man.
3. Man's Failure.
4. Attaining God's Purpose for Our Lives.

PERSONAL THOUGHT

I will do everything in the name of the Lord Jesus and thus fulfill the purpose of my life.

SEED THOUGHTS

"Life is not for play; for it has its solemn responsibilities, its sacred duties; and eternity lies beyond this little span."—Sel.

"It matters not how long we live, but how."—Sel.

Face the new year with the old Book.
Face the new needs with the old promises.
Face the new problems with the old Gospel.
Face the new life with the old remedies.

This New Year Thou givest me
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
Fill my life with praise.

—F. R. Havergal.

God wants your heart every hour in the day, and every day in the week, and every week in the year.—Uldine Utley.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

LIVING WITH PEOPLE OF OTHER RACES.—I Kings 8:41-43; Luke 10:25-37; John 4:5-10; Acts 10:9-19, 28-35; 17:22-28

Lesson for December 4, 1932

Golden Text.—Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

Only by pride cometh contention (Prov. 13:10), and pride of race, of nationality, of language, and of religion are each and all primal causes of friction, antagonism, and war. God made no super-race. None has a right to lift itself above another. Neither are the Nordics the only people capable of ruling. In recent years they have showed their general unfitness. Language is but a means of conveying thought, and every language and dialect has proved its capability of performing this function and none can do more. There is equality there, as also in race and nationality. And now, religion.

There is a super-religion, but it is not man-made—it is God-given. The man-made religions of the world have only revealed the folly of the wisest of men, so there is no reason for pride there. But to those to whom God has revealed the truth is given, not only a priceless possession, but a stupendous responsibility. The priceless possession is life through believing; the responsibility is to bring this truth to all mankind.

The Mohammedan, the Hindu, the Shintoist will gladly share his error with me; if I refuse to share my truth with him I am less of a man than he. This super-religion, received and practiced, is the only remedy for racial antagonism. People will come from far countries to worship our God if we live in such a way as to bring Him the honor due His great name. I Kings 8:41-43.

Luke 10:25-37. The Samaritan showed the spirit of brotherhood and proved himself the true neighbor. "Go, and do thou likewise."

John 4:5-10. Jews had no dealings with the Samaritans. Why? In the first place the Jews refused to allow any partnership in the building of the temple because the Samaritans were hybrid in race and religion. This may have been because they feared contamination, but it soon developed into pride of superiority. As in water face answers to face so the heart of man to man. Scorn was met with scorn, sneer with sneer, and injustice with viler injustice, until all noble feelings were smothered by hate and desire for retaliation. See Gal. 5:15.

Christ ignored the mutual injustices of twenty generations of Jews and Samaritans and started on a new relationship. Why, oh, why will we allow ourselves to be loaded down with the hates and prejudices of bygone generations? Unless we can forget past wrongs, real or fancied, and remember past kindnesses we will never be able to get along with strange races nor with our own.

Moderation. Phil. 4:5. This is translated gentleness in II Cor. 10:1. It is a quality of character which enables other people to associate with us without friction. Man has no greater need than this—in the home, in the church, in the nation, and in the world. Heb. 12:14. The cactus with all its beautiful blossoms has few friends.

Peter and Cornelius. It is easy to learn pride and prejudice, but hard to unlearn. Poor Peter, with all the powers of God (Spirit-visions and revelations) marshalled to eradicate racial prejudice out of his life, was only partly delivered. Gal. 2:11-15. He recognized human equality before God but never himself became cosmopolitan enough in spirit and understanding to labor much among any but Jews. Poor Peter—poorer we. II Cor. 6:10-13.

THE CHRISTIAN'S USE OF LEISURE.

Lev. 23:39-43; Neh. 8:9-18; Zech. 8:5; Matt. 11:16-19; Mark 6:30-32; I Cor. 10:23-33

Lesson for December 11, 1932

Golden Text.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Either the title of this lesson or the selected lesson texts are incorrect. The worship and service of God are not for leisure time nor is it leisure. It is a daily duty and a constant pleasure. As the father and mother prepare daily food and clothing for the family, so they need also to furnish spiritual nourishment and care. In this busy world the people who give only their leisure time to the service of God generally do not give Him any time.

Lev. 23:39-43. There is a time to labor to supply bodily needs, and there is a time to draw near to God in worship. Only after both these obligations have been fully met do I have time to talk of leisure; and the second is first. Matt. 6:33. You may be too busy to eat or sleep, but you cannot

afford to be too busy to pray. Mark 6:31, 46.

Neh. 8:9-18. Doing the unpleasant and disagreeable task vitiates nerve force; doing the opposite restores it. In the everyday round of duties there will always be wear and worry no matter how much you love your work. You need change, relaxation, and recreation. If unsaved you will probably resort to the dance, the theater, the gambling hall, and the many inventions man has devised to pass the time. The things that are not for the glory of God are not for the good of man and leave us exhausted in body, mind, and spirit. If you are saved the joy of the Lord is your strength, and after the tense conflict and arduous service you will find rest and recreation in the quiet hour alone with God, in the sweet hour of family worship, and in the more fulsome praise of public worship.

Gladness. v. 17. Why can we not have fun without foolishness? good times without viciousness? Are we so utterly depraved that only evil tickles our jaded senses? Where did the idea originate that only sinners could have good times and enjoy themselves? How is it that we squander dollars in sinful indulgences to every cent we give to the Lord's work? It is an everlasting shame and a perpetual reproach to Christendom that we come into His presence reluctantly, and consider His service a burden to be performed indifferently. Jer. 23:38-40; 48:10. R. V.

"True happiness, rightly understood, consists alone in doing good." The messengers of the cross are the happiest people on the face of the earth. There's a reason. To a fuller degree than others they have yielded themselves to Christ and have fitted into His place and work in the kingdom of God. Let him seek no greater happiness. There is none.

Zech. 8:5. Child life is full of play. Do not curb it but direct it. To turn your child into the street to seek its own companions and enjoy itself in its own way is throwing a pearl (your child) before swine, and giving that which is holy (childhood innocence) unto the dogs.

Mark 6:30-32. The joy of accomplishment is among the greatest of all joys, especially when you have accomplished the seemingly impossible. For centuries the blind, the leper, and the demoniac lived among their fellows in Palestine to appeal to sympathy or to arouse disgust, as the emotional reaction might be. Christ sent the twelve to preach the Gospel and to deliver these unfortunates. Marvel of marvels! They succeeded. What forebodings of failure as they went forth! But what far greater rejoicings at their success as

they returned. Boasting of what I will do is folly. I Kings 20:11. Pride goes before failure, but before honor is humility. The sleep of the laboring man is sweet. Having done my duty to-day I'll rest, and labor again to-morrow. By and by comes the Sabbath rest. Heb. 4:9. R. V.

CHRISTIAN STANDARDS OF LIFE (REVIEW)

Reading Lesson:—Matt. 5:13-16, 38-48

Lesson for December 18, 1932

Golden Text.—And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Lesson 1. Complete. In every calling of life the work done will be according to the character of the individual and his equipment. To prepare men for His service God gives us a new nature and the Holy Spirit (Ezek. 36:25-27), thus changing our character. Then He lays before us His Word, a thorough knowledge of which will equip us for every good work. The threefold equipment is necessary.

Lesson 2. I may be a powerful preacher, but if I fail to function properly in my home as a father or son, I am not equipped for every good work. The crucial test of my completeness of manhood (Col. 2:10) is in my ability as a homemaker. It is the world's most important job. I Tim. 5:5.

Lesson 3. "The child makes the man," but the parents make the child. If the young generation is a failure it is because the parents are failures. The criminal is not a biological throwback to pre-historic animal ancestry, but a push-forward or projectile from a God-forsaking older generation. We judge each generation by the type of children they produce.

Lesson 4. In the world of invisible life (to the naked eye) we have bacteria and bacteriophage—germs and germ-eaters. In the moral world we have their counterparts. Strange doctrines are afloat. We breathe the poisonous miasma. The result is moral disease—disobedience to parents, marital unfaithfulness, divorce, lawlessness, and unrestrained social madness. As the bacteriophage destroy disease germs, so the Word of God, hidden in the heart, will combat and overcome the evil tendencies of the times and save our homes.

Lesson 5. Why has America gone insane for a return of intoxicating liquor and to have a spree? We stopped sowing the doctrines of temperance. Before the passage of the Eighteenth Amendment we spent a hundred years in educating our citizens on the evils of intemperance. Then we built a fence around our youth (the law) and stopped (largely) teaching. Then the enemy got busy sowing the tares—the benefits of booze (?) and the evils of prohibition (?) were dinned into our consciousness until we concluded that booze was a cure-all rather than a curse-all. If all that has been gained in sobriety is not to be lost we must again teach and teach and teach. Isa. 28:9-11.

Lesson 6. War is a monster. It has slain many millions and filled the hearts of

nations with constant dread for centuries. Is there no way of conquering and taming this giant? Yes there is. It is, however, not larger armies and better equipment that will do it. It is the Spirit of Christ within the soul that will turn us from the conflicts of nations and all their attendant evils into the conflict against evil to deliver mankind from ignorance, poverty, sin, and hate. This is a noble war and is more heroic than the carnal. And there is no discharge because of age or infirmity. Eccl. 8:8. Is the battle hopeless? Not with Christ my captain. But isn't the world getting worse? What of it? It will get a great deal more so if I stop fighting the evil. To yield is cowardice, to join the enemy is betrayal.

Lesson 7. As long as there are burdens to lift no man has a right to refuse to lift his share. That share is measured by my ability.

Lesson 8. Money is a medium of exchange. Loving it for itself alone is a great evil. Using it for relieving human want, bodily and spiritual, will bring great blessings. The result of greed is war, the result of beneficence is love.

Lesson 9. It is incumbent upon me to rightly use what I have; it is more so for me to place myself into that relationship with God that He can use me for His glory and the benefit of my fellow man. To do less is to rob God.

Lesson 10. The world is getting smaller. We can no longer live our lives in isolation. The Chinese are closer neighbors of ours to-day than were the people of New England a hundred years ago. We daily rub elbows with all mankind. It is disagreeable to meet people you don't like. How prevent it? Get the old-time religion that makes you love everybody.

Lesson 11. In this busy world the people who give only their leisure time to the service of God generally do not give Him any time. You may be too busy to eat or sleep but you cannot afford to be too busy to pray. "True happiness, rightly understood, consists alone in doing good." The messengers of the cross are the happiest people on the face of the earth.

GOD'S GIFT TO MAN (Christmas Lesson).—Luke 2:1-20

Lesson for December 25, 1932

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

The earth and all the fullness thereof belong to the Lord, but He has prepared it for our use and enjoyment. Let us thank God for His temporal gifts.

The world of life, from the microscopic animalcules to the giants of the animal world, are made for our benefit. Let us thank God for all that it embraces.

The little children in our homes that gather around our firesides on Christmas Day are a precious gift from God. Let us thank God for them.

The little Child that was born at Bethlehem 1937 years ago is God's greatest gift to man. Let us especially thank God for

Him. Of the millions of babies that have been held close to mothers' hearts since Cain, many have not been an unmixed blessing. But from generation to generation there have been those who have been a blessing to mankind. But all combined have not been as great a blessing as the Babe of Bethlehem, and the others have been blessings only as they have been blessed through Him.

In Adam all die, but through this Babe shall all be made alive. Through Adam came despair, but by the Babe came Hope.

God has strewn the world with riches. He tells us to help ourselves and not to forget the Best. Without the Best the rest will turn to ashes.

But men are foolish. They will search the world to fill their houses with treasure, but pass by the Jewel of God's Son. They will seek the companionship of kings and nobles, but turn away from the King of kings. They will clothe themselves with linen and wool and silk, but they will not put on Christ. In patriotic fervor they will fight and die for earthly home and kingdom, but for the heavenly kingdom and home they will make no effort.

Angels desire to look into the plan of salvation. I Peter 1:12. Angels rejoiced at the advent of the Savior. Angels minister to the saved (Heb. 1:14) and help them on the way heavenward. God Himself rejoices over us with singing. Zeph. 3:17. Christ Himself for the joy of saving us came to earth and suffered all. Heb. 12:2. If all the heavenly host is interested in us and rejoices over our salvation, as we turn to the Babe of Bethlehem shall we find our joy only in turkey and filling, or shamefully in debauchery?

The grace of God brought salvation to all men. Titus 2:11. Let us thank God for this. Let us joyfully enroll ourselves under His banner, and during the coming years serve Him:

By daily doing some difficult thing for Him;

By daily doing my best;

By daily making a sacrifice of love for others;

By daily sharing my blessings;

By constant walking in His steps—

And thus have a Merry Christmas and a Happy New Year.

Lancaster, Pa.

THE PROMISE

By Stella Kauffman

I see the rainbow's radiance light the sky
With magic, pastel tints from end to end.
It seems unto the passing storm to lend
A crowning glory as the clouds go by
And echoes of the mighty thunder die.
The gold, the lavender can only spend
A moment thus, but to the world they bring
A glimpse of beauty from the world on high.
Thou short-lived wonder of the sky above,
God's gracious symbol of a hope new born;
Thy promise that the clouds will pass away
Assures me of new happiness and love;
The storm will go, another dawning morn
Will bring the sunshine of another day.

West Liberty, Ohio.

POINTS FOR IMPROVEMENT OF THE SUNDAY SCHOOL

The Attendance

By Philip Kreider

Pupils are to the Sunday school what wheat or any other grain is to a threshing machine. It would be vain for a man to invest in a threshing machine and tractor if he had no prospects of a crop to thresh. He might set his outfit with double care, have every belt on, the machine well oiled and plenty of power, but if there is no crop to thresh his preparations are vain. Likewise we may have a perfectly equipped Sunday school, having the best literature, a superintendent Spirit-filled and God-called, a teaching force that is consecrated and that realizes the eternal importance of their work, an organization that is as nearly perfect as possible, but if there are no pupils to work with this fine organization is valueless. Our task in Sunday school work is to bring men, women and children to Christ, and to build them up in Christ. To do this we must have members. Hence the vital importance of seeking by every wise means to increase the attendance of our Sunday schools.

How can we do this? How improve the attendance? I would say that efforts to increase the enrollment should, as much as possible, be put forth by the school as a whole. It should be the organized effort of a consecrated leadership, including superintendents, teachers, ministers, and, as far as possible, each member of the school.

Making a Canvass

The first thing that should be done in trying to increase the enrollment is to make a canvass of the community in which the school is located; unless this has already been done. Make a canvass of about a five-mile radius and find out how many children as well as adults are not attending Sunday school anywhere. When this is done it is generally surprising how many prospective members there are in the immediate vicinity of the school. A definite record of this canvass should be kept and filed away for future reference. All prospective members should be given a warm welcome to Sunday school the following Sunday. If there are prospective members who would have a long distance to walk and have no other way to come possibly some consecrated brother would gladly take his car and bring them to Sunday school. Although this kind of work does not pay in dollars and cents, if done in the spirit of love and devotion to the work of the Lord it is highly worth while. One of the standards as published by the General Sunday School Committee is: "Secure the interest and attendance of all the community not attending elsewhere." Are we striving to have a Sunday school which comes up to the standard?

Organization of Classes

In the second place, each class should be organized to increase its own enrollment. The teacher should do all he can to add new pupils to his class. He should also encourage the members of his class to bring addi-

tional members. Time alone will tell what efforts along this line will mean. It is hardly possible for a teacher to realize to the fullest extent the consequences of his teaching, whether good or poor in quality. Permit me to give an incident related in a tract, "An Appeal to Sunday School Teachers." A consecrated teacher who lived in a city in England sought her pupils from the dirty, ragged boys of the street. In fact, this was the condition under which she was given a class, "You may have a class if you can get the boys to attend." Among these boys was one named Bob. By love, patience, and care he became a changed boy. Soon Bob was teaching a class. Then he studied for the ministry, and later sailed for China, Robert Morrison, the founder of the Protestant Missions of China. Did it pay this teacher to work up a class from the dirty street boys? Every time a teacher succeeds in getting a new pupil he increases the possibilities of his class.

The Teacher's Responsibility

Thirdly, the kind of teachers we have in our Sunday schools may be a means of either increasing or diminishing the enrollment of the school. We need the kind of teachers who draw new pupils because of their ability to teach; teachers who not only use good methods, but who also believe that God has called them to their work. We need teachers who studiously and prayerfully prepare for their work. A teacher who recognizes that God has called him to the task of teaching will also realize the eternal consequences of success or failure in his work. The teacher who habitually, hurriedly prepares his lesson on Sunday morning or who thinks no preparation is necessary because of his familiarity with the lesson story will hardly draw new scholars to his class or hold the ones he has. Neither is it likely that he will put forth any effort for a larger enrollment or even ask his pupils to bring others.

The teacher with a vision of the potential possibilities of his class and who takes time to be a friend and helper to each member, will have a growing class. Teachers, I appeal to you, let us take our work seriously. We are responsible to God for our classes and for any prospective pupils who should be in our classes. Often the very pupils who are hardest to win and keep interested are the most talented and mean the most for God when won.

Absentees

This brings me to my fourth and last point. We can improve the attendance of our Sunday schools by looking up the absentees. It is said that the personnel of the average Sunday school changes twenty-five per cent annually. Holding scholars once they are won is of vital importance in keeping up the attendance. It is the scholar

who becomes a habitual Sunday school attendant who is finally helped and led to the Lord Jesus. Of course, there are a number of reasons for the ever-changing personnel of the school, but one great cause of members being lost is the failure on some teacher's part to look up his absent scholars. If our sheep, cows, or other animals go astray we hunt until we find them, but how about that Sunday school boy or girl who drops out? Do we look them up or do we say as one teacher said to the superintendent when asked about a certain boy who had ceased coming to her class, "That boy? Why he's left." The superintendent made no remarks but looked up the absent scholar. He found that the boy had had an accident, having fallen from a beam in a building which was under construction and had received a quite deep wound in his head. For a while they thought he would die. The superintendent went back; took the teacher's class roll card upon which she had written left after the absent boy's name, and wrote after the word left, "Yes, left by a careless teacher with a hole in his head to die." No doubt this teacher learned a lasting lesson from this experience.

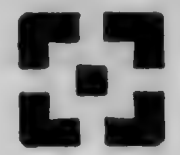
Absent scholars have a right to be looked up and teachers neglect this part of their work to their own peril," says Marion Lawrance in his book, *My Message to Sunday School Workers*. Mr. Lawrance also gives an incident of a boy who lived in a village where there were two Sunday schools. One Sunday this boy decided that he didn't want to go to Sunday school and finally persuaded his mother to let him stay at home. Monday evening when he came home from day school he asked his mother if his teacher had been to see him. His mother said, "No, she hasn't." Each evening that week when the boy returned from school he asked a similar question. Finally when his teacher didn't show up he said, "Mother, I think I will go to the other Sunday school. My teacher pretends to think a lot of us boys, but I don't think it amounts to much, if she can let one of us be gone for a whole week without paying any attention to it." Did that boy not reason correctly? Sometimes when scholars are absent it is because of sickness. At such times a visit by the teacher is especially appreciated. In the time of sickness or in case of accident a special opportunity is afforded to speak to the absent scholar about eternal things; for at such times he is inclined to think more seriously than at any other time. We cannot afford to miss these special opportunities. Whatever we do neglect in our work, let us never fail to look up the absentee.

Summarizing the points by which we can improve the attendance of our Sunday school, they are; first, by making a canvass of our community and putting forth special effort to gain every individual not attending elsewhere. Second, by organizing each class for a large enrollment. Third, by working for a more consecrated teaching force; teachers who realize the eternal consequences of their work. And in the fourth place, by looking up the absentee.

Palmyra, Mo.



BIBLE STUDY



TABERNACLE STUDIES

X. Materials of the Tabernacle

By the Bible Study Editor

The pattern of things in heaven was given to Moses as the basis for the construction of the tabernacle, because in it was to be revealed divine truth as to the relation of God to man and of man to his Creator and Redeemer. In this tabernacle there was to be a representation of the Lord who revealed Himself to Moses, and the revelation was to be according to the covenant which the Lord had made with Moses and the people. Ex. 34.

The Lord proclaimed Himself before Moses—“The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and fourth generation.” Moses asked for the presence of the Lord to be with his people, and also asked for pardon for iniquity and that the Lord should take the people for His inheritance. This the Lord promised upon condition of their keeping His covenant.—vv 6-11.

It was after the return of Moses to the mountain and the receiving of the second tables of stone that Moses called upon the people to bring their gifts to construct the tabernacle in which the Lord was to dwell in their midst. One may appreciate the fact that when the Lord abode in His spiritual presence in the camp of Israel that His dwelling place took upon it the nature of the things in heaven. If the articles and furnishings within the tabernacle were patterned after and were significant of the truth of heavenly things, it is evident that some spiritual significance was attached to all of the constructive materials of this resting place of God.

Moses said to the Lord, “O Lord, let my Lord, I pray thee, go among us.” The Lord came down from His glory to dwell in Spirit in the midst of the camp of Israel. He would dwell for a season in the earthly division of His own great temple consisting of all things created, in heaven and on earth. It would not be possible to take things from heaven and construct them into a material abode for the Lord. The Lord in a wondrous revelation combined the things that are heavenly and earthly and used both to represent His great dominion and habitation. He gave the pattern of the heavenly things and constructed this heavenly pattern with earthly materials. So in the later visitation of God to man, in the person of His Son, our Lord Jesus Christ, God

gave us the glory as of the only begotten of the Father, who abode in the earthly house of this flesh. In that glorious habitation the Son revealed to men the glory of the Father as no other ever revealed it.

Three Classes of Materials

The materials of the tabernacle were of three classes. Ex. 25 and 35. The first class represented the mineral kingdom. From that realm the Lord chose to use metals and precious stones. The metals were of three kinds: Gold, silver, and brass (or copper, or bronze). From the mineral kingdom there was also secured the precious stones which adorned the garment of the high priest as he ministered before the Lord of the whole earth. The second class represented the vegetable kingdom, and included the wood of the Shittim tree, oil of the olive, bark and gums and fruit of the various spices, besides the fiber of the flax, from which was made the linen used in so many ways in the tabernacle. Third, from the animal kingdom came the goats’ hair for curtains, the rams’ skins dyed red, and the badger skins, which skins were taken from an animal considered as unclean to the Jew. Even the dyes, used for the colors of the tabernacle, were supposed to have been secured—the blue from a sea mollusc and the red from a certain earth grub—from the lowly life of the creatures of earth.

Minerals

In a more specific notice of the minerals used in the tabernacle we may compare the metals first by their value, and then by their purity. Gold is the first of the metals mentioned. As in our day, so in the days of Moses, the most precious of the metals was gold. It is frequently mentioned in the scriptures and was most desirable. It expressed that which was most precious, and was enumerated as first among the riches of kings and men of wealth. It also indicates wealth in the New Testament, and figuratively represents that which is most precious. Scripturally, this precious metal stands for that which is of greatest worth. “Gold, tried in the fire,” is used by Peter to represent the most precious faith which the believer possesses and which he cherishes more than his life. In this respect the purity of gold is emphasized. “More to be desired are they than gold, yea, than much fine gold,” is an expression of the Psalmist, referring to the precepts of the Word of God. The degree of purity increases the value of the most precious metal. The transparent gold of the New Jerusalem would indicate a degree of purity which

has never been reached on earth. It is possible to attribute to gold the greatest worth and the greatest purity of all of the metals used in the construction of the tabernacle, and the manner of its use would also merit such a valuation of its character. Gold was used with everything that belonged to the tabernacle of testimony, that is, to the Holy and the Most Holy places.

The silver that was used in the construction of the tabernacle was not a gift from the people, as were the other materials. The Lord required of each person who was twenty years of age and upward, a half shekel of silver, as a redemption price: “Then shall they give every man a ransom for his soul unto the Lord.” See Ex. 30:11-16. When this silver was used in the tabernacle it signified a memorial to make an atonement for their souls. While it was demanded, it was also considered in the light of a gift from the people, for it is stated that they gave their gifts and brought them willingly, and among the gifts is mentioned the silver and the brass of the Lord’s offering. Ex. 35:20-29.

Silver is a pure metal, although less valuable than gold. It is refined with fire as is gold. But it is not associated with the things of heaven nor is it used to determine things of the highest values. In the tabernacle it is associated with the tops of the posts of the court and with the bases of the boards of the sanctuary. It seems to be more associated with the proclamation and testimony of the means of redemption than with the results of redemption. It represents the price of atonement and the means of redemption, and is thus associated with human experiences and righteousness. It may well represent the virtues of the Redeemer’s life and work on the earth, the efficacy of which has effected the fellowship of atonement and the basis or foundation of an eternal abode with God in heaven.

There are various opinions as to the nature of the metal called “brass” as used in the tabernacle structure. It has been said that no pure copper was used by people in the early days. All of the vessels, tools, mirrors, and utensils of those times were made of the alloy of copper and tin which produced bronze. The term used in the Scriptures is practically the same, and applies to both copper and brass or the product of copper. It is evident that as a metal it is inferior to gold and silver. As a pure metal it is inferior, in value, and it is of little value without an alloy. In these respects it may have its place in the significance of the outer court of the tabernacle where the furnishings were all of copper and its alloy—the brazen altar, the brazen laver and its foot, and the brazen sockets for the posts surrounding the court.

The outer court of the tabernacle was the place of atonement where the blood was shed and the offerings were made upon the fire. It was the place for the expiation for sin. It was the place where the sinner was brought to judgment and where the penalty of death was visited upon the transgressor. It was the place of human relationships with the holy God, where both met in judgment for sin and in reconciliation because of atonement. It was the place of the holy walk and service of those who were reconciled unto God, but the holiness was of a different character from that of the Holy place and the Most Holy habitation of God. This holiness was as inferior to the excellence of God as was the brass to the gold. Upon this brazen righteousness the fires of judgment must be continually burning and the washing of purification must be constantly repeated. Such is the walk of men and such their righteousness. Yet, those who walk in this faith and righteousness have access into the holy place, for the bases of the five pillars at the door of the sanctuary were also made of brass. God requires of men the virtues of His Word and of His worship. But, as the pure copper is of little value without its helper, the alloy, so man has little power for good without the help of Him who came to be his Savior.

Another fact in connection with the metals, which also applies to the precious stones, is this, that each metal had to be wrought upon by a process of purification before it was of service. The best things in life need to be fitted for the service of God. These must pass the fire of God's purifying judgment, even beyond the endurance of men, for it was Christ who suffered to make possible the purity of the gold, the silver, and the brass to a degree fitting the honor and glory of God, and to the degree that man might be made pure to stand in the presence of his God. Each precious stone was in itself a crystal, but it needed to be fashioned and placed in its fastening of gold before it could be carried in honor before the Lord.

The High Priest of our profession must have us upon His breast before He can call us His peculiar treasure and present us with exceeding glory and joy in the presence of the Father. This can only be done when He has wrought upon us by His power, polished us to the brightness befitting His own glory, and has set us in the proper sphere of service and relationships in His house and kingdom. There were no jewels in the house of God save those that were borne on the bosom of the High Priest. There is no glory that men can present to God in their own right and name, for every name that was presented to God was presented through the ministry of the high priest, and the great High Priest is Christ. All the glories of men outside of Christ will be lost in dishonor and perish with the world in which their glory lies and wherein men choose to display their virtues, their honors, and their name. They must be wrought upon by the Word and Spirit of God and be sanctified by the ministry of Christ before they are fitted for presentation unto God.

Materials from the Vegetable Kingdom

Of the vegetable kingdom the materials

were also to be brought and to be prepared for the ministry of the tabernacle. The wood was of the shittim tree or acacia tree. Wood was found in every part of the Tabernacle in its pillars and posts, in its boards, and in each altar and table. The ark of the covenant was made of boards and covered with gold. The altar of incense and table of shewbread were made of the same materials. The brazen altar was made of boards covered with brass. The boards and pillars of the sanctuary were of wood covered with gold, as also the bars fastening the boards together. The pillars of the court had silver tops and hooks, and brazen sockets, but were unadorned with any other metal. Wood, the common material for human constructions may well represent humanity, that which even Christ took upon Himself, and which He adorned with His own heavenly virtues, making us a habitation for God through the Spirit.

The fruit of the olive tree was crushed and beaten to provide oil for the lamps of the golden candlestick. So was the woman's seed bruised to bring life and light to men and to show them the way of salvation through Christ. The gum and bark with the oil of the fruit were combined together to make the holy anointing oil; from various sources these were secured, but all were from the inner life of the plant which offered this marvelous ointment used in consecrating the priests to their holy service. The same may be said of the incense which was used daily in presenting the offerings unto God. Fine twined linen is indicated in a number of ways. It is spoken of as a bleached material, as drawn out or spun and also as separated and carded. We gather the truth that no material in its natural form may be applied to the service of God. It must be broken and shredded, it must be exposed to purification and must be renewed in form and character before it may be used of God. Only linen was used for the priests' garments, for coverings for the vessels of the Lord, and for the inner curtains and hangings of the tabernacle. No mixed goods could be thus used. Some of the linen was dyed; in order that it might be used for curtains and for the garments of the high priest.

Significance of Colors

The colors used in the tabernacle were scarlet and blue and purple. There is but little difficulty in identifying the significance of the scarlet. The prophet Isaiah gives us the secret of its meaning. "Though your sins be as scarlet." Scarlet is the color of blood that has been shed. It represents human life, the life of sin. The three altars—ark of covenant, incense, and brazen altars, had blood sprinkled on them. The table of shewbread was not sprinkled with blood in sacrifices, but represented Him who came to give His life, whose flesh must be eaten and whose blood we must drink in order to have life; and upon this table there must be placed a cloth of scarlet. Jesus was the Son of Man, identified with those for whom He must shed His blood.

The blue dyed fabrics were also used in the curtains and garments of the priests. In connection with the articles of furniture, the blue cloth covering would indicate a significance

of meaning to be applied to the color. It was placed upon the ark of the covenant, upon the candlestick, the incense altar, and table of shewbread. Those things which belong most directly and intimately with heaven are covered with blue. No other color was used with the candlestick. The Holy Spirit is directly from heaven. Blue would, then, be indicative of heaven and the things which are from thence. Purple is considered to be the color of royalty. It may be so, but in the tabernacle there was no pure purple robe. The purple was interwoven with the whole, blue and scarlet. But, on the altar of burnt offering there was placed a purple cloth when on the journey. Purple cloth is found only on this altar and nowhere else. If blue represents the things of heaven and scarlet the things that pertain to human life and blood, then the purple must represent the union of both, for purple is the combining of blue and scarlet. Yet, when thus combined it is inseparable. Jesus Christ is both Son of God and Son of Man. The mystery of that union none can fathom. It is a fact, but the how of it has become a subject for human speculation and wonder which may ever be understood by man. It need not be so clearly understood, for there was no such other combination under heaven and never will there be such another life. He is the Only Begotten of the Father. We are more concerned with the fact, for it is that fact which makes possible our salvation and our new relationship with God. The purple cloth is the altar of sacrifice. He becomes our High Priest unto God. We honor Him who becomes our Royal Head because He has become our sacrificial Priest, and we rejoice that He has made of us a royal priesthood. It was necessary that God should so work through His Son, so give Him to combine and unite His life with ours and become inseparably associated with us to become our Savior and our Head.

Materials from the Animal Kingdom

In the animal kingdom, materials were used for the construction of the tabernacle, and for the service of the same, there was quite a variety. Goats' hair was used for the curtains which did not of necessity require the death of the goats. The rams' skins could not be secured without the death of the animal. Moreover the rams' skins could not be used without there being applied a color which did not proceed from its own blood. The Lamb of God is He who came from God and His garments were dyed with blood because it was for other's sins that He died. Our sins and iniquities were laid upon Him. The skins of the badgers were used to cover the Sanctuary and also used to cover the vessels of the same when the tent was moved forward in its journeyings. The nature of this animal seems to be a mystery. It is the opinion of many that it was the Mediterranean seal, affording a material which would endure the elements and the wear of the journeys. Such a covering would also indicate that this place of worship was not separated from the world in which we live, and also that it might be difficult to distinguish this worship from the common

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COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE NEXT PRESIDENT OF THE UNITED STATES

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.—Psalm 76:10.

According to the votes of the people that constitute the United States of America the next president will be Franklin Delano Roosevelt, the present governor of the state of New York. The second coming of Christ may change this, so may the messenger of death; besides Mr. Roosevelt goes to the White House limited physically, his lower limbs still affected by infantile paralysis. Any one who studies history will see that throughout the whole story of the race, as Tennyson puts it, "one increasing purpose runs." It is true the American people put this man at the head of the nation, but back of all the human actors, kings, presidents, generals, statesmen, and commoners, trying to carry out their ambitions and purposes, there has been and there still is a Guiding Hand; One who has worked out good from the lowest ambitions and vilest passions of mankind. It is He who makes the wrath of men to praise Him. Before Pharaoh stepped off board the ship of life he paid for his board and keep. When this haughty monarch rejected the guiding hand of a blessed God, turned down His grace, tramped under his feet all the providential mercies, he was chosen as a vessel of wrath, through whom God was glorified. The prophet states that all wrath which cannot be used will be restrained. (This includes the angry bear of Soviet Russia to-day.)

Undoubtedly, there was much self-interest in the Democratic party, but the same holds true of the Republican party. If the Creator can use the one, He can use the other. Let us pray, and trust Him still. It is true that the outgoing man was a good president—under God it can be true that Governor Roosevelt will be an equally good president. Two things will face him, which do not look too good on the horizon of American politics. First, his promises about liquor. Second, his too close contact with the Pope of Rome. Public responsibility betimes sobers men. The man who received the telegram from the defeated candidate was not the same man who made the campaign speeches. He was a more subdued man. The caliber of Mr. Hoover was shown when he without precedent invited the incoming man to the White House to discuss important issues before the nation. This was an act of a truly great man, and we want personally to speak our word of appreciation. This is the Spirit of Christ, manifested in human relations, when the loser acts the part of a real man, does not pout, but is willing to cooperate. This lesson might even come home to the ministry and workers in the Christian Church, who often act with baser motives.

Mr. Roosevelt enters the office of president with the largest majority of electoral votes ever given a president. With the majority in the House and Senate, this at once largely puts all the responsibility upon the Democratic party. Let us hope that the legislation they will give us will put the nation forward, and that on the right road. But we would emphasize the fact that the president needs our prayers, because of the econ-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

omic situation, the liquor question, and the constant attempt of the Catholic Church to control the nation. She is already controlling to a marked degree the American press.

It may not be amiss to say that the nation's vote was not so much **against Hoover, or for Roosevelt**, as it was **a revolt against conditions as they exist**. And these conditions must be changed. The man out of work must be given work; he must be fed. The man with work must be willing to share this, or share his income with the jobless man. **IF THIS IS NOT DONE A REVOLUTION WILL STRIKE US AS SURELY AS NIGHT FOLLOWS THE DAY.** We hope the President will read the signs of the times rightly. As a nation we have lost the old fear of God; we seem to be losing the old high sense of honor and unselfish devotion to public good; and we are fast losing our faith in Jesus Christ. Get these back and retrace our steps, and the man who **STEPS INTO THE WHITE HOUSE** will be more successful, God will be glorified, and the world and our nation will reap the benefits.

THE OUTLOOK FOR THANKSGIVING SEASON

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord. I will joy in the God of my salvation.—Habakkuk 3:17, 18.

Using the market terms of our day, Dr. J. Stuart Holden of London gave this paraphrase of the word of Habakkuk at the Northfield Conference:

"Though all my profits be swept away and I be left without a credit balance; though all my dividends be passed; and though the value of all my securities disappears in the economic blizzard, yet will I rejoice in God and joy that I am living! The world has lost nothing till it has lost God!"

This statement was very timely, since we seem always to think of life in terms of materialistic loss. If we would forget **what we lost**, and think of **what we still have**, and by the grace of God **still are**, what a different Thanksgiving Day we could all enjoy. May God enable us to reevaluate things. Truly, the world has lost nothing till it has lost God; then no matter how much we have, we are paupers indeed.

We ought to be grateful that we have such rulers as Herbert Hoover, who issued the annual Thanksgiving Proclamation for the year 1932. He did not feel that we had less to be thankful for, than did the first president of the United States, George Washington. The President included the first proclamation with his own, which makes excellent reading for meditation. Here is the proclamation issued by Washington:

Whereas, It is the duty of all nations to acknowledge the providence of Almighty God,

to obey His will, to be grateful for His benefits and humbly to implore His protection and favor—and whereas both Houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these states to the service of that great and glorious Being, who is the beneficent author of all the good that was, that is, or that will be—that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation—for the signal and manifold mercies, and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquillity, union, and plenty which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually—to render our national government a blessing to all people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good government, peace, and concord—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

It is true that we will have Thanksgiving this year under difficulties; especially is this true of those who are jobless, and penniless. However these have much to be thankful for, in this that nation-wide efforts of huge proportions are being made in Canada and the United States to take care of those who are unfortunate. If the jobless act their part courageously and fairly, the heart of the American people will respond heartily to these emergencies; this because they have been warmed by the Spirit of the Lord.

Then we ought to be thankful that the crops were excellent, that the granaries are full. There is plenty and too much—this has brought prices of farm products to the present low level. Let us hope that some way may be found to bring this excess production to other countries, not so fortunate. May the Lord direct this, and lead us all.

Then we ought to thank God that the days of "depression" came to teach us of our folly in the days of plenty. Let us thank

Him for its sobering influence, for its power to shatter our self-sufficiency, for the way it brings out new resources, for victories over discouragements, for the incentives to return to a simpler, more healthful manner of life. Families have been reunited through the need for economy. Many are brought again under the same roof and are made to feel the ties of the same hearth. Let us thank God for officials, these days, who are working night and day in our interest, such as the President of the United States and other officials both in the United States and Canada.

We ought to be thankful for our schools, hospitals, libraries, and other institutions, for the privilege of work, for opportunities to show kindness, for the progress of missions, or the establishment of earnest believers in every land, for new spiritual awakenings, for the mercy of God that has not failed, or the eternal verities that cannot be swept away, for an all-wise, loving, and beneficent Creator. **WE STILL HAVE GOD, AND GOD IS EVERYTHING.** Let us think of our blessings, forget our losses, and the outlook for a blessed Thanksgiving Day will be bright.

PUTTING GOD OUT OF RUSSIA

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.—Acts 26:9, 10.

God must be put out of Russia in five years. The decree has been signed by Stalin and others. This is the ultimate plan or the "new five-year objective of atheism," according to the London Morning Post. By May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception of God will be banished from the boundaries of the Soviet Union. The idea of God is looked upon as a survival of the Middle Ages, which has served as an instrument for the oppression of the working masses. We are told that the atheists of Russia number about 3,500,000, and the objective is 17,000,000 by 1933. It is the deliberate aim of Russia to create a nation of atheists, 160,000,000 in number.

In reply to a question cabled to him by the New York World, whether some good Communists are out of sympathy with the party's regulation that all members must be atheists, Stalin replied: "I do not know of any such 'good Communists'; it is hardly likely that such exist; there is no room for such in the ranks of the Communist Party." Any member who circumcises or baptizes his child is expelled.

The aim is to extend this organization throughout the entire nation: about 40,000 units are already organized. The first year's objective is to end all religious schools, and to stop all servitors of religious cults, by refusing their allowance of food and the necessities of life. In all capitals to close all churches and prayerhouses by May 1, 1934. A "shock campaign" is to be launched in the second year against all religious centers in "family life" and the "communes of the faithful." Also to convert the churches into clubs, picture houses, and other places of recreation.

The above program looks formidable with one thing left out, and that is the power of Deity. Since the morning stars sang together in the glory, when God created the world, many mad rulers and evil powers have spoken with their teeth locked, the hiss of the serpent coming through, but—but—but—God. What a word! What a BEING! What resources of power! The man who sits upon the throne was once nailed upon the cross of wood. **He was kicked out, as far as man could do so.** They lifted Him off the

earth. But what a backfire! The sun traveled past, shrouded in the darkness of a funeral pall; the earth shook when He bowed his blessed Head, to salute its Creator. He rose, forged past the Roman god, broke that proud nation's seal, revealed Himself to His own, then pierced the blue, and is now seated in regal splendor at the right hand of the Majesty on High. What does the talk of Stalin amount to alongside of what He said, before He left, **"ALL POWER is given unto me in HEAVEN and in EARTH."** (That means Russian territory, as well.) What does the Soviet seal mean to Him who burst the bars of death, and smashed the Roman seal? What does the Soviet Plan of five years to advance atheism matter, when He from before the "foundation of the World" purposed to reign until every enemy was beneath Him, and was made His footstool? What puppets must rulers seem like to Him, whom the world cannot contain! The wrath of this Russian bear will only stir the Blessed One to act in His day, when He shall show who is the **ONLY POTENTATE, KING OF KINGS AND LORD OF LORDS.**

Napoleon once talked like Stalin, but the snowflakes that fell on Russian soil ended his career as a conqueror. A noted infidel trampled upon the Bible before a large crowd of people; he blasphemed God, as well. Then taking his watch out of his pocket and watching it ticking the minutes on the Almighty, he blurted out, "There is no God. If there would be He would have struck me dead in five minutes, when I challenged Him to do so." The great preacher of London, England, Joseph Parker, sent a message to America couched in these striking words: **"I wonder whether the Honorable . . . expected to exhaust the mercy and patience of Almighty God in five minutes."** What an answer!

It must never be forgotten that the excesses of the Russian revolution flow out of the excess of a tyrant political rule, and a false church which was the tool of this oppressive rule. For this the Church of Russia must suffer. The Lord never spared the religious system of the Jewish nation, when it was of no use to Him, and nobody else. He left it go down in ruin, and that with tears of anguish as they "sailed thro' bloody seas." However, there was then an elect of grace. There is to-day in Russia. Many of these are paying in hardships, heartaches, blood, and tears. But let us hope that soon a better dawn may rise for these, if not—that the trumpet may blow, the shout of the Lord Jesus Christ be heard by His saints, and that He may come to take over His world, the rulership of which the squatter, the devil, has too long been usurping.

The bear that walks like a man, Russia, is now learning to fly like an eagle. Russia is dreaming of the largest air fleet—endless squadrons of bombers, torpedo carriers, lighters, dreadnoughts, destroyers of the air. The air fleet is to be to Russia, what the British navy is to the British Empire. Russia already has forty-one airplane factories, with 150,000 workers in these plants. It may be that the time is near when He who is coming shall meet fleets in that air, whom He shall destroy with the spirit of His mouth and the brightness of His coming. "Lord, hasten Thy appearing, and deliver Thine elect from the grasp of the power of that present regime of wrath in Russia. In Psalm 71:10 the Word of God declares that He will make the wrath of man to praise Him, **and we believe this.** The remainder He will restrain. Notice, how blessedly God did this in the wrath of Joseph's brethren, to the benefit of all, and the glory of the persecuted Joseph. Then note also the text at the caption of this editorial, the Lord took that cruel, threatening Saul and recreated him into the Apostle of God to the nations, becoming the gentle Paul, the aged, the great blessing

to the Christian Church of all ages. **LET US TRUST AND BELIEVE GOD.**

CLARENCE DARROW JOINS CHURCH

This noted antagonist to the Bible has lately united with a church. Probably age coming on apace has mellowed the heart of this man who has always defended criminals, and usually the worst sort. As we view it, the organization with which he has united, the Unitarian Church, is not much of a church. In the evolution trial at Dayton, Tenn., in which he opposed Wm. J. Bryan Darrow seemed to have little respect for the faith of one of the most eminent Christians. Let us hope that since he has gone part of the way, he may go all the way, and the right way. However, we fear that he joined the church to get a better hearing for his humanistic teaching, which tries to undermine the faith in Christ as the Savior of man.

MUSIC A POTENTIAL FORCE

(Continued from 356)

The world is hungry for good music. It is hungry for that which produces lasting peace and satisfaction. The blither-blather of the careless, fickle humbugs, or the butterflies of society, or the sordid-minded vice-hounds, or even those who profess to be Christians, but by their very conduct deny the fact of the presence of Christ in their hearts, have nothing to offer the honest soul that seeks to know God. And there are many more such than we may think. It behooves us to be on our guard, lest we throw a stumbling block into the way of some one who should be helped instead of being hindered.

Conclusion

This subject is so wide that I feel I have but touched the fringe, but I must close. May I just add one more thought. How many of us have had our deepest desires expressed in the words of some prayer that was sung? How we love to linger upon the sweet melodies which are so wondrously enriched by the words which conveyed them to our inmost souls! What is our thought when we sing "Jesus, Lover of my soul, let me to Thy bosom fly?" How much do we associate our innermost thoughts with the themes we sing? Of what value do songs become to us? Doubtless this depends very largely upon the **kind** of songs we sing. And right there lies the secret of our opportunity to make a proper use of this great medium which, as some one has said, is indeed a universal language which needs no translation. Two-thirds of all our hymns are prayers, and if we find it difficult to pray, why do we not sing more?

I trust from what I have brought before you there may be gathered some kernels of truth which may kindle in us a deeper appreciation of good music, so that we may cultivate our tastes for that which is good, and pure, and noble, and these characteristics may ever have the preëminence in our lives. In heaven we shall know more fully the value and power of song, but I sometimes think we shall enjoy it more when we get over there, if we have cultivated a taste here for the kind of music which will make us feel all the more at home there.

Kitchener, Ont.

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TABERNACLE STUDIES

(Continued from page 377)

worship of men. But those who would know the distinction, and would appreciate the glory and heavenliness, of it all must inquire within.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psa. 27:4).

We wonder how many there are to-day who are journeying along either this way, or that, supposing that the Lord is with them, but without any positive assurance? We fear there are many of this class, many who are only "hope so" Christians. They think, perhaps, that maybe, or probably, they are saved, but they have no real basis for their hope.—R. E. Neighbour. D. D.

THE MAGI

Traces in the Sand

By Dona Belle Hepler

Howling, the wind swept from the north,
 Hinting of ice regions it had left.
 The camels staggered at its impact,
 And the riders, mere bundles of raiment,
 Shivered as they felt its bite.
 It tore at them, and screamed
 In baffled fury,
 As demons shrieking in the darkness.
 At last it hurtled away into the night;
 The myriad sands fell sighing back
 Among the myriad other sands.
 Only the swish, swish, swish,
 Of camels' feet emphasized the stillness.
 Now the bundles stirred; one spoke,
 "See now! There is the Star again."
 And on they pressed across the sand,
 And passed from sight.
 Darkness crept upon the desert
 As the Star moved to the west.
 The wind had ceased its raging now,
 And when it left, behold!
 The traces of their passing
 Were buried in the sand.

Goshen, Ind.

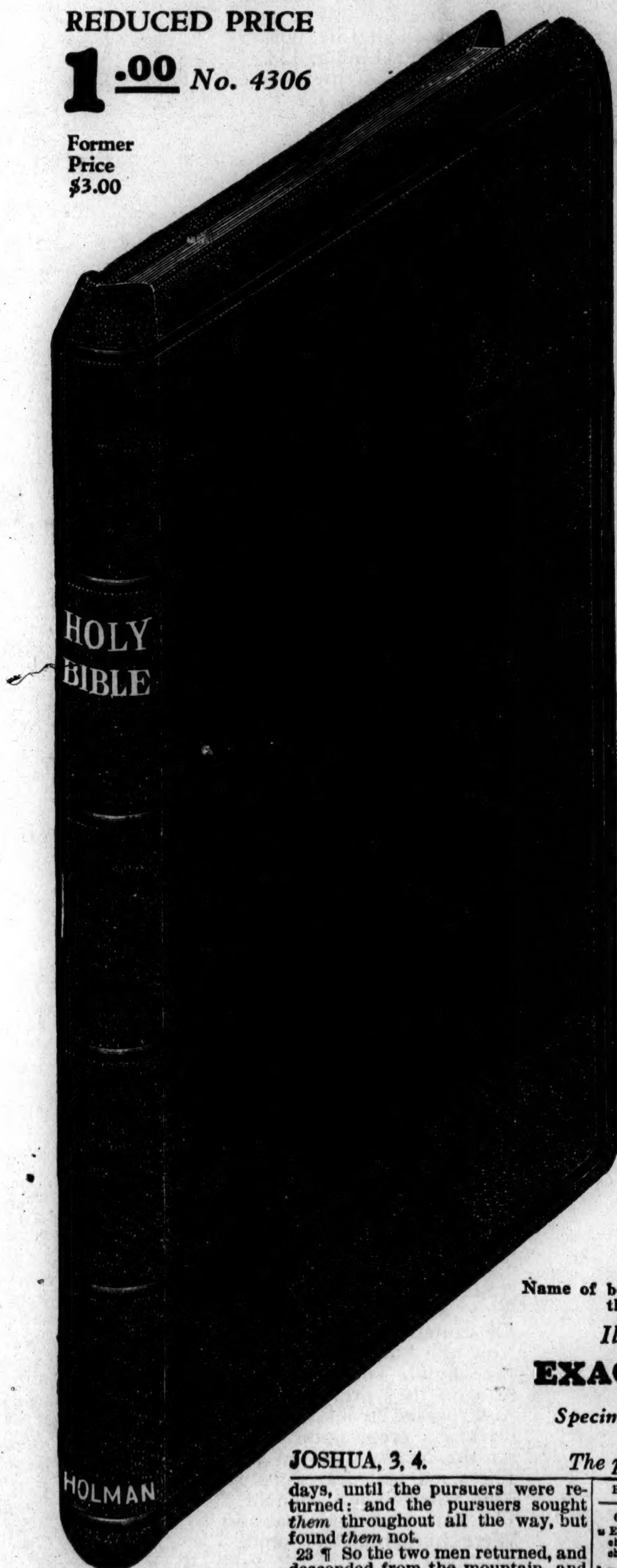
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The people come to Jordan, and pass over.

days, until the pursuers were re-
turned: and the pursuers sought
them throughout all the way, but
found them not.
23 ¶ So the two men returned, and
descended from the mountain, and

B. C. 1461.
CHAP. 2.
Ex. 23. 31.
ch. 6. 2.
ch. 21. 44.
7 melt.

the Hivites, and the Perizzites,
and the Girgashites, and the Am-
orites, and the Jebusites.
11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jordan.

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